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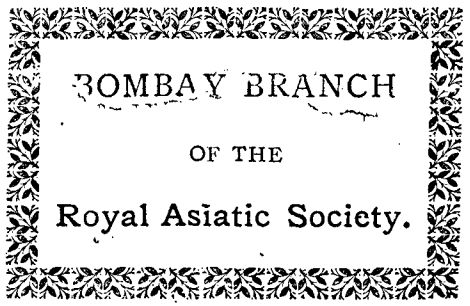

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A NEW

LITERAL TRANSLATION

FROM THE ORIGINAL GREEK,

OF ALL THE

APOSTOLICAL EPISTLES.

WITH

A COMMENTARY, AND NOTES,

PHILOLOGICAL, CRITICAL, EXPLANATORY, AND PRACTICAL.

TO WHICH IS ADDED,

A HISTORY OF THE LIFE OF THE
APOSTLE PAUL.

BY JAMES MACKNIGHT, D. D.

AUTHOR OF A HARMONY OF THE GOSPELS, &c.

A NEW EDITION.

66983

TO WHICH IS PREFIXED,

AN ACCOUNT OF THE LIFE OF THE AUTHOR.

IN SIX VOLUMES.

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views of the doctrines of the gospel, and of the divine dispensations, which he hath delivered in his epistles, in so much that his explications of the Jewish scriptures, and the conclusions which he hath drawn from them, make a principal part of the gospel revelation.

The passages of the writings of Moses, which Paul hath explained in his epistles, and which deserve our especial attention, are those in which God's transactions with Abraham the father of the Israelites are recorded: namely, Gen. xii. 1,—3. xii. 14, 15, 16. xiii. 14,—16. xv. 1,—7. 18. xvii. 1,—8. xviii. 19. xxii. 10,—18.

In the first of these passages we are informed, that God commanded Abram to leave his country and kindred, and go into a land which he would shew him. And to encourage him to break his connexions with his idolatrous kindred and acquaintance, God said to him, Gen. xii. 2. *I will make of thee a great nation, and I will bless thee and make thy name great, and thou shalt be a blessing.* 3. *And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all the families of the earth be blessed.* Having received this command, Abram *obeyed and went out, not knowing whither he went*, Heb. xi. 8. He went out, notwithstanding he did not know whether the land into which he was going was a good or a bad land; or whether it was far off or near.

On leaving Haran, Abram it seems was directed to go to Canaan. For on his coming to the plain of Moreh in Canaan, Gen. xii. 7. *The Lord appeared to Abram and said, Unto thy seed will I give this land.* Some time after this, when Abram separated from Lot, Gen. xiii. 14. *The Lord said to Abram, Lift up now thine eyes, and look from the place where thou art, northward, and southward; and eastward, and westward.* 15. *For the land which thou seest, to thee will I give it, and to thy seed for ever.* 16. *And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered.*

All this while Abram had no child; for which reason, eight years after he left Haran, when God said to him, Gen. xv. 1. *Fear not Abram, I am thy shield and exceeding great reward,* he replied, *What wilt thou give me, seeing I go childless?* Being now above eighty years old, the performance of the

promise, to make of him a great nation, appearing every day more and more improbable, he became uneasy at the delay. Wherefore, ver. 5. *God brought him forth abroad*, early in the morning, *and said, Look now toward heaven and tell the stars, if thou be able to number them: and he said unto him, so shall thy seed be.* 6. *And he believed in the Lord, and he counted it to him for righteousness.* 7. *And he said to him, I am the Lord who brought thee out of Ur of the Chaldees, to give thee this land to inherit it;* and ver. 18. *In that same day*, to assure him of the performance of this promise, *the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates.*

In an after transaction, recorded Gen. xvii. the Lord explained to Abram the particulars comprehended in the covenant which he made with him, after counting his faith to him for righteousness. Ver. 1. *When Abram was ninety years old and nine, the Lord appeared to Abram, and said to him, I am the Almighty God, walk before me and be thou perfect.* 2. *And I will make my covenant between me and thee, and will multiply thee exceedingly.* 3. *And Abram fell on his face: and God talked with him saying,* 4. *As for me, behold my covenant is with thee, and thou shalt be a father of many nations.* 5. *Neither shall thy name any more be called Abram, but thy name shall be Abraham, for a father of many nations have I made thee.* 6. *And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee.* 7. *And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee and to thy seed after thee.* 8. *And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.*

Some time after this transaction, to shew us that the things promised to Abraham in the covenant depended on his continuing to believe and obey God, and on his commanding his children after him to keep the way of the Lord, and to do justice and judgment, the Lord said concerning him, Gen. xviii. 19. *I know him, that he will command his children after him, and his houschold, to keep the way of the Lord, and to do*

justice and judgment, that the Lord may bring upon Abraham that which he hath spoken of him.

At length, when Abraham was an hundred years old, and Sarah was ninety, she brought forth her long expected son, whom Abraham named *Isaac*, (laughter), on account of the joy which his birth occasioned to his parents—But lo! when this only son, to whom all the promises were expressly limited, was grown up, God put Abraham's faith to a trial still more severe than that which was occasioned by deferring his birth so long: He commanded him to offer this only son as a burnt-offering, Gen. xxii. 2. This most difficult command, Abraham, without hesitation, set about obeying. He went with Isaac to the appointed mountain, raised an altar, put wood on it, bound Isaac, *laid him on the altar on the wood, and stretched forth his hand, and took the knife to slay his son:* and would have slain him, had not the angel of the Lord called to him and said, ver. 12. *Lay not thine hand upon the lad, neither do thou any thing to him; for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me.*—15. *And the angel of the Lord called to Abraham out of heaven the second time,* 16. *And said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son,* 17. *That in blessing, I will bless thee, and in multiplying, I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea-shore;* 18. *And in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice.* Here it is to be remarked, that God confirmed all his former promises with an oath; and declared that he would perform these promises, because Abraham had done the difficult work of offering up his only son as a burnt-offering. Also he gave him a new promise, That the person in whom all the nations of the earth are to be blessed, should be one of his descendants; and declared, as before, that he made him this promise, because he had obeyed his voice.

From the foregoing account of God's transactions with Abraham it appears, that God's covenant with him contained six separate promises or stipulations on the part of God, namely,—

I. That God would exceedingly bless Abraham.

II. That Abraham should be the father of many nations, and very fruitful.

III. That God would give to Abraham, and to his seed after him, all the land of Canaan for an everlasting possession.

IV. That he would be a God to Abraham, and to his seed after him in their generation.

V. That in Abraham himself, all the families of the earth should be blessed.

VI. That in Abraham's seed also, all the nations of the earth should be blessed.

These stipulations the apostle Paul, in different places of his epistles, hath styled *the promises*; and hath entered deeply into their meaning.

To understand these promises, in the whole extent of their meaning, the reader should recollect, that in the early ages, before the art of writing was invented, the most approved method of communicating and preserving knowledge, was by *allegory*; that is, by making sensible objects which were present, or not very distant in point of time, representations of things which are not the objects of sense, or which are future, but which have some affinity to the things made use of to represent them. In this method of instruction, the characters and actions of remarkable persons, and the ordinary events of their life, were on some occasions considered as prefigurations of more distant persons and events to which they had a resemblance. Of this kind, which may be called *the natural allegory*, we have the following examples in scripture.—Abraham, in respect of the faith and obedience which he exercised in uncircumcision, was a type of believers of all nations; and to shew this, he was made their father.—Melchizedeck, in his character and offices of a king and priest, was made by God himself a type of Christ, Psal. cx. 4.—David also, in his office and kingdom, prefigured Christ; on which account, Christ is called *David* by the latter prophets.—Abraham's wives and sons, according to St Paul, Gal. iv. 24. were allegorical representations of the two covenants, and of the persons placed under these covenants.—The swallowing of Jonah by the whale, and his continuing in its belly three days and three nights, is declared by our Lord himself to be a prefiguration of his

burial, and of his resurrection on the third day, Matt. xvi. 4. —The characters, actions, and events which constitute the natural allegory, though existing apparently in the ordinary course of things, were ordered of God, so as to be fit emblems of those future persons and events, the knowledge of which God intended to communicate to the world.

There is in scripture, likewise, what may be called *The instituted allegory;* because it consisted of actions which God appointed to be performed with such and such circumstances, for the purpose of prefiguring future persons and events. Of this sort were all the Levitical sacrifices, particularly the *paschal-lamb*, John xix. 36.—and all the rites of worship appointed by Moses, which, as Paul tells us, Heb. x. 1. were shadows of good things to come.—Of the same kind was the lifting up of the brazen serpent in the wilderness, which our Lord tells us, John iii. 14, 15. was a type of his being himself lifted up on the cross.—Probably also the command to offer up Isaac as a burnt-offering, was intended as an allegorical representation of the sacrifice of Christ, Heb. xi. 19.—And to name no more instances, many of the extraordinary things done by the prophets, at the command of God, were types; as is evident from the explications with which they were accompanied.

The allegorical method of communicating and preserving instruction, was attended with three advantages. 1. The emblem being an object of sense, made a strong impression on the imagination of the persons for whose instruction the allegory was intended, and might easily be remembered.—2. The verbal explication which often accompanied the instituted allegory, having for its subject an object of sense, neither required many words, nor were these words of uncertain meaning. This kind of allegory, therefore, with its interpretation, could be handed down to posterity with a good degree of accuracy, without the aid of writing.—3. In scripture, some future events are foretold in such a manner as to shew, that they are themselves prefigurations or predictions of future events more remote. In such cases, when the first events come to pass in the manner foretold, they are both a proof and a pledge that the more remote events, of which they are the signs, will take place in their season.

This account of the ancient scripture allegory I have given here, because from what our Lord and his apostles have said concerning the promises in the covenant with Abraham, it appears that that transaction, besides its first meaning, which terminated in the persons and events literally spoken of, had an allegorical, or second and higher meaning, which was to be accomplished in persons and events more remote. For example, Abraham's natural descendants by Isaac, though he was not yet born, were considered in the covenant as types of his seed by faith.—In like manner, Isaac's supernatural birth, accomplished by the power of God, typified the regeneration of believers by the same power.—And the land of Canaan, promised to the natural seed as their inheritance, was an emblem of the heavenly country, the inheritance of the seed by faith.—In short, the temporal blessings promised in the covenant to the natural seed, had all an allegorical or second meaning; being images of those better blessings which God intended to bestow in a more remote period on Abraham's seed by faith, as shall be shewn immediately.

The promises in the covenant with Abraham, thus allegorically interpreted according to their true intention, throw great light on the gospel revelation, in which there are many allusions to that covenant; not to mention, that the accomplishment of its promises in their literal meaning to Abraham's natural seed, is a striking proof of the divine original, both of the covenant itself, and of the gospel which it prefigured.

Sect. I. *Of the First Promise in the Covenant with Abraham.*

The first promise in the covenant was, that Abraham should be exceedingly blessed. Gen. xii. 2. *I will bless thee, and make thy name great, and thou shalt be a blessing.* Gen. xxii. 16. *By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thine only son,* 17. *That in blessing I will bless thee;* that is, *I will greatly bless thee.*

This promise, in its first and literal meaning, implied,

1. That God would bestow on Abraham great temporal prosperity, and protect him from evil during his sojournings as a stranger in Canaan, and in the neighbouring countries

into which he might have occasion to go. Hence, in allusion to the literal meaning of this promise, God called himself *Abraham's shield*, Gen. xv. 1.—In fulfilment of this promise, according to its literal meaning, God blessed Abraham so exceedingly, that after living in Canaan a few years, the male slaves born in his house who were capable of going to war, were no fewer than 318, with whom he pursued Chedorlaomer and his confederates, and defeated them near Damascus.—Farther, in the account which Moses hath given of Abraham's sojournings in Canaan, and Egypt, and in the land of the Philistines, various dangers from which God shielded him are mentioned, which being well known, it is needless to speak of them particularly.

2. The blessing of Abraham, in its literal meaning, comprehended also God's counting Abraham's faith, concerning his numerous natural seed, to him for righteousness. Now the meaning of God's counting an action for righteousness, may be understood from the application of the phrase to Phinehas, after he executed judgment on Zimri and Cozbi. Psal. cvi. 30. *Then stood up Phinehas, and executed judgment, and so the plague was staid, and it was counted to him for righteousness to all generations*; that is, his executing judgment on these wicked persons, was rewarded by God, as a righteous action, with a temporal reward which descended to his latest posterity. That this is the meaning of the phrase, appears from Numb. xxv. where, speaking of the same action, God saith to Moses, ver. 11. *Phinehas the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel, (while he was zealous for my sake among them) that I consumed not the children of Israel in my jealousy.* 12. *Wherefore say, Behold, I give unto him my covenant of peace.* 13. *And he shall have it, and his seed after him, even the covenant of an everlasting priesthood.* Now, as in the case of Phinehas, his slaying Zimri and Cozbi is said to have been *counted to him for righteousness*, because God rewarded him and his posterity with the covenant of an everlasting priesthood; so in the case of Abraham, his believing in the Lord that his seed should be numerous as the stars of heaven, is said to have been *counted to him for righteousness*, because God rewarded him and his seed with the promise of the inheritance

of Canaan, immediately after declaring that his faith was counted to him for righteousness. Gen. xv. 7. *And he said to him, I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.* Then, as in the case of Phinehas, God confirmed this grant to Abraham's seed, by a covenant, ver. 18. *In that same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates.*

Such is the first or literal meaning of God's *blessing Abraham exceedingly,* and of his *counting his faith to him for righteousness.* But this promise, in both its parts, had also a second and higher meaning, of which the literal meaning was itself the sign, and which must now be explained.

The promise to bestow on Abraham great temporal prosperity, and to protect him from evil during his sojourning in Canaan, was likewise a promise to bestow on him those spiritual blessings, and that protection from his spiritual enemies, which were necessary to his perseverance in faith and obedience, during his sojourning on earth. This we learn from the apostle Paul, who calls the assistances of the Spirit, *the blessing of Abraham,* and represents them as promised to him. Gal. iii. 13. *Christ hath bought us off from the curse of the law, being made a curse for us.* 14. *That the blessing of Abraham might come on the nations through Jesus Christ; that we might receive the promise of the Spirit through faith.*

Next, the counting of Abraham's faith to him for righteousness, Gen. xv. 6. by bestowing on him the inheritance of Canaan, was, in its second and highest meaning, a promise to bestow on him the blessing of justification by faith. This appears from Gal. iii. 8. *The scripture foreseeing that God would justify the nations by faith, preached the gospel before to Abraham, saying, Surely in thee all the nations shall be blessed.* For the blessing of justification by faith, the apostle hath termed *the blessing of Abraham,* and tells us in ver. 13. as quoted above, that Christ died *that the blessing of Abraham might come on the nations.* Wherefore, if the counting of Abraham's faith to him for righteousness, was nothing but God's rewarding him with the promise of bestowing on him and on his seed the inheritance of the earthly country, which indeed was its first meaning, the blessing of Abraham neither

hath come on the nations, nor can come on them, notwithstanding the apostle hath assured us, that Christ died to procure that blessing for them.

It is evident, therefore, that when God promised to bless Abraham by counting his faith to him for righteousness, he in effect promised to justify him by faith. Now this implied, 1. That he would pardon Abraham's sins. 2. That he would reward him as a righteous person.

1. That the counting of Abraham's faith to him for righteousness, was a promise to justify him by faith, that is, to pardon his sins on account of his faith, is evident from Rom. vi. 6. *In like manner, David describeth the blessedness of the man to whom the Lord counteth righteousness without works,* 7. *Saying, Blessed,* like Abraham, *are they whose iniquities are forgiven, and whose sins are covered.* 8. *Blessed is the man to whom the Lord will not count sin.*

2. That the counting of Abraham's faith to him for righteousness, was likewise a promise to reward him as a righteous person, by bestowing on him the inheritance of an heavenly country as a free gift, is plain, I think, from the history. For we are told, that immediately after God counted Abraham's faith to him for righteousness, he promised to give him the land of Canaan in inheritance: by which, not the inheritance of the earthly country only was meant, but the inheritance of an heavenly country also; as shall be proved in Sect. 3. where that promise is explained. Besides, that under the emblem of the earthly country an heavenly country was promised to him, Abraham himself knew: for the apostle assureth us, that he died in the firm persuasion of his being to receive a country of that sort, according to God's promise. Wherefore, the apostle hath authorized us to believe, Abraham knew that the counting of his faith to him for righteousness, implied not only the pardon of his sins, but his being rewarded, as a righteous person, with the inheritance of heaven.

But if Abraham knew the true import of God's counting his faith to him for righteousness, he would consider it either as a declaration from God, that his sins were then pardoned, and that he was immediately to be rewarded with the possession of the heavenly country; or as a promise that he would be pardoned and rewarded at the general judgment.—If he

considered it as a declaration, that his sins were then pardoned, and that he was immediately to be put in possession of the heavenly country, he would expect to be freed from death, the punishment of sin, and to be soon translated in the body into some place fit to be the everlasting abode of righteous men, like his pious ancestor Enoch, with whose history he no doubt was acquainted. But if he considered the counting of his faith for righteousness, only as a promise that his sins were to be pardoned, and the possession of the heavenly country to be given him at the general judgment, he would expect to be raised from the dead with a body suited to the nature of the heavenly country into which he was to be introduced, and to live in that heavenly habitation in the body for ever. One or other of these Abraham had reason to expect; unless he thought God's counting his faith to him for righteousness, was nothing but a promise to give him the earthly country. However, as he did not find himself immediately translated from this earth in the body; and as but one righteous person had been so translated without dying, he would think it more probable, that in the counting of his faith to him for righteousness, the pardon of his sins, and the possession of the heavenly country, were only promised to him as blessings which he was to receive at the judgment. Wherefore, not doubting that he would die like other righteous men, Abraham, in consequence of his faith being counted to him for righteousness, would expect to be raised from the dead, to enjoy that life in the body which he knew he was to be deprived of by death, and to possess the heavenly country which was promised to him as the reward of his faith.

That Abraham should have been able to reason in the manner above described, concerning God's blessing him exceedingly, and concerning his counting his faith to him for righteousness, need not be thought strange, considering the great strength of his understanding, and the just ideas of the power, veracity, and other perfections of God, which he had attained. Besides, St Paul assures us, that he reasoned with a similar strength of understanding and faith concerning his having a son by Sarah, notwithstanding the birth of that son was delayed till Abraham was an hundred years old, and Sarah ninety. Rom. iv. 19. *And not being weak in faith, he did not*

consider his own body now dead, being about an hundred years old, neither the deadness of Sarah's womb. 20. *Therefore against the promise of God he did not dispute through unbelief, but was strong in faith, giving glory to God;* 21. *And was fully persuaded that what was promised, he was able certainly to perform.*—Also Abraham reasoned in the like admirable manner, concerning the command to offer up his only son as a burnt-offering, that long expected son to whom all the promises were limited. For recollecting that they were all to be fulfilled in Isaac, and having the most exalted ideas of the veracity and power of God, he concluded, that although Isaac were burnt to ashes on the altar, God would raise him from the dead. Heb. xi. 17. *By faith Abraham, when tried, offered up Isaac; he who had received the promises offered up even his only begotten:* 18. *Concerning whom it was said, Surely in Isaac a seed shall be unto thee.* 19. Λογισαμενος, *Reasoning that God was able to raise him even from the dead; from which he received him even for a parable.*

If Abraham could reason so justly concerning the birth of Isaac, and concerning the command to offer him up as a burnt-offering, we may believe that he reasoned with an equal strength of understanding and faith, concerning God's blessing him, and counting his faith to him for righteousness; and indeed concerning all the other promises in the covenant.

Sect. II. *Of the Second Promise in the Covenant with Abraham.*

This promise is recorded in the following passages: Gen. xii. 2. *I will make of thee a great nation.*—xiii. 16. *I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered.*—Gen. xv. 5. *Look now toward heaven, and tell the stars if thou be able to number them: and he said unto him, So shall thy seed be.*—xvii. 4. *Thou shalt be a father of many nations.* 5. *Neither shall thy name any more be called Abram; but thy name shall be Abraham, for a father of many nations I have constituted thee.* 6. *And I will make thee exceeding fruitful: and I will make nations of thee: and kings shall come out of thee.*—xviii. 18. *Abraham shall surely become a great and*

mighty nation.—xxii. 17. *In multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea-shore.*

On this promise the first thing to be observed is, that in the account given of it, Gen. xvii. 5, 6. there is a remarkable diversity in the expression: First, Abraham was to be a *father of many nations.* And to shew in what manner he was to be a father of many nations, God said to him, *Thy name shall be Abraham: for a father of many nations I have made thee.* In the Hebrew it is, *Nathattecha, Dedi te, I have given thee:* LXX, τεθεικα σε, *Posui te; I have placed* or *constituted thee.* Next, Abraham was to be *exceeding fruitful; and nations were to be made of him, and kings were to come out of him.* He was to be the father of many nations by the constitution or appointment of God; and he was to be so exceedingly fruitful by procreating children, that nations were to be made of him, and kings were to come out of him. In this diversity of expression, God intimated to Abraham, that he was to have two kinds of seed; one by the constitution or appointment of God, in respect of which he was to be *a father of many nations;* and another by natural descent, in respect of which he was to be *exceeding fruitful* in children. This account of Abraham's seed merits attention, because the promises in the covenant being made, not to Abraham alone but to his seed, in their first or literal meaning they belonged to his natural seed, but in their second or highest meaning, they were promises to his seed by faith.

The distinction of Abraham's seed into two kinds, is intimated by our Lord himself, John viii. 39. where he told the Jews who sought to kill him, that notwithstanding they were the natural offspring of Abraham, they were not his *children,* unless they did the works of Abraham.—The same distinction is taught still more plainly by the apostle Paul, who calls Abraham's natural progeny, *his seed by the law;* the law of marriage: but his seed by the appointment of God, who gave believers of all nations to him for seed, *That which is by the faith of Abraham.* Rom. iv. 16. *That the promise might be sure to all the seed; not to that only which is by the law, but to that also which is by the faith of Abraham, who is the father of us all.*—In like manner, the same apostle, by telling us,

Rom. ix. 8. *The children of the flesh, these are not the children of God, but the children of promise are counted for seed,* hath insinuated that Abraham had two kinds of children or seed; and that the seed by the promise, *a father of many nations I have constituted thee,* are the children of God, to whom alone the promises in the covenant in their second and highest meanings belong.

This distinction of his seed into two sorts, I doubt not Abraham himself understood. My reasons are as follow:

1. In the promise, *A father of many nations I have constituted thee;* the expression *I have constituted thee,* must have led Abraham to expect a seed of some kind or other, different from that which he was to have by natural descent. For he could not imagine God would promise it as a favour, that he would *constitute* him the father of his natural offspring. He was their father by having begotten them, and not by any positive appointment of God whatever.

2. Seeing the seed of which God constituted Abraham the father, was to be so numerous as to make many nations, he must have known that these nations were not to be his descendants. His descendants to whom the promises in their literal meaning belonged, were to be but one nation; as Abraham knew, from the limitation of the promises, first to Isaac, to the exclusion of Ishmael; and after that to Jacob, to the exclusion of Esau. Besides, that his descendants by Jacob were to be but one nation, Abraham must have known from the purposes for which they were chosen to be the people of God; and from their having so narrow a country as Canaan promised to them as their habitation. For he could not but know, that Canaan, instead of containing many nations, was no more than sufficient to be the habitation of the one nation of his descendants by Jacob.

3. Although the many nations of whom Abraham was constituted the father, are called *his seed,* that appellation could not lead him to conclude certainly, that these nations were to spring from him by natural descent. Anciently, not only a person's offspring, but those who resembled him in his dispositions and actions, were called *his seed.* Thus, in the sentence pronounced at the fall, wicked men are called *the seed of the serpent:* and the devil is called by our Lord, the *father of*

murderers and liars. Wherefore, as Abraham knew that the promises in the covenant in their first or literal meaning, were limited to the one nation of his natural descendants by Jacob, it would readily occur to him, that the many nations of whom he was constituted the father, and who as his children were to inherit the promises in their second or highest meaning, were nations of persons who resembled him in his faith and obedience. And the rather when he considered, that those who partook of the qualities of his mind, were more really his children, than those who were related to him only by fleshly descent. Besides, he may have known, that his seed by faith, being also the children of God, were better qualified than those who were his seed by natural descent, to receive the blessings promised in the covenant to his seed; especially the eternal inheritance of the heavenly country, which was promised to them under the image of the everlasting possession of Canaan.

4. The occasions on which the numerous seed was promised to Abraham must have led him then, as they do us now, to think of a numerous seed, different from his natural progeny. Gen. xvii. 1. *When Abram was ninety years old and nine, the Lord appeared to Abram, and said to him, I am the almighty God, walk before me and be thou perfect.* 2. *And I will make my covenant between me and thee, and I will multiply thee exceedingly.*—Gen. xxii. 16. *By myself have I sworn, saith the Lord, For because thou hast done this thing, and hast not withheld thy son, thine only son;* 17. *That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea-shore.* The numerous seed being promised to Abraham, as the reward of his walking before the Lord in a perfect manner, and of his having offered up Isaac as a burnt-offering, he could not think that a numerous natural progeny was the only seed promised to him. That kind of seed, however numerous, he must have known, is not the proper reward of a man's walking before the Lord in a perfect manner, far less is it the proper reward of such an eminent degree of faith and piety as he expressed in the offering up of Isaac. To be the founder of a great nation, or even of many nations, was a blessing which any wicked man might attain in the ordinary

course of things, and which some of that character actually had attained. Wherefore, when God repeatedly promised to Abraham, with a solemnity and pomp of expression which could not fail to attract his attention, that he would multiply him exceedingly, and that his seed should be numerous as the stars of the heaven, this chief of believers, whose understanding was as extensive as his faith was strong, would not interpret God's promises of a numerous and natural seed only, but of a numerous spiritual seed also, who were to resemble him in his faith and obedience.—The promise of the numerous seed thus understood, must, to a person of Abraham's piety, have appeared an high reward indeed. It was an assurance from God himself, that in the progress of the world there were to be multitudes in every age and country, who should know and worship the true God; that God would acknowledge all such as Abraham's seed; that in fulfilment of the promises made in the covenant to Abraham's seed, he would count their faith to them for righteousness; and that he would bestow on them the everlasting possession of the heavenly country promised to Abraham, and to his seed by faith.

Having thus shewed that a numerous seed by faith was promised to Abraham, as well as a numerous natural progeny, and that Abraham himself knew both kinds of seed were promised to him, it remains to speak of the accomplishment of the promise, according to its two-fold meaning. And, first, the promise that Abraham's natural seed should be as numerous as the dust of the earth, and as the sand which is on the sea-shore, though limited to the one nation of the Israelites who descended from Abraham by Jacob, hath been remarkably fulfilled even in that one nation; agreeably to Gen. xii. 2. *I will make of thee a great nation.* For, notwithstanding the oppression of Jacob's posterity in Egypt, they had multiplied so exceedingly, that when they came out, and were numbered in the wilderness, the males among them who were above twenty years old, and able to go to war, were no fewer than six hundred and three thousand, five hundred and fifty. Now, as neither the Levites, nor the old men, the women, and the children under twenty years old, were numbered, these together must have been at least four times the number of the

males fit to go to war; consequently, the souls who came out of Egypt, could not be fewer than three millions: So exceedingly did God multiply Abraham's natural seed during the short time of their sojourning in Egypt.

The Israelites, after they were settled in Canaan, continued to multiply greatly; for when David numbered them, there were found in Israel and Judah *thirteen hundred thousand valiant men who drew the sword*, 2 Sam. xxiv. 9.—Afterwards, indeed, their numbers were diminished by the inroads of the Assyrians and Chaldeans, and by the captivity, first of the ten tribes, and then of the two tribes; so that when they returned from Babylon they were but few. Yet that small remnant, in process of time, multiplied to such a degree in their own land, that when the Romans invaded them under Titus, their numbers were prodigious; as we learn from the accounts which Josephus hath given of those who perished by famine, by pestilence, by internal divisions, and by the sword of the Romans, during the course of their last war with that powerful people.

After the destruction of Jerusalem, and the total discomfiture of the Jews by the Romans, such of them as survived, being sold by their conquerors for slaves, were scattered through all the neighbouring heathen countries, and from thence were dispersed, in process of time, over the face of the earth. In this last dispersion, the natural seed of Abraham have continued now near eighteen hundred years; and during that long period they have been miserably wasted, partly through their own turbulent disposition, and partly through the avarice and cruelty, both of the heathens and of the Christians among whom they dwelled. Yet, during all the calamities which have befallen them, they have ever remained, though not an united, yet a distinct people, by their observance of the institutions of Moses, but especially by their circumcision, declared by God himself to be the seal of his covenant with Abraham, Gen. xvii. 9.; and by that external mark, and by their observance of the institutions of Moses, this people are every-where known to be the posterity of Abraham. Moreover, they are at this day so numerous, that were they gathered out of all the lands where they are dispersed, and joined together, they would be a race perhaps as numerous as any at

present found on the earth. Who does not see in all this the accomplishment of God's promise to Abraham, to multiply his natural seed *as the dust of the earth, and as the sand which is on the sea-shore?* See Sect. 4. at the beginning.

In the second place, Abraham, by the promise, *A father of many nations I have constituted thee*, being made the father of all in every age and nation who believe and obey the true God, his spiritual seed must be very numerous. It is true, we cannot number them, as Moses and David numbered the natural seed. This, however, we know, that in every nation there always have been, even in the darkest and most corrupt ages, many pious and virtuous men, who have feared God, and wrought righteousness, according to the light and the advantages which they enjoyed. See Sect. 4. 1st Art. p. 29. Also we know, That in the progress of the divine government, virtuous and good men, Abraham's seed by faith, shall be so multiplied, that they will at length exceed the wicked in numbers; and that being considered by God as Abraham's seed, they shall receive all the blessings, which, in the covenant, were promised to Abraham's seed.

It remains to speak of the purpose for which God constituted Abraham the father of all believers, and of the advantages which they derive from that appointment.—According to the apostle Paul, Abraham was constituted the father of all believers, from the beginning to the end of the world, for the purpose of receiving on their behalf, and in their name, the promises of those blessings which God, of his great goodness, intends to bestow on them: Rom. iv. 11. *He received the mark of circumcision, as a seal of the righteousness of the faith which he had in uncircumcision*, or as an evidence that the faith which he exercised in uncircumcision was counted to him for righteousness, *in order to his being the father of all who believe in uncircumcision, that righteousness might be counted even to them:* 12. *And the father of the circumcision, that righteousness might be counted to those who are not of the circumcision only, but who also walk in the footsteps of the faith of our father Abraham which he had in uncircumcision.*—In thus constituting Abraham the father of all believers, whether Jews or Gentiles, for the purpose of receiving on their behalf the promises in the covenant, God accommodated himself to the ideas of mankind, who con-

sider what is promised in a covenant as more binding than a simple declaration of one's intention. Accordingly, by making these promises to believers of all nations, in a covenant with Abraham as their father, God both published his gracious intentions, and gave to the heirs of promise a stronger assurance of his resolution to fulfil these promises to them, than if he had only declared his purpose to do so. With the same design, after Abraham had laid Isaac on the altar, God confirmed all his promises to him, and to his seed, with an oath; that, as St Paul tells us, the heirs of promise might have strong consolation under the afflictions of life, through the complete assurance which the oath of God hath given them of an after life of happiness in heaven: Heb. vi. 13. *When God made promise to Abraham, seeing he could swear by no one greater, he sware by himself,* 14. *Saying, surely blessing I will bless thee, and multiplying I will multiply thee.*—16. *For men verily swear by the greater; and an oath for confirmation is to them an end of all contradiction.*—17. *For which cause, God willing more abundantly to shew to the heirs of promise* (believers of all nations,) *the immutability of his purpose, confirmed the promise with an oath;*—18. *That by two immutable things, in which it was impossible for God to lie, we might have strong consolation, who have fled away to lay hold on the hope set before us* in the promises in the covenant with Abram.—Farther, Abraham was constituted the father of all believers, that his justification might be the pattern of the justification of the rest of mankind. But of this more in Ess. vi. Sect. 2. Remark 3.

God having, by a covenant, conferred on Abraham the great honour of being the representative of believers, may we not conjecture, that he was commanded to sacrifice his son Isaac, for this among other reasons, that having an opportunity of shewing, by his ready obedience, what an high degree of faith and piety he possessed, the world might be convinced, that of all mankind he best deserved to be made the representative of believers of all nations, that in their name he might receive the promises of those blessings, which the infinite goodness of God disposeth him to bestow on all who are capable of enjoying them?

I have only to add, that by constituting Abraham the father of all pious and virtuous men, an honour was done to this chief of believers, greater than if, in the place of Adam, he had been made the father of the whole human race.

Sect. III. *Of the Third Promise in the Covenant with Abraham.*

The third promise is that which God made to Abraham immediately on his arrival in Canaan, Gen. xii. 7. *The Lord appeared to Abraham, and said, Unto thy seed will I give this land.*—Gen. xv. 1. *Fear not, Abram: I am thy shield, and thy exceeding great reward.*—7. *And he said to him, I am the Lord who brought thee out of Ur of the Chaldees, to give thee this land to inherit it.*—18. *Unto thy seed have I given this land,* &c.—Gen. xvii. 8. *I will give to thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan; for an everlasting possession.*—Gen. xxii. 17. *Thy seed shall possess the gate of his enemies.*

Concerning the first or literal meaning of this promise, there can be no doubt: as little can there be any doubt concerning its fulfilment to Abraham's natural seed, according to that meaning. After they had sojourned in Canaan and Egypt, God put Abraham's natural seed in possession of the promised country by great miracles, and maintained them in the possession of it during many ages.

But, like all the other promises in the covenant, this had a second and higher meaning, which Abraham and his immediate descendants well understood; namely, that under the image of the possession of Canaan, the possession of a better country, even an heavenly, was promised to them; as the following arguments I think sufficiently prove.

1. Although, when God said to Abraham, Gen. xii. 1. *Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee,* he might think of some country on earth only; yet when God afterwards said to him, Gen. xvii. 1. *I am the Almighty God, walk before me, and be thou perfect.*—8. *And I will give to thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of*

Canaan, for an everlasting possession; and I will be their God; he would naturally conclude, that some better country than any country on earth was promised to him as the reward of his walking before God in a perfect manner. For the translation of his ancestor Enoch from this earth in the body, after walking with God, must have convinced him, that neither the possession of Canaan, nor of any country on earth in its present state, is the proper reward of a perfect virtue. Besides, the whole earth being cursed for Adam's transgression, no part of it, as Abraham well knew, could be an everlasting habitation to him. In short, Abraham must have seen, that if the possession of Canaan, during the whole of his life, was all that God promised to him as the reward of his walking before him in a perfect manner, he would not be rewarded more than other men; many of whom, notwithstanding they were great sinners, he observed, were enjoying the felicity of earthly countries in the greatest perfection.

2. The possession of Canaan, promised in the covenant, being termed an *everlasting possession*, if nothing was meant thereby but the everlasting possession of the earthly country so called, Abraham, to whom it was promised, must have expected to live in that country for ever. The same expectation Isaac and Jacob, his immediate descendants, must have entertained, to whom, as well as to him, the everlasting possession of Canaan was promised. But if Abraham and all his posterity were to live in the earthly Canaan without dying, he would soon be sensible that it was a country too strait for containing all his seed.—Again, if that circumstance led him to interpret the promise concerning the everlasting possession of Canaan, of its being possessed for a long series of years by the successive generations of his posterity, yet when he considered that the possession of Canaan was promised to all his seed, to his seed by faith as well as to his natural seed, he would soon relinquish that interpretation; because it could not enter into his mind to think, that believers of all nations, who were on the earth in any one age, could live with his natural seed in so narrow a country as Canaan. Or if such a thing had been possible, he must have known, that to be transported into Canaan would have been no advantage, but rather a loss, to many of them; since the coun-

tries in which they were living, were better in every respect than Canaan. These reasons, I think, must have convinced Abraham, that a better and greater country than Canaan was promised in the covenant to him and to his seed, even an heavenly country, which was capable of containing all his seed, and of which the earthly country promised to his natural seed, was only the emblem and pledge.

3. Supposing that Abraham thought Canaan was the only country promised to him and to his seed, if any of them died without receiving that country, he must have expected either that God would raise them from the dead to enjoy it, or that he would give them in the other world a country equal to or better than Canaan. For a person of Abraham's exalted faith and piety, never could think God capable of breaking his promise. Accordingly, our Lord, in reasoning with the Sadducees, affirmed, that the promise to give to Abraham and to his immediate descendants the everlasting possession of Canaan, was virtually a promise to raise them from the dead. Luke xx. 37. *Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord, the God of Abraham, and the God of Isaac, and the God of Jacob; for he is not a God of the dead, but of the living.* When Moses, at the bush, called the Lord, the God of Abraham and of his immediate descendants, he brought to the remembrance of the Israelites the memorable words with which the promise, to give to their fathers personally the everlasting possession of the land of Canaan, was concluded, namely, *And I will be their God*, Gen. xvii. 8. From these words our Lord reasoned against the Sadducees, who denied the resurrection of the dead, in the following manner: Seeing the Lord, when he promised to give to Abraham and to his seed the land of Canaan for an everlasting possession, added, *and I will be their God*, if Abraham and his immediate descendants died without receiving Canaan, and are not to be raised from the dead to possess it, the Lord, who promised it to them, could not with truth call himself their God, so many years after they were dead. Or, as the apostle insinuates, Heb. xi. 16. he might have been ashamed to call himself their God.—Besides, in the preceding part of his discourse, our Lord termed the promised country *That world*, in contradiction to *This world*; and declared, that to

enjoy *that world*, Abraham and his seed must be raised from the dead. Luke xx. 34. *The children of this world marry, and are given in marriage. But they who shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage.* 35. *Neither can they die any more, for they are equal to the angels, and are the children of God, being the children of the resurrection.* Wherefore, our Lord himself hath authorized us to believe, that in the promise to give to Abraham and to his seed the land of Canaan for an everlasting possession, a new world, and a resurrection from the dead, in order to their enjoying that world, was really promised to them; for which reason he charged the Sadducees, who denied the resurrection, with ignorance of the scriptures. Matt. xxii. 29. *Ye do err, not knowing the scriptures.*

4. St Paul expressly affirms, that Abraham and his immediate descendants knew, that in the promise to give to him and to them the land of Canaan for an everlasting possession, a better country, even an heavenly country, was promised to them. For he tells us, these men, to shew that they expected a city whose builder and ruler is God, never built any house or fixed habitation in Canaan, but always dwelled there in tents. Heb. xi. 9. *By faith he sojourned in the land of promise, as belonging to others, dwelling in tents with Isaac and Jacob, the joint heirs of the same promise.* 10. *For he expected a city having foundations, of which city the builder and ruler is God.*—Farther, the same apostle informs us, that Abraham, and Isaac, and Jacob, though they never obtained the possession of Canaan, all died in the firm persuasion of obtaining it. Heb. xi. 13. *All these died in faith, though they did not receive the things promised. For seeing them afar off, and being persuaded of them, and embracing them, they confessed that they were strangers and pilgrims on the earth.* 14. *Now they who speak such things plainly declare, that they earnestly seek,* πατρίδα, *a native country,* not Chaldea. 15. *For if they had remembered that from which they came out, they might have had opportunity to have returned.* 16. *But indeed they strongly desired a better country, even an heavenly.*—After these express testimonies, can any one suspect that Abraham and his immediate descendants did not know an heavenly country was promised to them in the covenant, under the

image of Canaan; and that they were to be raised from the dead, in order to their enjoying it?

5. That the promise, to give to Abraham and to his seed the everlasting possession of Canaan, was a promise to give them the everlasting possession of an heavenly country, and to raise them from the dead to enjoy that country; and that Abraham and his descendants understood the promise no otherwise, is evident from this, that the Israelites, from the earliest times, entertained a strong hope of the resurrection of the dead, founded on the covenant with Abraham. Thus the Psalmist, speaking of the wicked, saith, Psal. xlix. 14. *Like sheep they are laid in the grave,—and the upright shall have dominion over them in the morning: Their beauty shall consume in the grave from their dwelling.* 15. *But God will redeem my soul from the power of the grave: for he shall receive me.*—Wisdom of Solomon, iii. 4. *Though they be punished in the sight of men, yet is their hope full of immortality.*

What a strong belief of the resurrection of the just, and of the retributions of an after life, founded on the covenant with Abraham, the later Jews entertained, we learn from the history of the seven brethren, with their mother, who were put to death by Antiochus for refusing to taste swine's flesh, 2 Mac. vii. 9. The second, *When he was at the last gasp, said, Thou like a fury takest us out of this present life; but the king of the world shall raise us up, who have died for his laws, to everlasting life.*—And that they expected this resurrection to everlasting life, by virtue of the covenant with Abraham, appears from the words of the youngest of these brethren: ver. 36. *For our brethren, who now have suffered a short pain, are dead under God's covenant of everlasting life:* for what covenant of everlasting life did God ever make with the Jews, under which they could die, unless it be the covenant with Abraham, in which he promised with an oath, to give to him, and to his seed, the land of Canaan for an everlasting possession?

Farther, that the Jews derived their hope of the resurrection from the covenant with Abraham, may be gathered from their expecting the resurrection of the just only. Thus our Lord, speaking of the resurrection, according to the opinion which the Jews entertained of it, calls it, Luke xiv. 14. *The*

resurrection of the just. In like manner, the fourth of the seven brethren mentioned above, said to his persecutor, 2 Mac. vii. 14. *As for thee, thou shalt have no resurrection to life.* So also Josephus, speaking of the opinion of the Pharisees, says, Antiq. xviii. 2. "They believe that there are, ὑπὸ γῆν θεοῦ δικαιω-"σις, retributions under the earth to such as have attached "themselves to virtue or vice in this life; and that the one "are condemned to perpetual imprisonment, but that the other "have an easy return to life."—To this notion of the resurrection the Jews were naturally led by the covenant with Abraham, in which the everlasting possession of Canaan, in its second and highest meaning, was promised to the spiritual seed only; that is, to believers of all nations, who in the covenant are counted to Abraham for seed.

That the Jews, from the earliest times, expected the resurrection of the dead, and derived their hope of that great event from the covenant with Abraham, is attested in the most express manner by the apostle Paul, who scrupled not to say to Festus and king Agrippa, in the hearing of the chiefs of the Jews, Acts xxvi. 6. *And now I stand and am judged for the hope of the promise made of God unto our fathers.* 7. *Unto which promise our twelve tribes, instantly serving God day and night, hope to come.* But to what promise made to the fathers did the twelve tribes hope to come, which they were not in possession of at the time the apostle said this, unless it was the promise in the covenant, that God would raise Abraham's seed by faith from the dead, to possess the heavenly country, of which Canaan was the emblem? Accordingly, to shew that that was the promise which the apostle had in his eye, he immediately added, *For which hope's sake, king Agrippa, I am accused of the Jews.* 8. *Why should it be thought a thing incredible with you, that God should raise the dead?*—The same apostle openly affirmed in the hearing of Felix, and of the Jewish council, that the resurrection of the dead is a thing written in the law and the prophets, Acts xxiv. 14. *But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and the prophets.* 15. *And have hope towards God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and of the unjust.* But the resurrection of the dead

is no where written in the law of Moses, except in the covenant with Abraham, where God promised to count Abraham's faith for righteousness, and to give to him and to his seed the everlasting possession of Canaan.—And with respect to the prophets, the resurrection of the dead is not written by them any otherwise than as they have foretold the accomplishment of the promises in the covenant, according to their second and highest meanings, by speaking of them as the accomplishment of these promises according to their first or literal meaning. For example, Isaiah hath foretold the multiplication of Abraham's spiritual seed by the great increase of his natural progeny: Chap. xlix. 18,—26. liv. 1,—3. lx. 1,—5.—And the conversion of the natural seed to the faith of the gospel, and their salvation, by their restoration to the land of Canaan. Chap. li. 9,—16. lii. 9,—12.—And their happiness in their converted state, by the building and adorning of its cities. Chap. lxi. 4, 5, 6.—And the excellency of the heavenly country, and the happiness of the spiritual seed in that country, by the creation of a new heaven and a new earth for the habitation of the natural seed; in which new earth there is to be neither pain nor sorrow. Chap. lxv. 17,—20.—And the worship of God in the heavenly country, by the restoration of the Mosaic worship in its purity in the new earth. Chap. lxvi. 20,—24.

Lastly, The prevalence of the hope of the resurrection of the dead among the Israelites in the earliest times, may be understood from this well known fact, that the nations who sprang from Abraham by Hagar and Keturah, entertained the same hope, and communicated it to their neighbours; so that the resurrection of the dead, in one shape or another, was believed by the greatest part of the inhabitants of the east. Hence Job, who was an Arabian, expressed his hope of the resurrection in the strongest terms, chap. xix. 25. *I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth.* 26. *And though after my skin worms destroy this body, yet in my flesh shall I see God.* 27. *Whom I shall see for myself, and mine eyes shall behold, and not another, though my reins be consumed within me.*

The particulars contained in this section merit attention, as they shew how much the Deists and others are mistaken, who

think the immortality of the soul, and the retributions of a future state, were not made known to the Jews by Moses and the prophets.

Sect. IV. *Of the Fourth Promise in the Covenant with Abraham.*

This promise is recorded, Gen. xvii. 7. *I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant.* 8. *And I will be their God.*—This promise, though expressed in the most simple language, comprehends deep meanings. It consists of two articles.

1. The first article is contained in verse 7. *I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant.* This establishment of God's covenant with Abraham and his seed in their generations, for an everlasting covenant, in its first or literal meaning implied, that Abraham's natural seed were to remain a distinct people in their successive generations, without ever being destroyed: because, if they were to be destroyed, God's covenant with them would not have been everlasting. To this interpretation we are led by Moses, who declared, that if God destroyed Abraham's natural seed, it would be a breaking of his covenant with them: Lev. xxvi. 44. *And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them to destroy them utterly, and to break my covenant with them.* Agreeably to this promise, God declared by Jeremiah, that he would utterly destroy the nations who had oppressed the natural seed of Abraham, but would never make a full end of his posterity, Jer. xlvi. 28. *Fear not, O Jacob my servant, saith the Lord, for I am with thee: for I will make a full end of all the nations whither I have driven thee, but I will not make a full end of thee.*

In this promise, according to its first and literal meaning, an event is foretold of a very singular nature; namely, that Abraham's natural seed are always to continue a distinct race, and are never to be lost by mixing with other nations. To this nothing similar hath ever happened. For where are the

people, who being scattered over the face of the earth, have preserved themselves distinct from the rest of mankind, so that after continuing in a state of dispersion for thousands of years, the individuals, in their successive generations, are known to be of that people? The Assyrians, the Babylonians, the Persians, the Grecians, and the Romans, have all in their turns conquered, and been conquered, but have not kept themselves distinct from their conquerors, although they were not carried captives from their own country, far less were they scattered over the face of the earth, as the Israelites have been. All these nations are now so mixed with their conquerors, that the individuals of them cannot be distinguished. To the reason and experience of mankind, the continuance of Abraham's natural seed distinct from all the rest of the world, foretold in this promise, must, before it happened, have appeared an event utterly improbable. Yet this improbable event hath actually taken place, through a long succession of ages. For from the time of their going down into Egypt, to this day, the Israelites, notwithstanding the many calamities which befel them, have still been preserved a distinct and numerous people, as was formerly shewed in the explication of the second promise in the covenant, p. 16.; and they will be continued a distinct and numerous people, till the fulness of the Gentiles is come in, and their existence as a separate race is no longer needed to strengthen the evidences of the gospel. At that period, they also shall be converted to the faith of Christ, and entering into the Christian church, they will, with the other disciples of Christ, assist in preserving the knowledge and worship of God among mankind to the end of the world. These things their own prophets have foretold, under the idea of their being restored to their own land, and of their worshipping God there, according to the Mosaic ritual.

But God's promise, to establish his covenant with Abraham's seed in their generations for an *everlasting covenant*, in its second and higher meaning, imported that his spiritual as well as his natural seed, should be continued in the world, and be separated from the wicked for ever. Accordingly, notwithstanding Abraham's spiritual seed, the sincere worshippers of God, have from the beginning been persecuted, and often worn out, by the seed of the serpent, they have never been

utterly destroyed. There have always been, in every nation, many good men who feared God and wrought righteousness, and who, notwithstanding they were not distinguished from the wicked by any external mark, as Abraham's natural seed always have been, are nevertheless sufficiently distinguished from them by their faith and holiness, and will continue a distinct people to all eternity. To render God's covenant with them everlasting in the strictest sense, Matt. xiii. 49. *At the end of the world, the angels shall come forth, and sever the wicked from among the just.* And being separated, Christ will carry them with him into heaven, and form them into one great community, called, Heb. xxi. 27. *The general assembly and church of the first-born;* and, Rev. xii. 23. *There shall in nowise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie, but they who are written in the Lamb's book of life.* In this holy community the spiritual seed of Abraham will remain to all eternity, separated from the wicked, and united to one another by the indissoluble bond of the warmest love and friendship for ever.

The second article of the fourth promise is contained in these words: *I will be their God.* This implies,

1. That Abraham's natural seed were in general to know and acknowledge the true God as their God. Moreover, this promise being connected with their possession of Canaan, in the following manner, Gen. xvii. 8. *I will give to thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God;* it signified, that the title of Abraham's seed to possess Canaan, depended on their continuing to worship and obey God.—How this promise, in its first or literal meaning, was accomplished, we learn from Moses, who insinuates that Abraham's posterity in Canaan and in Egypt, acknowledged and worshipped the God of their fathers, by those natural acts of piety which reason dictated, till they came to Sinai, where, by the ministry of Moses, God gave them a ritual of his worship, formed according to a pattern shewed to Moses on the mount. From that time forward Abraham's posterity, while they remained in Canaan, continued to worship the true God according to that ritual. On some occasions, indeed, they deviated into idolatry. But they were always

soon reclaimed, by the punishments which God sent on them. Besides, at no time did the whole nation to a man follow after idols. In the times of the greatest corruption, there were many who abhorred idols. Thus it was in the reign of Ahab, when Elijah thought himself the only worshipper of the true God remaining in Israel. For there were even then seven thousand men left, who had not bowed the knee to Baal, 1 Kings xvii. 19. Thus it was likewise during the Babylonish captivity, when Shadrach and his companions were cast into a burning furnace, for refusing to worship the image which Nebuchadnezzar set up. Moreover, by the punishments sent on the Israelites for departing from the law of Moses, they were at length so thoroughly cured of their propensity to idolatry, that after their return from Babylon, even to this day, their abhorrence of idols hath been extreme. They have long ago been driven out of Canaan by the Romans, and have continued in a state of dispersion ever since. But these evils did not befal them because they had forsaken the law of Moses, being more zealous of it then than ever; but because they crucified the Christ, and rejected the gospel. In short, notwithstanding they have continued long in this last dispersion, and have suffered innumerable evils for their faith, not only from Mahometans and heathens, but from Christians also, they have continued to know and worship the God of their fathers, by such rites of the law of Moses as they could perform out of Judea: so signally hath the promise in the covenant, that God would be the God of Abraham's natural seed in their generations, been accomplished.

This promise, in its second and higher meaning here, hath been fulfilled in Abraham's spiritual seed likewise. From the beginning, there have been in all nations many who have known the true God, and have worshipped him by pious affections, by prayer, and by a sincere desire to know and to do his will; a worship more acceptable to God than any worship by bodily rites. Through this spiritual worship, believers of all nations, whether they be Jews or Gentiles, are by the promise of God, that is by a free gift, entitled to the possession of the heavenly country, of which Canaan was the type.—And as all who believe in Christ are Abraham's spiritual seed, and the true Israel of God, the promise, that he would be a

God to Abraham's seed in their generations, hath been remarkably fulfilled in them also. For the knowledge and worship of the true God have been more effectually spread through the world, and preserved among mankind by the disciples of Christ, than by the disciples of Moses.

That the preservation of the knowledge and worship of God in the world by the spiritual seed, was promised in the covenant, appears from Jer. xxxi. 33. *This shall be the covenant which I will make with the house of Israel, after those days, saith the Lord: I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people.* And from Isa. lix. 20. *And the Redeemer shall come to Zion, and unto them who turn from transgression in Jacob, saith the Lord.* 21. *As for me, this is my covenant with them, saith the Lord, My spirit which is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever.* According to the prophets, therefore, one of the particulars included in God's promise, that he would be a God to Abraham's seed in their generations, was, that the knowledge of himself which he gave first to the natural seed in the law, and after that to the spiritual seed in the gospel, would never be lost in the world. With admiration and gratitude we behold the accomplishment of this promise, in the preservation of the Jewish and Christian scriptures, and in the continuance of the worship of the one true God among Jews and Christians to this day.

This promise, however, will not be completely accomplished, till Abraham's spiritual seed are all introduced into the heavenly country, their eternal inheritance. When that grand æra arrives, the spiritual seed joining the general assembly of the first-born, shall know and worship God more perfectly than ever they did in any period of the church on earth: Rev. xxii. 3. *His servants shall serve him, and they shall see his face, and his name shall be in their foreheads.*

2. The promise, that God would be the God of Abraham's seed in their generations, implied that he would reside among the natural seed; not indeed by any image or corporeal representation of him, for every thing of that kind they were

forbidden to make; but by a visible symbol of his presence, abiding with them constantly, to which they would direct their worship.

This meaning of the promise is suggested by God himself, Lev. xxvi. 11. *And I will set my tabernacle amongst you, and my soul shall not abhor you.* 12. *And I will walk among you, and be your God, and ye shall be my people.* Accordingly, in fulfilment of this promise, God resided among Abraham's natural seed in the wilderness, by a pillar of cloud and fire, which, after the tabernacle was erected, rested on it while they continued encamped. But when they journeyed, it went before them. This visible symbol of the divine presence among the Israelites, was called *the glory of the Lord.* And from that glory God gave responses to the Israelitish judges and kings, when they consulted him.—How long this visible symbol of the divine presence continued among the Israelites, is not known. If it remained till the temple was destroyed by the Babylonians, it departed then, and never returned.

This promise, in its second meaning, hath been accomplished to Abraham's seed by faith likewise; for in no age of the world have good men been without the presence and assistance of the Spirit of God; as may be known from God's saying concerning the wicked antediluvians, Gen. vi. 3. *My Spirit shall not always strive with man.* In the Christian church, this promise received a remarkable accomplishment, by the descent of the Holy Ghost upon the apostles and first preachers of the gospel, and by the spiritual gifts with which all the primitive churches were enriched. These were more honourable tokens of the divine presence than the glory in the tabernacle, because they were appropriated to individuals, who, on that account, were called *temples of the Holy Ghost,* 1 Cor. vi. 19. and *habitations of God through the Spirit,* Eph. ii. 22. But this promise will receive its chief accomplishment in the heavenly country, where the *pure in heart shall see God,* Matt. v. 8. Rev. xxi. 3. *And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.*

3. The promise, that God would be a God to Abraham's seed in their generations, implied that he would be their con-

stant protector, and bestow on them all the blessings which men expect from the objects of their worship.—The preservation of Abraham's natural seed in Egypt, their deliverance from their Egyptian oppressors, their miraculous sustentation in the wilderness during forty years, their introduction into and possession of Canaan, their return from their captivities, but above all, their not perishing as a people in their last long dispersion, are illustrious proofs that this race hath always been the objects of God's care, that they are still beloved for their father Abraham's sake, and that they will be preserved a numerous and distinct people, till the whole purposes of their separation from the rest of mankind are accomplished.

This promise hath been fulfilled to the spiritual seed likewise; for, notwithstanding the sincere worshippers of God, from the very beginning, have been persecuted by the wicked, and in these persecutions great numbers of them have been put to death, they have never been utterly destroyed. By the support which God on many occasions hath given to his suffering servants in times of persecution, many have been excited to imitate their virtues; and, by the ordinary care which he taketh of them at all times, the generation of the servants of God hath been, and will be preserved in the world to the end. Nay, we have reason to expect, that at length the effect of that most wise and powerful government which God exercises over the world, will be to diminish the wicked, and to multiply the virtuous till they exceed the wicked in number, as was before observed, p. 18. And with respect to the present happiness of good men, it hath ever been acknowledged that their virtues, in all ordinary cases, make them much more happy than the wicked can be by enjoying the pleasures of sin; and in extraordinary circumstances, if they are more afflicted than others, their felicity will be greater in the heavenly country, according to Christ's promise, Rev. iii. 21. *To him that overcometh will I grant to sit with me on my throne, even as I also overcame and am set down with my Father on his throne.*

Before we conclude our account of the third and fourth promises in the covenant with Abraham, we will endeavour to shew, *First*, That Isaiah and Ezekiel have foretold the general conversion of Abraham's natural seed to the Christian faith, under the idea of their restoration to their own land;

and their practising the Christian worship, under the idea of their worshipping God in Canaan according to the purity of the Mosaic ritual; and their happiness in their converted state, under the idea of their employments and enjoyments in the earthly country. *Secondly*, That Isaiah's new heaven and new earth, chap. lxv. 17. and Ezekiel's temple, chap. xli. 1. and the land which he allotted to the twelve tribes, chap. xlvii. 13, —23. and the city whose dimensions he hath described, chap. xlv. 6. are the same with the new heaven and new earth, and the heavenly Jerusalem, which John saw in his vision, related Rev. chapters xxi. xxii.; consequently, that the new heaven and the new earth, of which the prophets and the apostle have spoken, are the heavenly country promised in the covenant to Abraham's spiritual seed.

1. *First*, then, that Isaiah and Ezekiel have foretold the general conversion of Abraham's natural seed to the Christian faith and worship, under the idea of their restoration to their own land, and of their worshipping God there according to the Mosaic ritual, and their happiness in their converted state, under the idea of their felicity in the earthly Canaan, must, I think, be acknowledged, when it is considered that these prophecies, literally understood, contain particulars which cannot be supposed to happen, if the Israelites, after being restored to their own land, are to live as formerly under the institutions of Moses; such as, that they shall be absolutely free from transgressions, and be all righteous. Ezek. xxxvii. 23. *Neither shall they defile themselves,—with any of their transgressions.* 24. *They shall also walk in my judgments, and observe my statutes and do them.* So also Isa. lx. 21. *Thy people shall be all righteous.* Farther, these prophecies, literally understood, foretel, that when the Israelites are placed in Canaan, God's *servant David shall be their prince for ever*, Ezek. xxxvii. 25.: And that all the nations of the earth shall be subservient to them, Isa. lx. 12. *The nation and kingdom that will not serve thee, shall perish: Yea, those nations shall be utterly wasted.* But if these prophecies foretel the conversion of the Jews, the particulars mentioned in them will all happen. The converted Jews, in the Christian church, will not, as formerly under the law of Moses, be polluted with any ceremonial transgression: Neither will they be righteous, merely by per-

forming ritual services, but by doing pious and virtuous actions. And in the Christian church, Christ, called *David*, because he was prefigured by David, will rule them for ever. Moreover, *the nation that will not serve them* in their converted state, namely, by *building up their walls*, as it is explained, Isa. lx. 10. that is, by entering into the Christian church and strengthening it, *shall be utterly wasted.*

2. *Secondly*, That Isaiah's new heaven and new earth, and Ezekiel's country and city, are the same with the new heaven and new earth, and the heavenly Jerusalem which John saw in his visions, will appear from comparing their several descriptions of these matters. Isaiah's new heaven and new earth, which God is to create, are to be so excellent, that *the former shall not be remembered*, Isa. lxv. 17. Wherefore they are to be created after the former heaven and earth are passed away. In this circumstance they agree with John's new heaven and new earth; for he saw these after *the first heaven and the first earth were passed away*, Rev. xxi. 1.—Next, as in Isaiah's new Jerusalem, which God is to create a rejoicing, *the voice of weeping shall be no more heard*, Isa. lxv. 19.; so in John's new Jerusalem, *there shall be no more death, neither sorrow nor crying, neither shall there be any more pain*, Rev. xxi. 4.—Farther, as Isaiah said to the Israelites, chap. lx. 19. *The sun shall be no more thy light by day, neither for brightness shall the moon give light to thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory*; so of his new Jerusalem, John says, Rev. xxi. 23. *The city had no need of the sun, neither of the moon to shine in it, for the glory of the Lord did lighten it, and the Lamb is the light thereof.*—And with respect to Ezekiel's waters, which issued out from under the threshold of the house, and became a great river, Ezek. xlvii. 1,—5. it is the same with John's *pure river of water of life proceeding out of the throne of God*, Rev. xxii. 1. For, as on the banks of Ezekiel's river a tree grew *which brought forth new fruit according to his months,—and the fruit thereof shall be for meat, and the leaf thereof for medicine*, Ezek. xlvii. 12.; so *on either side of* John's *river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations*, Rev. xxii. 2.

These descriptions agree so exactly in all points with each other, that it is reasonable to suppose the subject of the prophecies and of the vision is the same: Wherefore, as John saw the new heaven and the new earth, and the heavenly Jerusalem, and the pure river of water of life issuing out of the throne of God, and the tree of life growing on its banks, after the resurrection of the dead and general judgment, and punishment of the wicked, (Rev. xx. 11,—15.) I think it probable, that the prophecies in which all these particulars are mentioned, foretel the state of things after the resurrection, and general judgment; consequently, that Isaiah's new heaven and new earth, and Ezekiel's country and city, are the heavenly country promised to Abraham, and to his spiritual seed, in the covenant.

3. In the *third* place, St Peter hath directed us to interpret Isaiah's prophecy and John's vision, of the heavenly country in which the righteous are to live after the resurrection and judgment. For, after describing the utter destruction of the present heavens and earth by fire, he adds, 2 Pet. iii. 13. *Nevertheless we, according to his promise, expect new heavens and a new earth, wherein dwelleth righteousness.* These great events, he tells us, will happen when Christ returns from heaven to raise the dead and judge the world; and calls it, the *restitution of all things;* and affirms, that God hath spoken of it by all his holy prophets since the world began. Acts iii. 19. *Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.* 20. *And he shall send Jesus Christ, who before was preached to you,* 21. *Whom the heavens must receive, till the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.* But where hath God promised to create new heavens and a new earth, wherein righteousness is to dwell, except in the covenant with Abraham, in which he promised an heavenly country to Abraham's spiritual seed? And where do we find, that God hath spoken of the restitution of all things, by the mouth of all his holy prophets since the world began, unless it be in that covenant, and in the prophecies which foretel the fulfilment of the promises in that covenant?

Of the form and constitution of the heavenly country to be created for an everlasting habitation to Abraham's seed by faith, we know little, except, 1. That it will be a material habitation. For, as the righteous are to be raised with glorious, incorruptible, and immortal bodies, their everlasting habitation must be suited to the corporeal part of their nature, raised from the dead in the greatest perfection of which it is capable. See 1 Cor. xv. 44. note. Hence the propriety of representing the heavenly country, under the image of the earthly Canaan.—2. The new heavens and the new earth, being destined for an habitation to all the virtuous and the good, who have lived and who are to live in the world from first to last, they must be such as are capable of containing them, and with them such of the angelical natures as are to live with them in their new abode.—3. In scripture there are passages which lead us to believe that God will dwell with the righteous in the heavenly country, by some visible manifestation of his presence, unspeakably more resplendent than the glory by which he manifested his presence among the Israelites. Now, although God can receive no addition to his happiness from the excellency of his own works, we may suppose that the new heavens and earth will be so much the more exquisitely contrived, and so much the more glorious, that he himself is to be sensibly present with his people. Wherefore, if the present earth, even as it lieth under the curse, and is the habitation of sinners, affords its inhabitants such a variety of enjoyments, how full of pleasures must the heavenly country be, which God's wisdom hath contrived, and his power created, for the entertainment of his favourite people. Isa. lxv. 18. *Be you glad and rejoice for ever in that which I create: for behold, I create Jerusalem a rejoicing, and her people a joy.* 19. *And I will rejoice in Jerusalem, and joy in my people.*—See Spectator, vol. viii. No. 580. where the future habitation of the righteous, and their happiness in that abode, are elegantly described.

Sect. V. *Of the Fifth Promise in the Covenant with Abraham.*

This promise we have, Gen. xii. 2. *I will bless thee and make thy name great, and thou shalt be a blessing:* 3. *And in thee shall all the families of the earth be blessed.*—xviii. 18. *Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him.*

Concerning this promise let it be observed, that although at the time it was spoken Abraham may have thought it a promise of great temporal felicity only, to him and to the families of the earth through him, in some manner which he did not understand; yet afterwards, when God counted his faith to him for righteousness, and constituted him the father of many nations, he might conjecture, that the counting of his faith to him for righteousness, was what God meant by blessing him, as was observed p. 10.; and that by constituting him the father of many nations, he was to make his name great; and that the blessing of all the families of the earth in him, consisted in their having their faith counted to them for righteousness, by virtue of the promise which God made to him as their father.

But whether Abraham understood this to be the meaning of the promise or not, what Paul wrote to the Galatians shews that it is its true meaning: Gal. iii. 13. *Christ hath bought us off from the curse of the law, being made a curse for us, that the blessing of Abraham might come on the nations through Jesus Christ.* For what blessing belonging to Abraham can come on the nations, through Christ's buying them off from the curse of the law, unless it be the blessing of *justification* mentioned ver. 8. that is, the blessing of having their faith counted to them for righteousness, called *the blessing of Abraham*, because it was first promised to him personally by a covenant; and because in that covenant God promised to him to bestow the same blessing on men of all nations, who imitated him in his faith and obedience, and who, on that account, are considered by God as his children. For, as was shewn, p. 18. Abraham was constituted the father of many nations, for the express purpose of receiving the promises in the covenant on

their behalf, and in their name. Wherefore, seeing the counting of Abraham's faith to him for righteousness implied, as was shewed p. 11. that his sins were to be pardoned, and that he was to be rewarded as a righteous person, God's blessing all the families of the earth in him implied, that all who imitated him in his faith and obedience, were to have their sins in like manner pardoned, and to receive the reward due by God's promise to righteous persons; and that they are to be thus blessed, in consequence of the promise made to Abraham as the father of all believers.

This blessing of faith counted to them for righteousness, will assuredly come on all the families of the earth. For, as was shewed in the Illust. of Romans ii. Ess. vi. sect. 3. if faith does not consist in the belief of things which one hath no opportunity of knowing, but in the belief of such things as are made known to him, whether by the light of nature, or by revelation, and in a sincere disposition to know and do the will of God, men in every age and nation may exercise true faith, and may have that faith counted to them for righteousness, on account of what Christ hath done to procure that great blessing for them, whether they have lived in, or out of God's visible church. But it will not be bestowed on them till the general judgment, when their trial being ended, their state will be settled by the sentence of their Judge. For, seeing the pardon of sin consisteth in a complete deliverance from death the punishment of sin, and seeing the rewarding one as a righteous person, implieth his actually receiving the reward due to a righteous person, it is evident that neither of these can take place till the judgment is ended. At that period of the divine government, the promise to bless all the families of the earth in Abraham, will be performed in the full extent of its meaning: Because then every one who is found to have feared God, and to have wrought righteousness, shall be accepted with him, whether they have lived in any visible church of God or not; for the Judge of all the earth is no respecter of persons, Acts x. 34.

The foregoing interpretation of God's promise to bless all the families of the earth in Abraham, is confirmed by St Paul, as was hinted above. For he hath declared, that the blessing of the nations in Abraham, consisteth in God's justifying them

by faith. Gal. iii. 8. *Now the scripture foreseeing that God would justify the nations by faith, preached the gospel* (the good news) *to Abraham, saying, In thee shall all the nations be blessed.* 9. *Wherefore they who are of faith, are blessed with believing Abraham.* After this testimony of an inspired apostle, can there be any doubt concerning the meaning of God's promise to *bless all the families of the earth in Abraham?*

Sect. VI. *Of the Sixth Promise in the Covenant with Abraham.*

This promise was made to Abraham, after he had laid Isaac on the altar, with an intention to offer him as a burnt-offering; and is recorded, Gen. xxii. 18. *In thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice.*

Because Isaiah had said to the Israelites, chap. lx. 3. *The Gentiles shall come to thy light, and kings to the brightness of thy rising,* the Jewish doctors affirmed, that the Gentiles were to be enlightened with the knowledge of the true God, and of his commandments, by the Jews converting them to Judaism. Also they affirmed, that this is *the blessing of all the nations of the earth in Abraham's seed,* which was promised to him in the covenant. But these interpretations St Paul hath confuted, Gal. iii. 16. by observing, that the words of the promise are not *and in seeds, as* speaking *of many* persons, but *and in thy seed, as* speaking *of one* person only. For from this circumstance he argued, that the blessing of all the nations of the earth in Abraham's seed was to be accomplished by one person only, *who is Christ.*

This argument, at first sight, may perhaps appear inconclusive, especially as in the other promises the word *seed* is used collectively, to denote a multitude of persons. Yet when it is remembered, that at the fall God said to the serpent, *I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel,* we cannot doubt, that by the seed of the woman one person only was meant; and that *the bruising the head of the serpent,* signified that one person's defeating the malicious scheme which the devil (who, because he assumed the form of

a serpent when he deceived Eve, is called *that old serpent, the Devil and Satan*, Rev. xii. 9.) had contrived for destroying the human race, and not the killing of serpents by men; for that was too trifling an event to be so solemnly foretold on so important an occasion. Besides, such an interpretation would imply, that Eve was deceived by a natural serpent, which is not to be supposed. Wherefore, the restorer of the human race having been foretold at the fall, under the appellation of the *seed of the woman*, Abraham would naturally think of him, and of the purpose for which he was to be born, when God said to him, *In thy seed shall all the nations of the earth be blessed.* And the apostle reasoned justly, when, from its being said to him, *And in thy seed*, he concluded, that the nations were to be blessed in one person, who is Christ. For if God had meant to tell Abraham, that the nations were to be blessed in the Israelites, his natural seed, collectively, he would have said, *and in thy seeds, or sons*, to prevent him from interpreting the promise of the person foretold at the fall under the appellation of the *seed of the woman*, who was to bruise the head of the serpent.

This promise hath been signally fulfilled in Christ, as the apostle hath affirmed; for, 1. In the prospect of Christ coming into the world, born of a woman, and of his offering himself a sacrifice for sin, Adam and Eve were respited from death, and had a new trial appointed to them, under a more gracious covenant than the first; a covenant better adapted to their nature, now that it was weakened by sin. Their temporary respite from death God intimated by saying to the woman, *In sorrow thou shalt bring forth children*; and to the man, *In the sweat of thy face shalt thou eat bread, till thou return unto the ground.* And their having a new trial appointed, was insinuated in the declaration, that the *seed of the woman was to bruise the head of the serpent.* For if they were still to live under the first covenant, the serpent's contrivance for their destruction would have taken effect inevitably. It could only be frustrated by their having an opportunity, under a new covenant, of regaining the life which they had forfeited by their first disobedience. Farther, that this gracious new covenant was procured for them by the death of the seed of the woman, was intimated by the bruising of his heel at the

time he bruised the serpent's head. For although they might not, in that dark expression, discern the death of the seed of the woman as a sacrifice for their sin, God may have revealed it to them, together with its happy consequences. And the important discovery being made to them, in order that it might be perpetuated among their posterity, God may have appointed them to worship him by the sacrifice of beasts. It is true, Moses hath not said that God ordered our first parents to offer such sacrifices; yet his telling us, that God accepted the sacrifice of the firstlings of his flock which Abel offered to him, implies, that such a command was actually given by God; otherwise, the worshipping him by the sacrifice of beasts would have been will-worship, consequently it would not have been accepted by him.

Farther, as the bruising of the head of the serpent by the seed of the woman, and the serpent's bruising his heel, were of all the discoveries made to mankind in the first age the most important, may we not suppose, that to teach mankind the meaning of the serpent's *bruising the heel* of the seed of the woman, namely, that it signified his death as an atonement for the sins of men, God commanded Abraham to offer up his only son as a burnt-offering?—That this was its meaning, Abraham might conjecture from the extraordinary nature of the command: Or if, by the strength of his own reason, he could not discover this, the angel who spake to him after Isaac was laid on the altar, may have made it known to him. For our Lord himself assures us, that Abraham saw his day with joy, John viii. 56. *Your father Abraham rejoiced to see my day, and he saw it and was glad.*

2. And in the view of Christ's coming and offering himself a sacrifice for sin, all Adam's posterity are included in the gracious new covenant under which he was placed, after he was respited from death. For if Adam's posterity were included in the covenant under which he fell, so far as to be liable to death for his offence, it is reasonable to think, that they are likewise included in the new covenant which was made with him; and that thereby they have an opportunity given them of regaining that bodily life which Adam forfeited for them.—Besides, if the law under which Adam's posterity now live, be the law of works, to what purpose hath God al-

lowed them to come into existence? By obedience to that law none of them can obtain life, but for the smallest act of transgression must perish. This, then, is one of the great blessings which are procured for mankind by Abraham's seed, Christ. In the prospect of his dying as a sacrifice for sin, they have obtained a trial under a more gracious covenant than the first; and this favour is not confined to any one nation or race of men, but is extended to all the posterity of Adam, without excepting any of them. So that, in respect of this happy effect of his coming into the world in the human nature, he may truly be said to have died for all. See 2 Cor. v. 15. note 1.

3. By dying as a sacrifice for sin, Abraham's seed, Christ, hath obtained for all the nations of the earth deliverance from death, the curse of the law which Adam brake: so the apostle assures us, Gal. iii. 13. *Christ hath bought us off from the curse of the law, being made a curse for us.* His meaning, however, is not that any of Adam's posterity is to escape temporal death, but that they are all to be raised from the dead by Christ, in order to their receiving reward or punishment according to what they have done in this life, whether it hath been good or bad. They who, by giving the obedience of faith, have fulfilled the gracious requisitions of the new covenant under which they were mercifully placed, and who, when they failed in particular instances, have repented of these failures, shall be pardoned, and rewarded with eternal life; but they who have neither given this obedience, nor repented of their sinful courses, shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.

4. As the reward of his dying for the sins of men, Abraham's seed, Christ, after his resurrection, was exalted to the government of the world. Wherefore, seeing he exercises that government with the greatest wisdom, and power, and goodness, for the benefit of mankind, all the nations of the earth have, by his government of the world, been greatly blessed in him. And, in particular, they have been blessed in him with the influences of the Spirit, to enable them to overcome the evil propensities of their nature, and to fulfil the requisitions of the law of faith, under which he hath placed

them. In one word, all the nations of the earth being indebted to Abraham's seed, Christ, for every blessing of providence and of grace which they enjoy, or hope to enjoy, they have been greatly blessed in him.

5. Many nations of the earth have been blessed in Abraham's seed, Christ, with the knowledge of the true God, and of the way of salvation, and of the rewards and punishments of a future state. For these, with the other doctrines of true religion, Christ made known to his holy apostles and prophets by inspiration; and through the fidelity and diligence with which they published these things to the world, the knowledge of them was given to many nations in the first age, and hath been continued among them ever since, and even spread in the world, by the stated ministry of the word. Nevertheless, all the nations of the earth have not as yet heard the gospel; nor have all obeyed it to whom it hath been preached. But the prophets have foretold, and we believe that in some future period the whole earth shall be filled with the knowledge of God, by means of the gospel preached every-where, and received every-where. So that, as was foretold, Psal. lxxii. 17. *His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed.*

These are the blessings which were to come on all the nations of the earth, through Abraham's seed, Christ, because Abraham obeyed God's voice in offering up his only son Isaac as a burnt-offering. By this, however, God did not mean that Abraham's obedience procured these blessings for the nations through Christ, but that, as the reward of his obedience in the affair of Isaac, God promised, that the person through whom these blessings were to come on the nations, should be one of Abraham's seed. This interpretation is agreeable to the plain meaning of the words, *And in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice.*

CONCLUSION.

Having explained God's promises to Abraham, both in their literal and allegorical meaning, and having shewed in what manner they have been already fulfilled, or are yet to be

fulfilled to the heirs thereof, it will be useful to look back and take a view of the great discoveries, which were made of God's gracious purposes respecting mankind, in that ancient oracle which God himself hath dignified with the appellation of *his covenant with Abraham.* First, then, in promising to bless Abraham exceedingly, it appears that God declared his intention to bestow on him the great blessing of justification by faith, that is, his intention both to pardon his sins, and to reward him as a righteous person for his faith. In consequence of his pardon, Abraham is to be delivered from death, the punishment of sin, by being raised from the dead. And with respect to his reward, it will consist in the everlasting possession of that heavenly country, of which the earthly country promised to him and to his natural seed, was the emblem and pledge.—2. By constituting Abraham the father of many nations, God declared that he will consider all in every nation who imitate Abraham in his faith and obedience, as Abraham's seed, and perform to them the blessings promised in the covenant to Abraham's seed; consequently, believers of all nations are like Abraham to be justified by faith; they are to be pardoned, and to obtain the everlasting inheritance of heaven, after being raised from the dead. Also in heaven they are to have God for the object of their worship, and the source of their happiness to all eternity. And these blessings, which are all to come on them through Abraham's seed, *Christ,* are in the covenant declared to be the common privilege of believers of every age and nation, as Abraham's seed, whether they have lived in any visible church of God on earth or not.—3. But, which is of the greatest importance in this matter, it is expressly declared, that the blessings promised in the covenant, are not to come on any, but on those whose faith is accompanied with habitual obedience. This God declared concerning Abraham himself, Gen. xviii. 19. *I know him, that he will command his children, and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him.*—Thus it appears, that the principal doctrines, precepts, and promises, which were afterwards made known to the world more plainly in the gospel, were discovered to the Israelites in the covenant which God made with

their father Abraham; so that, properly speaking, it was the gospel of the Israelites, and the rule of their justification.

It is true, the discoveries in the covenant with Abraham are not very obvious to us, because we are not accustomed to the allegorical method of instruction used in ancient times. But that method being familiar to the Israelites, they were at no loss to know, that the temporal blessings promised to the natural seed of Abraham, were emblems of those eternal blessings which belong to his seed by faith, and were in fact promises of these blessings to them. Farther, seeing the temporal blessings promised to the natural seed were all things future, and some of them at a great distance in point of time, their coming to pass exactly as they were promised, hath become to us a proof and a pledge, that the eternal blessings of which they are the prefigurations, shall be fulfilled to the spiritual seed in due season. For instance, can any person of good sense and candour, who considers by what wonderful exertions of the divine power Abraham's natural seed were brought out of Egypt, preserved in the wilderness during the space of forty years, and then put in possession of Canaan, the country promised to them in the covenant, entertain the least doubt of God's willingness and power to raise all Abraham's spiritual seed from the dead, and to introduce them into the heavenly country, of which the introduction of his natural seed into the earthly country, was both an emblem and a pledge?

ESSAY VI. *On Justification.*

TO understand what the apostles have written, and others have disputed, concerning justification, it will be proper to explain the meaning of the words *justify*, and *justification*, as used in common speech. *To justify a person*, as was shewed, Rom. ii. 13. note 2. is a law phrase, denoting the action of a Judge, who, when a person is accused at his bar of having committed some crime, acquits him after a formal trial, by a sentence pronounced in the hearing of his accuser, and of the witnesses. The other word, *justification*, is a law term like-

wise, and denotes the acquittal itself, together with its consequences, so far as they have a relation to the party accused.

In scripture, the words *justify*, and *justification*, have a sense analogous to their use in human courts of judicature. For, when God is said to *justify* men, the meaning is, that as the Judge of the world he acquits them by his sentence after an impartial trial, either because he finds them innocent of the things of which they are accused; or, if they are guilty, because he is graciously pleased to pardon them. *Justification*, on the first ground, being merited, may be demanded by the accused as a matter of right; and consisteth in an absolute acquittal. But *justification*, on the second ground, being entirely gratuitous, may be granted or withheld, according to the pleasure of the Judge. If granted, it consists in a full pardon of the accused person's sins, bestowed on him as a favour.

Sect. I. *Of the Doctrine of Justification, as explained by the Apostle Paul.*

Paul, in his epistles to the Romans and to the Galatians, hath treated largely of the justification of mankind. What he teacheth on that subject in his epistle to the Romans, is comprehended in two propositions; the first of which we have, Rom. iii. 20. *By works of law there shall no flesh be justified in his sight.* Now, since the apostle is speaking of a man's being justified in the sight of God, it is evident, that in this passage he considers men as standing at the tribunal of God, and claiming to be acquitted on account of *works of law*; that is, on account of their having done all the works which God's law requireth. Concerning men in these circumstances, the apostle declares, that *by works of law there shall no flesh be justified in his sight*; for this unanswerable reason, *Because through law is the knowledge of sin.* The law of God, by requiring perfect obedience to all its precepts, under the penalty of death, maketh every man sensible that he is a sinner, and that, instead of being entitled to justification on account of works of law, he is liable to punishment on account of his sins. Wherefore, *the knowledge of sin committed* being incompatible with a meritorious justification, it is certain, as

the apostle hath declared, that *by works of law there shall no flesh be justified in the sight of God.*

But God, as Judge, may justify sinners gratuitously; that is, he may from favour pardon their sins on repentance, and by that pardon free them from punishment. Of this kind of justification St Paul also speaks. For having affirmed and proved, that it is impossible for any sinner to be justified in the sight of God on account of works of law, because he neither hath performed, nor can perform them, (see Rom. iii. 20. note 1.) he produceth his second proposition, in which the method established by God for the justification of sinners is declared: ver. 28. *We conclude, that by faith man is justified, without works of law.* This proposition consists of two parts, *First*, That man, in his present lapsed state, *is justified by faith: Secondly*, That he is justified by faith *without works of law.* These important doctrines the apostle establishes in the following fourth chapter, by appealing to the justification of Abraham, as related by Moses. And because it is natural for men to seek to be justified meritoriously by their own works, the apostle begins with proving, that Abraham was not meritoriously justified by his works. Rom. iv. 2. *For*, saith he, *if Abraham were justified by works, he might boast, but not before God.*—Many contend, that *justified by works*, in this verse, means *gratuitously justified by works proceeding from faith.* And on the authority of this single text, in which it is denied that Abraham was justified by works, they affirm, that in the gratuitous justification of sinners, no regard whatever is had to good works proceeding from faith. But to overturn this false notion, I observe, that if the *works* mentioned by the apostle are works proceeding from faith, what he hath said of Abraham is not true; namely, *that if he were justified by works he might boast.* For the man who is justified gratuitously by works proceeding from faith, hath not the least title to boast. So Paul himself tells us, Rom. iii. 27. *Where then is boasting? It is excluded. By what law? Of works? No, but by the law of faith.*—The law, which requires faith working by love in order to justification, effectually excludeth all boasting; because works proceeding from faith being imperfect, do not entitle him who performs them to justification. If such a person is justified, it must be by free gift; conse-

quently, he cannot boast of his justification as merited. Wherefore, the justification by works, which the apostle denieth to Abraham, being a justification of which he might have boasted, it cannot be a gratuitous justification by works proceeding from faith; for, I repeat it, of such a justification no man can boast: but it must be a meritorious justification by works of law, as mentioned Rom. iii. 20. 28. of which one may boast.

The apostle having shewed by Abraham's justification, that believers are justified without works of law, proceeds to prove the other branch of his proposition; namely, that men are justified by faith. And this he doth, by appealing, as before, to Abraham's justification. Rom. iv. 3. *For what saith the scripture? Abraham believed God, and it was counted to him for righteousness.* This passage of scripture we have, Gen. xv. 5. where we are told, that God brought Abraham forth, 'And 'said, *Look now towards heaven and tell the stars, if thou be* 'able to number them. And he said to him, So shall thy seed 'be. 6. And he believed in the Lord; and he counted it to 'him for righteousness.' On this the apostle reasons in the following manner, Rom. iv. 4. *Now to him who worketh, the reward is not counted as a favour, but as a debt;* founding his argument on the phrase, *counted to him as a favour.* For if Abraham had *worked*, that is, *had obeyed the law of God perfectly*, the reward would not have been *counted to him*, that is, bestowed on him as a favour; but it would have been given to him by his righteous Judge, as a debt due to him for his unsinning obedience.—Next, to shew that Abraham and all believers are justified, not meritoriously by a perfect obedience to the law of God, but gratuitously by faith, the apostle adds, ver. 5. *But to him who doth not work*, who doth not pretend to have given a perfect obedience to God's law, (this sense of *working* is evident from ver. 4.) *but believeth on him who justifieth the ungodly*, that is, who believeth God's promise to pardon penitent sinners, although they have not given perfect obedience to his law, *his faith is counted to him for righteousness* as a favour. The faith which such a sinner hath in the mercy of God, if it leads him to obey God sincerely, is, by mere favour, *counted to him* by his Judge *as righteousness*.

Farther, to shew what is implied in God's counting one's faith to him for righteousness, the apostle cites a passage from Psal. xxxii. 1, 2. where David describeth the blessedness of the man to whom God counteth righteousness without works, as consisting in his having his sins covered, and not charged to him. Rom. iv. 6. *In like manner also David describeth the blessedness of the man to whom God counteth righteousness without works;* that is, who counteth faith for righteousness, without requiring a perfect obedience to his law, (see ver. 4.) 7. *Saying, Blessed,* like Abraham, *are they whose iniquities are forgiven, and whose sins are covered.* 8. *Blessed is the man to whom the Lord will not count sin.*

Here it is proper to remark, that the apostle's illustration of the two branches of his conclusion, chap. iii. 28. *We conclude, that man is justified by faith, without works of law,* suggests four things concerning justification, which merit the reader's particular notice. 1. That the *works* which the apostle excludes from having any influence in the justification of sinners, are not works proceeding from faith, but *works of law;* that is, the perfect performance of all the works which the law of God enjoins, without failing in any one instance.—2. That as often as St Paul speaks of justification by works of law, he means *a meritorious justification;* consequently a justification which the man who performs works of law may demand from his Judge as a debt due to him for his works, and of which he may justly boast.—3. That the justification obtained by God's counting one's faith to him for righteousness, is not a meritorious but a gratuitous justification; a justification which may be withheld from the believer without injustice: And therefore, if it is bestowed on him, it is bestowed as a favour.—4. That the counting of faith for righteousness, is an implied promise of pardon as well as of reward; but both by the free gift of God; the faith and imperfect obedience of the believer, meriting neither the one nor the other of these blessings.

But although the apostle hath expressly declared, that by works of law no flesh shall be justified meritoriously in the sight of God; also, although he hath excluded faith, and the good works proceeding from faith, from having any meritorious influence in procuring for believers justification from God,

it is to be carefully observed that he hath no where said, that believers are justified *by faith alone.* On the contrary, he hath, in this same discourse, expressly asserted, that good works are necessary, even to a gratuitous justification. For having affirmed, Rom. iii. 28. *That man is justified by faith without works of law,* to shew us, that by *works of law* he means a perfect obedience to law; also, to prevent us from suspecting that by this doctrine he represents good works as not necessary to a gratuitous justification by faith, he adds, ver. 31. *Do we then make law useless through the faith?* Do we make obedience to the law of God useless through the doctrine of justification by faith? *By no means. For we establish law;* we establish its obligation as a rule of life to those who are gratuitously justified by faith. I ask, could the apostle with truth have said, that *he established law,* by teaching *that men are justified by faith without works of law,* if by *works of law* he had meant those good works which men perform from a principle of faith? This I think no one will affirm. Whereas, if by *works of law* he meant an unsinning obedience to the law of God, by teaching that men are justified by faith *without such works,* he strongly enforced the obligation of the law of God as a rule of life, to believers as well as to others. For of all the motives which can be proposed to induce sinners to forsake their sins, and to follow holiness to the utmost of their power, the most effectual is, to assure them, that an unsinning obedience is not required in order to their justification, (for if that were the case, who could be saved?) but that God is graciously pleased, for the sake of Christ, to grant pardon and eternal life to every one who believeth on him, and sincerely obeys him. Psal. cxxx. 4. *There is forgiveness with thee, that thou mayest be feared.*

Such is the apostle Paul's doctrine concerning justification. In the following section we will examine the doctrine of the apostle James on the same subject, and compare it with Paul's; that we may judge whether the two apostles contradict each other in this important article, as many have erroneously supposed.

Sect. II. *Of the Doctrine of Justification, as explained by the Apostle James.*

James hath treated of justification in the second chapter of his epistle, ver. 20. *Wouldst thou know, O false man, that faith without works is dead?* 21. *Was not Abraham our father justified by works, when he had lifted up Isaac his son upon the altar?* 22. *Thou seest that faith co-operated with his works, and by works his faith was perfected.* 23. *And so that scripture was confirmed, which saith, Abraham believed God, and it was counted to him for righteousness: And he was called the friend of God.* 24. *Ye see, therefore, that by works a man is justified, and not by faith only.* 25. *And in like manner also, was not Rahab the harlot justified by works, having secretly received the messengers, and having sent them away by another road?* 26. *For as the body without the spirit is dead, so also faith without works is dead.*

In this account of justification, James is thought to have contradicted Paul; and to reconcile them, a variety of solutions have been proposed, most of which lead to very dangerous consequences. But, as shall be shewed immediately, the doctrine of the two apostles is the same: And the supposition that they have contradicted each other, is founded on a misapprehension of what they have written on the subject, as will appear from what follows.

1. Although James hath said, *that by works a man is justified, and not by faith only;* he hath no where said, in contradiction to Paul, that by *works of law* a man is justified.—2. In like manner, although Paul hath said, *We conclude that by faith man is justified, and not by works of law,* he hath no where said, in contradiction to James, that *man is justified by faith only.* He hath denied, indeed, that Abraham was justified by works; but, as was shewed page 47. it is plain from the scope of his reasoning, that the works of which he speaks are not *works proceeding from faith,* but *works of law;* that is, a perfect performance of the works enjoined by law. These Paul excluded from the justification of Abraham, not because they would have justified him if he had performed them, but because it was not in his power to perform them.—3. The justi-

fication by works of which James speaks, is not a meritorious justification by works of law, but a free grace justification by works proceeding from faith, chap. ii. 22. *Thou seest that faith co-operated with his works, and by works his faith was perfected.* This kind of works Paul is so far from excluding from his idea of justification, that he expressly declares them to be absolutely necessary to it. For, having observed that men are justified by faith, Gal. v. 5. *We through the spirit look for the hope of righteousness by faith;* to prevent us from imagining that he is speaking of faith disjoined from good works, he immediately adds, ver. 6. *For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but faith strongly working by love.* To the same purpose, Gal. vi. 15. *In Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.* Now, can any one be a new creature without forsaking his sins, and leading a holy life? Paul's description of a new creature determines this question, 2 Cor. v. 17. *If any man be in Christ Jesus, he is a new creature: Old things are passed away; behold all things are become new.*—Wherefore, as the two apostles do not speak of the same kind of justification, nor of the same kind of works, their doctrine, rightly understood, hath not even the appearance of contradiction. To make their doctrine really contradictory, Paul's *works of law* must mean *evangelical works*, or good works proceeding from faith, contrary to the propriety of the expression, and to the scope of the apostle's argument, as was shewed page 47.

Farther, that the two apostles have not contradicted each other in their doctrine concerning justification, may be presumed from this circumstance, that both of them have founded their doctrine on the justification of Abraham. Thus Paul, Rom. iv. 2. *If Abraham were justified by works, he might boast; but not before God.* 3. *For what saith the scripture? Abraham believed God, and it was counted to him for righteousness.* In like manner, James ii. 21. *Was not Abraham our father justified by works, when he lifted up Isaac his son on the altar?* Now, as it is not to be supposed that the two apostles have builded a contradictory doctrine on the same foundation, the presumption is, that their doctrine is the same.

However, not to rest the matter on a presumption, the agreement of the two apostles in this great article of the Chris-

tian faith will appear, if the doctrine of each is more narrowly examined. James, by telling us that Abraham was justified by works when he had lifted up Isaac on the altar, evidently alludes to what God said to him, Gen. xxii. 16. *By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son,* 17. *That in blessing I will bless thee.* This promise to *bless Abraham,* which God so solemnly confirmed with an oath, James, with as much truth, hath termed God's *justifying* Abraham, as Paul hath given that appellation to God's counting his faith to him for righteousness. For, in fact, God's promise to bless Abraham, was the same with his promise to count his faith to him for righteousness, as is plain from Paul's calling the counting of faith for righteousness, *the blessing of Abraham,* Gal. iii. 14. See this proved more fully, Ess. v. sect. 1. p. 143. Wherefore, when God said to Abraham, *In blessing I will bless thee,* seeing he promised to bestow on him the blessing of righteousness counted to him; also, seeing God declared that he would so bless him, because he had not withheld his son, his only son, from him; it is evident, that if *justification* consisteth in having righteousness counted to one, Abraham was as really justified by the work of offering up Isaac, as by his believing in the Lord, that his seed should be numerous as the stars of the heaven.

That Abraham was justified by the work of lifting up Isaac on the altar, Paul also hath acknowledged in his epistle to the Hebrews, chap. vi. 13. *When God made promise to Abraham, seeing he could swear by no one greater, he sware by himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee.* That this was the promise which God made to Abraham when he had offered up Isaac, is evident from the oath with which it was confirmed. For on no other occasion did God confirm any promise to Abraham with an oath. And that Paul understood this to be a promise to justify Abraham, is equally evident from his observing, that God confirmed his promise with an oath, to the end that the heirs might have strong consolation from it, ver. 17. *God willing more abundantly to shew to the heirs of promise the immutability of his purpose, confirmed his promise* to bless Abraham *with an oath, that by two immutable things in which it was impossible for God to lie, we might*

have strong consolation who have fled away to lay hold on the hope set before us. 18. *Which we have as an anchor of the soul.* But what consolation could the heirs derive from God's promise to bless and multiply Abraham, if the blessing promised to him was not the blessing of justification? and of his having a numerous seed by faith? And what hope was set before the heirs to lay hold on as an anchor of the soul, unless it was the hope of pardon and eternal life, which was given to Abraham and to his seed, in God's promise to bless and multiply him? Since, therefore, Paul knew that the blessing which God promised to Abraham after he had offered up Isaac, was the blessing of justification; also, since he knew that God expressly declared he would bestow that blessing on him, because he had not withheld his only son; by appealing to that transaction, as giving the heirs of promise strong consolation, Paul hath affirmed as expressly as James, that Abraham was justified by the work of offering up Isaac. Consequently, for any one to say, or even to think, that Abraham was not justified by that work, is to contradict Paul as well as James; nay, it is to contradict God himself, who sware to Abraham, *Because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is on the sea-shore.*

Farther, although James hath said, that Abraham was justified by the work of lifting up Isaac upon the altar, he hath not said, that his faith had no influence in his justification. On the contrary, he tells us expressly, that *his faith co-operated with his works*, namely, in procuring his justification; and thereby he hath intimated, that that work was rendered effectual by its proceeding from faith. At the same time adding, that *by works* Abraham's *faith was perfected*, he with equal plainness intimates, that Abraham's faith would have been imperfect, if he had refused to offer Isaac when God commanded him to do it. Wherefore, according to James, to render works acceptable to God, they must proceed from faith; and to render faith perfect or complete, it must produce good works. In short, without this union, neither faith nor works separately will avail any thing to men's justification. —In this doctrine Paul agrees perfectly with James, as is evi-

dent from Gal. v. 6. vi. 15. formerly quoted, p. 53; and from all those passages in his epistles where he declares, that *the unrighteous shall not inherit the kingdom of God*, 1 Cor. vi. 9. and that *without holiness no man shall see the Lord*, Heb. xii. 14.

Having thus shewed that the two apostles, rightly understood, agree perfectly in their doctrine concerning justification, it remains, for the farther illustration of the subject, to offer the five following remarks.

1. Notwithstanding in the account Paul hath given of Abraham's justification, Rom. iv. 3, 4. *believing* is opposed to *working*, it does not follow that faith is not a work. Paul himself hath called faith *a work*, 1 Thess. i. 3.—And Christ hath termed *believing on him whom God hath sent*, the *work* which God prescribed to the Jews, John vi. 28, 29. This I think sheweth, that *the working*, to which *believing* is opposed by Paul, does not mean the performing of good works from a principle of faith, but the perfect performance of all the works which the law of God enjoins. And the opposition which is stated between *believing* and *working*, implieth nothing more but that *believing* is not a perfect obedience to the law of God; and that it hath not the influence to procure a meritorious justification, which a perfect obedience would have, if it were possible for us to attain to it.

2. Many theologians, overlooking the doctrine of James concerning justification, and attending only to the sound, without considering the sense of what Paul hath written on the subject; and at the same time forgetting that faith is itself the greatest of all good works, have ascribed to faith some efficacy in justification which good works have not. This efficacy they represent, by calling faith *the hand which layeth hold on the righteousness of Christ*, so as to make it the righteousness of the believer, and to render him perfectly righteous in the sight of God. But a doctrine of this kind, which implies an impossibility, and from which many dangerous consequences have been deduced by the Antinomians, ought not to be received; more especially as it hath no foundation in scripture. For none of the inspired writers hath called faith *a hand which layeth hold on the righteousness of Christ*. They do not even say, that Christ's righteousness is counted, or imputed to believers; far less that they are made perfectly righteous thereby;

which is an impossibility, because no person can be perfectly righteous in the sight of God, but one who hath never sinned. See Rom. iv. 3. note 2. What Moses hath written concerning the justification of Abraham is, that *his believing in the Lord*, and not the righteousness of Christ, was counted to him for righteousness. In like manner, what Paul hath taught is, that the faith of believers is counted to them for righteousness through Jesus Christ; that is, on account of what Christ hath done to procure that blessing for them. The efficacy, therefore, of faith, doth not depend on its laying hold on the righteousness of Christ, nor on its possessing any inherent merit, but on the good pleasure of God, who, from mere favour, counts the believer's faith to him for righteousness, having appointed it as the condition or means of his justification. But the same kind of efficacy is ascribed likewise to good works. And surely it belongeth to God to appoint what conditions or means of justification seemeth to him good. Now, that he hath actually made faith and works, not separately, but jointly, the condition of justification, both Paul and James have declared: the one by assuring us, that nothing availeth to men's justification, *but faith working by love;* the other by telling us, that Abraham's faith *co-operated* with the work of lifting up Isaac on the altar, in procuring him the promise of the blessing of justification. However, neither the one apostle nor the other meant, that justification is merited by faith or works, either separately or jointly. The meritorious cause of men's justification, is Christ's obedience to death, Gal. iii. 13. *Christ hath bought us off from the curse of the law, being made a curse for us, that the blessing of Abraham might come on the nations through Jesus Christ.* As the reward of his obedience to death, Christ hath procured for mankind the gracious new covenant, in which God, from pure favour, hath promised to bestow pardon and eternal life on all, who by faith and holiness are capable of enjoying these great benefits. In one word, *By grace we are saved through faith;* but it is a faith which worketh by love.

3. By constituting Abraham the father of all believers, Gen. xvii. 5. God made his justification the pattern of the justification of believers of all nations, and in all ages of the world; and in him hath shewed, what the dispositions and

actions are, which he requireth in those on whom he will bestow justification as a free gift. This both Paul and James have taught us, by founding their doctrine concerning justification on the justification of Abraham. It is therefore of importance, in the present question, to attend to the character and behaviour of this chief of believers, as described by Moses. —Abraham was a native of Chaldea. But being commanded by God to leave his country and kindred, and to go into a land which he would shew him, Abraham obeyed, not knowing whither he was to go. When he arrived in Canaan, God promised to give that country to him and to his seed; and to make his seed as numerous as the stars of the heaven. This promise Abraham believed, notwithstanding he had all his life gone childless. Nay, he continued to believe it, till the long promised son, by whom his seed was to become as the dust of the earth, was brought forth by Sarah, in the ninetieth year of her age, and when Abraham was an hundred years old. But mark what happened! When this only son was grown, God commanded Abraham to offer him up on an altar as a burnt-offering. This difficult command he obeyed, notwithstanding all the promises which God had made to him and to his seed, were limited to this only son; reasoning with himself, that God was able to raise him even from the dead, after he was burnt to ashes on the altar; and believing that he would actually raise him.—Farther, though the possession of Canaan was promised to him personally, Acts vii. 5. God *gave him none inheritance in it, no not so much as to set his foot on;* for the cave and field of Macphelah, Abraham bought with his money from Ephron the Hittite. Yet, when he was dying, he died in the firm persuasion that God would raise him from the dead, to possess the country which he had promised to him.* What an admirable example of faith and obedience doth the history of this great believer present to our view! An example which shews, that his faith and obedience did not consist in a single act exerted on a particular occasion, but extended to all God's declarations and commands without exception, from the time he left Chaldea to the end of his life. Wherefore, having on every occasion believed in the Lord, and obeyed his commands, he obtained the promise of justification, confirmed by the oath of God,

after he had offered up his only son; and was made the father of all believers, to teach us what our dispositions and actions must be, if we expect to be justified as Abraham was; and to make us sensible, that we are not his children, and heirs of the promises made to him and to his seed, unless, as our Lord expresseth it, John viii. 39. *We do the works of Abraham.*

4. It was mentioned in the preceding Essay, page 3. that God said concerning Abraham, Gen. xviii. 19. *I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment, that the Lord may bring upon Abraham that which he hath spoken of him.* And it was observed, that this was a declaration, not only to Abraham himself, but to Abraham's children, that they were to receive the blessings promised in the covenant, and particularly the blessing of faith counted to them for righteousness, only on condition of their keeping the way of the Lord, and their doing justice and judgment. These things merit the reader's notice in this place; because Abraham's justification being the pattern of our justification, if he was not to have the things promised to him, unless he kept the way of the Lord, and did justice and judgment, we cannot expect pardon and salvation, unless we persevere in faith and holiness to the end of our lives, as Abraham did.

5. The defenders of justification by faith alone ought to consider, that the doctrines of religion, both natural and revealed, may be really believed without having any influence on a man's temper and behaviour. So saith James, chap. ii. 18. *One may say, Thou hast faith, and I have works; shew me thy faith without thy works, and I will shew thee my faith by my works.* 19. *Thou believest that there is one God; Thou dost well: Even the devils believe this, and tremble.* Wherefore, the belief of the doctrines of the gospel, however firm it may be, and however zealously contended for, even to the giving of one's body to be burned, will have no influence in any man's justification, if it doth not produce good works, 1 Cor. xiii. 3. A faith of this kind is what James calls *a dead faith.* Like the body without the spirit, it hath no vital operation. In short, it is not the faith which at the judgment will be counted to the believer for righteousness; but rather will aggravate his wickedness, and increase his punishment.

Sect. III. *Of the Justification of the Heathens.*

To the doctrine of justification by faith, it hath been objected by the opposers of revelation, that it excludes all from the possibility of salvation who have not the benefit of revelation. This objection, if it were well founded, would, I acknowledge, bring discredit on the doctrine of justification by faith, and even on the gospel itself; because it would represent God as requiring from sinners a condition of salvation, which he himself hath put it out of their power to attain.

But the objection is of no value, as it proceeds on a palpable mistake; namely, that the faith necessary to justification consists in the belief of doctrines knowable only by an external revelation. For whether we consider the scripture account of faith, or whether we examine the particular acts of faith, by which individuals are said in scripture to have been justified, we shall find, that faith doth not consist so much in the belief of any revealed moral or religious truth, as in men's attaching themselves sincerely to God by a strong inclination to know and to do his will; and in making a right use of their reason in searching after the will of God, as manifested by the light of nature; or if they are favoured with an external revelation, in implicitly directing their religious sentiments and conduct by that revelation, so far as they are capable of understanding it; and in relying with an entire confidence on all the promises of God. Properly speaking, therefore, faith lieth in the heart more than in the head. So the apostle Paul teacheth, Rom. x. 10. *With the heart we believe unto righteousness;* we believe so as to have righteousness counted to us.—The same apostle represents faith to consist in the strength of one's persuasion of the religious truths which he believes, and in the influence which that persuasion hath on his temper and conduct, rather than in the number and extent of the truths which he believes. 2 Cor. iv. 13. *We having the same spirit* (Ess. iv. 56.) *of faith, according to what is written, I believed, therefore I have spoken: We also believe, and therefore speak.*—Heb. xi. 1. *Now faith is the confidence* (the confident expectation) *of things hoped for, and the evidence of things not seen.*

From this account of faith it appears, that persons may have true faith whose religious knowledge is very limited. For to different persons the objects of faith must be more or fewer, according to their different capacities, and their different opportunities of gaining religious knowledge. In particular, the faith of those who are denied the benefit of revelation, can have for its object only the truths concerning God discoverable by the light of nature. Yet they may please God by acting agreeably to their faith in these truths. So the apostle hath expressly declared, Heb. xi. 6. *Without faith it is impossible to please God: For he who cometh to God, must believe that he is, and that he is a rewarder of them who diligently seek him.*

The declaration, that they please God who diligently seek him, in consequence of their believing that he is, and that he is a rewarder of them who diligently seek him, is conformable to truth. For, notwithstanding the faith of those to whom God hath not granted an external revelation, may not be as extensive as the faith of those who enjoy that benefit, *their faith*, that is, their attachment to God, may be as strong, and their inclination to know and to do his will may be as sincere, and have as great an influence on their conduct, as the faith of those who are favoured with revelation. Nay, their sense of the imperfection of their own works, and their reliance on the mercy of God, may be as complete; consequently, on account of the sincerity of their faith and obedience, they may be as acceptable to God as the others who enjoy revelation, and through the merits of Christ may be as readily saved; agreeably to St Peter's declaration, Acts x. 34. *Of a truth I perceive that God is no respecter of persons.* 35. *But in every nation, he who feareth God and worketh righteousness, is accepted with him.*—Farther, it is to be considered, that even among those who are favoured with a written revelation, there are great differences in respect of their natural capacities, their improvement by education, and their opportunities of attaining the knowledge of the meaning of that revelation; by all which, the extent of the knowledge and faith of individuals must be very different. We may therefore believe, that the same extent of faith in the doctrines of revelation, will not be required of all to whom a written revelation hath been given; but, in judging individuals, a due regard will be had

to the opportunities and advantages which each hath enjoyed. This I think our Lord hath insinuated, Luke xii. 47. *That servant who knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.* 48. *But he who knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: And to whom men have committed much, of him they will ask the more.*—Seeing, then, the same extent of faith is not required from all who enjoy the benefit of revelation, because all have not the same natural capacity, nor the same advantages for profiting by revelation, we may for the same reasons believe, that from those who are denied the benefit of revelation, that extent of faith is not required, which is expected from those who enjoy revelation. And therefore, at the judgment, the Judge will consider what improvement every one hath made of the opportunities and advantages which he enjoyed; and what influence his faith in the truths which were made known to him, hath had on his temper and actions.

That the faith necessary to justification consists in a sincere disposition to know and to do the will of God, so far as it is made known to men, and not in the belief of doctrines which they have no means of knowing, appears also from the particular exercises of faith recorded in the scriptures, by which individuals are declared to have been justified.—To begin with Noah: It is said of him, Heb. xi. 7. *By faith, Noah, when he received a revelation concerning things not at all seen, being seized with religious fear, prepared an ark for the salvation of his family, by which he condemned the world, and became an heir of the righteousness which is by faith.* Noah's faith, in this instance, did not consist in his believing any doctrine of religion made known to him by God, but in his believing a future event which God revealed to him, namely, that the ungodly world was to be destroyed with a flood; and in his obeying God's command to prepare an ark for the salvation of himself and family. Wherefore, since by that faith he *became an heir of the righteousness which is by faith*, Owen and his followers are wrong in affirming, that the faith of which the apostle speaks in this chapter is not justifying faith.—The next example is Abraham, of whom it is said, Gen. xv. 6.

Abraham believed in the Lord, and it was counted to him for righteousness. He believed the Lord's promise, that his seed should be numerous as the stars of the heaven. And because this act of faith was counted to him for righteousness, the apostle insinuates that he was *justified* thereby, Rom. iv. 2, 3. But in this instance, as was observed concerning Noah, Abraham's faith had no doctrine of religion for its object, but a future event only which God promised should take place; namely, that he was to have a son, from whom a progeny, numerous as the stars of the heaven, was to descend. This appears from Rom. iv. 18. *He, contrary to hope, believed with hope, that he should be the father of many nations, according to what was spoken,* Gen. xv. 5. '*So shall thy seed be.*' 19. *And not being weak in faith, he did not consider his own body now dead, being about an hundred years old, neither the deadness of Sarah's womb.* 20. *Therefore, against the promise of God, he did not dispute through unbelief, but was strong in faith, giving glory to God.* 21. *And was fully persuaded, that what was promised he was able certainly to perform.* 22. *Therefore also it was counted to him for righteousness.* And on an after occasion, Heb. xi. 17. *By faith Abraham, when tried, offered up Isaac; he who had received the promises, offered up his only begotten.* 18. *Concerning whom it was said, Surely in Isaac a seed shall be unto thee:* 19. *Reasoning that God was able to raise him, even from the dead, from whence he received him even for a parable.* In this, as in the former instance, Abraham's faith had no moral or religious truth for its object, but a matter of fact afterwards to happen, the credibility of which depended on God's veracity and power; namely, that the numerous seed promised to him was to spring from Isaac. For Abraham, whose conceptions of the perfections of God were very exalted, reasoned with himself, that God was able to raise Isaac from the dead; and that, to fulfil his promise, he would actually raise him, after being burnt to ashes on the altar.—Rahab's faith likewise, on account of which, ver. 31. *She was not destroyed with the unbelievers,* which James hath termed *her justification,* did not consist in her believing any particular revelation which was made to her concerning the God of Israel; but in attending to, and reasoning justly on what she had heard concerning his wonderful works, so as to believe

him to be the only true God and governor of the universe. Josh. ii. 9. *I know that the Lord hath given you this land.* 10. *For we have heard how the Lord dried up the waters of the Red Sea for you, when you came out of Egypt; and what you did unto the two kings of the Amorites, that were on the other side Jordan, Sihon and Og, whom ye utterly destroyed.* 11. *And as soon as we had heard these things, our hearts did melt, neither did there remain any more courage in any man, because of you: for the Lord your God, he is God in heaven above, and in earth beneath.* Wherefore, since Rahab's faith in the God of the Israelites, as the only true God, led her to receive and conceal the Israelitish messengers at the risk of her life, her faith was perfected by that work; and on account of that work proceeding from her faith, she was justified, as the apostle James expressly affirms. Besides, it appears from the history that she persevered in the faith and worship of the true God. For after the sacking of Jericho, she dwelt among the Israelites, and was highly esteemed by them on account of her personal virtues; in so much that Salmon, a great man in Israel, married her, whereby she became one of our Lord's ancestors, being the mother of Boaz, who was the father of Jesse, and grandfather of David.—The faith likewise of the other ancients, who are celebrated in this xith chapter of the epistle to the Hebrews, did not consist in their believing any moral or religious doctrine which God had formerly revealed, but in their forming such just conceptions of the power and veracity of God, as led them firmly to expect the fulfilment of all the events which he had foretold; and of all the promises which he had made to Abraham, concerning his giving the everlasting possession of Canaan to his seed: so that by their faith in these promises, they were encouraged valiantly to withstand and subdue their enemies.—Of this kind was the faith of Moses's parents, which moved them to disregard the king's commandment, and to hide their son three months; and the faith of Moses himself, which moved him to leave the court of Egypt, and to suffer persecution with the people of God, rather than to enjoy the temporary pleasures of sin: moved him also to institute the passover, and the sprinkling of blood, that the destroying angel might not touch the first-born of the Israelites.—Of the same kind was the faith of the Israelites

by which they entered into and passed through the Red Sea; and of Joshua, by which he expected the walls of Jericho to fall down, after being encompassed seven days; and of Gideon, and of Barak, and of Samson and Jephtha; of David also and Samuel, and of the prophets; who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, &c.—In short, the whole of the apostle's discourse in this chapter proceeds on the supposition, that faith is a disposition in the heart, leading those who possess it to act suitably to their knowledge of the will of God respecting their conduct, whether his will was discovered to them by the light of nature or by revelation.

The foregoing examples of persons who were justified by their faith in the declarations and promises of God, notwithstanding these declarations and promises related merely to temporal matters, prove, I think, that they who believe in God, according to the manifestation which he hath made of himself by the light of nature, may be justified even by that kind of faith; provided it leads them habitually to comply with the will of God, so far as they know it.—It is no just objection to this, neither doth it support Owen's affirmation, mentioned p. 62. that some of the persons whose faith and obedience are praised by the apostle, were not justified thereby; such as many of the Israelites, who by faith passed through the Red Sea, but afterwards, by reason of unbelief, refused to go into Canaan, and for that sin were destroyed in the wilderness: And those who by faith compassed the walls of Jericho seven days, in expectation of their falling down, who cannot all be supposed to have been justified by that one act of faith: And perhaps some others who are said through faith to have subdued kingdoms. For since the apostle saith, ver. 39. *All these, though well testified of through faith, have not received the promise.* 40. *God having foreseen some better things for us, that they without us should not be made perfect,* he certainly means, that many of these persons were justified by their faith. And with respect to the rest, there can be no doubt, that in so far as their faith led them to obey God in the instances mentioned by the apostle, they did what was pleasing to God. —But even on supposition that a number of them were not justified by their faith, because it was only temporary, it were

wrong, on that account, to conclude concerning the rest, who are said to have obtained a good testimony through faith, and who are to be perfected, that is, rewarded together with us, that their faith did not avail to their justification; unless it could be proved, that, like the Israelites who passed through the Red Sea, they did not persevere in their faith and obedience. In particular, the conclusion would most certainly be false with respect to Noah, and Abraham, and Rahab. For of them it is testified, in so many words, that they were justified by their faith, notwithstanding we know its objects were such moral and religious truths only, as were discoverable by the light of nature, and such revelations as God was pleased to make to them personally, concerning certain temporal matters in which they were greatly interested.

Thus, from the accounts which the inspired writers have given of the faith necessary to justification, and from the example of those who are said in the scriptures to have been justified by their faith, it is abundantly evident, that justifying faith in different persons, must be different in respect of its objects, according to the opportunities and advantages bestowed on each. Nevertheless, the principle of faith being the same in every dispensation, it may, by the assistance of the Spirit of God, be attained under every dispensation, and may be productive of holiness in the believer, in proportion to the extent and strength of his belief. If this account of the matter be just, it removes the greatest objection which infidels have raised against the gospel. For, by establishing faith as the condition or means of justification, it hath excluded none, not even the heathens, from the possibility of salvation. This liberal doctrine the apostle Paul, if I mistake not his meaning, hath expressly taught, Rom. iv. 11. where he tells us, that Abraham *received the mark of circumcision, as a seal of the righteousness of the faith which he had in uncircumcision, in order to his being the father of all who believe in uncircumcision, that righteousness might be counted even to them.*

But while we contend, that persons may have the faith necessary to justification, who, through their want of revelation, are ignorant of Christ, and of the method of salvation, we are far from thinking that any person can be justified otherwise than by Christ. All who are justified, are justified

of God's free gift, through the merit of Christ's obedience to death. And that many will be justified in that manner, we are warranted to believe. For, as the apostle Paul hath excellently reasoned, Rom. v. 12. Since it was consistent with the justice and goodness of God, to subject all to death for the disobedience of Adam, notwithstanding the greatest part of mankind never heard either of Adam or of his disobedience, it is equally consistent with the justice and goodness of God, to bestow pardon and eternal life at the judgment on believers of all nations, on account of the meritorious obedience of Christ, notwithstanding many of them never heard till then of the Person to whom they owe the great obligation, nor of his obedience to death by which it was procured for them. And the rather, that the discovery of the author of their salvation, and of the method by which he procured it, though not made to them till the judgment, will come in good time to lay a foundation for their gratitude and love to God and to Christ, throughout the endless ages of eternity.

But however consonant to reason and to the perfections of God it may be, that the benefit of Christ's obedience should be extended, at the judgment, to persons who in their lifetime never had an opportunity to know and believe on him, provided they are found to have been animated by a real principle of faith and piety; the case of those to whom Christ hath been offered in the gospel, but who have rejected him, is very different. Their unbelief having generally proceeded from evil dispositions, they can receive no benefit from Christ's obedience. So he himself hath taught us, John iii. 19. *This is the condemnation, that light is come into the world, and men have loved darkness rather than light, because their deeds were evil.* 20. *For every one who doth evil, hateth the light, neither cometh to the light, lest his deeds should be reproved.*

Upon the whole, I affirm a second time, that by making faith the condition of men's justification, the gospel excludes none from salvation, but those who exclude themselves through pride of understanding, and vicious dispositions.

Sect. IV. *Of the propriety of making Faith the condition of Men's Justification.*

The propriety of making faith, and more especially the faith of the gospel, the condition or means of the justification of those to whom the gospel is offered, hath been called in question by the Deists, on this principle, That a man's belief is not in his own power, but depends on the evidence with which the thing to be believed is accompanied; and on his ability to comprehend and judge of that evidence. But however true this principle, rightly understood, may be, it is no less true, on the one hand, that through indulged prejudices, and the prevalence of corrupt inclinations, and considerations of present interest, and even through inattention, men may render themselves blind to the clearest evidence; and on the other hand, that by attention, impartiality, and willingness to know the truth, men may render themselves capable of discerning, and of being impressed with the evidence by which any doctrine or matter of fact is properly supported. In this view, to require the belief of the gospel from those to whom it is offered, is, in fact, to require them to use their rational faculties in a fit manner, and to exercise care and impartiality in judging of an affair which is of the greatest importance to themselves, and to the world. Wherefore, seeing the proofs by which the gospel is shewed to be of divine original, are sufficient to convince those who examine them impartially; for any one to reject the gospel as not of divine original, is certainly an evidence that his heart is so corrupted that he is incapable of salvation; whereas, to receive it, is a proof that he possesseth a rectitude of disposition which fits him for heaven. So our Lord hath declared, John iii. 20. *Every one who doth evil, hateth the light, neither cometh to the light, lest his deeds should be reproved.* 21. *But he who doth truth, cometh to the light, that his deeds may be made manifest that they are wrought in God.* The belief of the gospel being thus a proof that men are capable of justification, and the rejection of it disqualifying them for receiving that blessing, to require faith in the gospel as the condition of the salvation of those to whom it is proposed, and to make the disbelief of

it the cause of their condemnation, are both of them proper; consequently no fault can be found, either with our Lord's promise, or with his threatening, Mark xvi. 15. *Go ye into all the world, and preach the gospel to every creature.* 16. *He who believeth, and is baptized, shall be saved; but he who believeth not, shall be condemned.*

2. The gospel is much to be commended for making *faith* the condition or means of men's justification, because it is the highest exercise of piety, and the only true principle from which, in every dispensation of religion, good works must proceed. This praise is due to faith, not because by piety and good works men merit justification, but because by these jointly, they become capable of pardon and eternal life. Wherefore, in speaking of men's justification, to separate good works from faith, and to make the latter consist wholly in the belief of doctrines, without connecting it with good works, is to err from the truth; as is plain from the many passages of scripture in which good works are enjoined as necessary to salvation, and bad works are forbidden as bringing condemnation on those who continue in them. To begin with the highest authority; our Lord hath said, Matt. vii. 21. *Not every one who saith to me, Lord, Lord,* that is, who acknowledgeth me for his master, *shall enter into the kingdom of heaven: but he who doth the will of my Father who is in heaven.* 22. *Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name have done many wonderful works?* 23. *And then will I profess unto them, I never knew you: Depart from me, ye who work iniquity.* Matt. xxv. 34. *Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.* 35. *For I was an hungered, and ye gave me meat, &c.* 41. *Then shall he say also to them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.* 42. *For I was an hungered, and ye gave me no meat, &c.* See also Matt. xiii. 41, 42, 43. —In like manner, the apostle Peter, Acts iii. 19. *Repent ye therefore, and be converted, that your sins may be blotted out.* 2 Pet. i. 5. *Add to your faith courage, &c.* 10. *For doing these things ye shall never at any time fall.* 11. *And thus there shall be richly ministred to you, an entrance into the everlasting*

kingdom of our Lord and Saviour Jesus Christ.—And especially Paul, the great defender of justification by faith without works of law, Rom. ii. 5. *The righteous judgment of God, who will render to every man according to his works.* Ver. 13. *Not the hearers of the law are just before God, but the doers of the law shall be justified.* Rom. viii. 13. *If ye live according to the flesh, ye shall die: but if, through the Spirit, ye put to death the deeds of the body, ye shall live.* 1 Cor. vi. 9. *Do ye not know that the unrighteous shall not inherit the kingdom of God? Be not deceived, neither fornicators, nor idolaters, nor adulterers, &c.* Gal. v. 6. *In Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but faith strongly working by love.* Tit. ii. 11. *The grace of God which bringeth salvation, hath shone forth to all men,* 12. *Teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world,* 13. *Expecting the blessed hope, namely, the appearing of the glory of the great God, and our Saviour Jesus Christ,* 14. *Who gave himself for us, that he might redeem us from all iniquity, and purify to himself a peculiar people, zealous of good works.* Heb. xii. 14. *Pursue peace with all men, and holiness, without which no one shall see the Lord.*—So also James, ii. 14. *Though a man say, he hath faith and have not works, will faith save him?*—And John, 1 Epistle, iii. 7. *Little children, let no one deceive you: He who doth righteousness is righteous, even as he is righteous.*

After these declarations from Christ and his apostles, can any one doubt that the faith which saves is necessarily connected with good works; and that it is made the condition or means of our justification for any other reason, but because it is the vital principle of true holiness, whereby men are rendered capable of eternal life?

3. By establishing faith as the condition of men's justification, the gospel teacheth us, that at the judgment God will principally regard the disposition of men's minds, without severely searching into their actions. For, in particular instances, these may have been imperfect, and even faulty, through the greater corruption of nature which some have to struggle against, or the greater temptations to which others have been exposed, or the peculiar disadvantages under which a third sort have laboured, while their general conduct hath

been right. Besides, in most cases, the bad actions of those who have a sincere desire to please God, having, through invincible ignorance, been performed under the notion, perhaps, of service done to God; or if performed contrary to knowledge and conscience, having been speedily repented of by the believer, God will graciously forgive them for the sake of Christ, and will accept of their faith, or general disposition to please him, which led them to an habitual course of virtuous though not sinless conduct, as if it were a perfect righteousness; and will reward them from pure favour, on account of the meritorious obedience of Christ.

4. By making faith the condition of our justification, the gospel teaches, that however good any action may be, as to the matter of it, if it does not proceed from faith, that is, from an habitual regard to the will of God, and from a sincere desire to please him, in the hope of obtaining those rewards which the lights of nature and of revelation encourage pious men to expect from his goodness, (Heb. xi. 6.) it is neither a moral nor a religious action; it is the mere effect of natural disposition, or perhaps of something worse: for instance, a desire of the praise of men, or a regard to one's own present interest; and therefore it will avail nothing to one's acceptance with God.

5. Lastly, The gospel, which hath made faith working by love, the condition on which God will justify men in the way of favour, is attended with this advantage, that while it establisheth good works on the firmest foundation, and giveth them all the weight and importance in the Christian scheme which really belong to them, it beats down men's pride, by making them sensible of the imperfection of their virtue. And thus taking away from sinners all pretensions to merit, it constrains them humbly to receive the great blessings of justification and salvation, as free gifts from God through Jesus Christ, and lays a foundation for their gratitude to God, and love to Christ, throughout the endless ages of eternity.

Sect. V. *Of the time when Believers are justified.*

Many of the inextricable opinions with which theologians have perplexed themselves, in pretending to reconcile the doc-

trine of the apostles Paul and James on the article of justification, originate from the notion, that believers are justified in the present life. And I acknowledge, that what Moses hath written concerning the justification of Abraham, according to its obvious meaning in modern language, seems to imply, that he was justified at the time he believed in the Lord. I acknowledge also, that what Paul hath written concerning the justification of believers, seems in like manner to imply, that they are justified in the present life. Nevertheless, I hope to make it evident, that neither Moses nor Paul meant to teach any such doctrine.

1. To shew this, my first argument shall be taken from the nature of justification. To be *justified*, in the scripture sense of the word, is to be acquitted from the charge of having broken the law of God, either by omitting the duties which it enjoins, or by committing the sins which it forbids; consequently it means, to be freed by the sentence of God from the punishment which they incur who break his law. Accordingly, the Westminster Assembly, in their Shorter Catechism, have rightly defined justification, "An act of God's free grace, "wherein he pardoneth all our sins, and accepteth us as "righteous in his sight." But as the whole of a man's life is a state of probation, the sentence of acquittal in which justification consisteth, must proceed upon an examination of all the deeds men have done in the body, during the whole course of their trial. Wherefore, if the sentence of acquittal is passed immediately on a man's first faith, which is the opinion of Estius, Whitby, Locke, Taylor, and others, on the one hand, and of the Antinomians, and of some Calvinists, on the other, we must either hold, with the first mentioned learned men, that the acquittal respects only the sins committed by the believer prior to that first act of faith; or with the last mentioned persons, that it comprehends not only the believer's past sins, but all those also which he may happen to commit afterwards, till his death.

The first of these opinions, namely, that justification consists in the pardon of the sins committed previous to believing, labours under this inconveniency, that by connecting the pardon of past sins with men's first faith in the gospel, we are led to think, that some may be justified and pardoned with res-

pect to all their past sins, on whom no change of dispositions hath passed, nor will pass; as was the case with Simon Magus, and many others in the first age, who were baptized and made an outward profession of faith in the gospel. The same is the case likewise with many in every age, who speculatively believe the gospel to be a revelation from God, and yet are not influenced thereby either in their temper or actions. I ask, Will wicked persons, who die impenitent, not be punished for the sins they committed previous to their first faith in the gospel? To resolve the matter into the sovereign pleasure of God, will not account for his pardoning such persons; because if at any time God forgives the sins which men have committed, while they continue in these sins, he acts contrary to his perfections, and to his character as the righteous Judge of the world.—Besides, if the future punishment of sin is to arise in part from the existence of evil dispositions in the mind of the sinner, those who live and die in their sins, must be miserable in proportion to the number and strength of the evil habits which they carry with them into the other world; these not being diminished in the least by their supposed first pardon. Wherefore, that sinners are pardoned in any period of their life without repentance, and that the sins which have been thus pardoned, will neither be punished in a future state, nor be the instrument of the sinner's punishment who dieth in his sins, being opinions which stand in opposition to the declared laws of God's government, and to the established course of things, they ought not to be adopted on a few expressions in scripture, which easily admit of a different interpretation. But to induce us to embrace such opinions, the plainest and most unambiguous assertions ought to be produced from the inspired writings, in confirmation of them.—To all these considerations we may add, that if the speculative belief and outward profession of the gospel is sufficient, without repentance, to procure for sinners the pardon of all the sins they have committed previous to their believing the gospel, Why may not the same kind of faith, continued in, procure for sinners, without repentance, the pardon of all the sins they commit through the whole course of their life? In short, the doctrine of a first and second justification, the one by faith, and the other by works, though patronized by many great

names, being contrary both to scripture and reason, ought to be exploded.

The second opinion concerning the justification of believers in the present life, is, that the pardon granted immediately on their believing, includes not only their past sins, but all the sins which they may afterwards commit during the whole course of their life. But to this notion of justification it may with great propriety be objected, that it represents men's future actions as judged, and their sins as pardoned, before they exist. Or, if this form of the doctrine is too absurd to be maintained, it must at least be allowed, that a justification which includes the pardon of all future sins, very much resembles a Popish bull of indulgence, and gives men too great a liberty of sinning; consequently it can be no doctrine of the gospel.—The Antinomians indeed endeavour to remove this objection by asserting, that the evil actions of believers are not in them sins, neither doth God consider them as such. Or, to use their own expression, *God sees no sin in believers.* But the impiety and folly of this assertion, is too glaring to need any laboured confutation. Sin is sin, by whomsoever, and at what time soever committed; and, if not forsaken, will most certainly be punished.

2. My second argument to prove that men are not justified in the present life, shall be taken from experience; and it is this: Since justification is an act of God's free grace, in which he pardoneth all our sins, and accepteth us as righteous, if believers are pardoned in this life, they must in this life be delivered from the punishment of sin, that is, from diseases and death, and every evil which at the fall was inflicted on mankind, as the punishment of Adam's sin. The reason is, a pardon which leaves the sinner under any part of his punishment, is no pardon at all; at least it is not a full pardon. He may have an assurance of pardon given him in the promises of the gospel; but while any part of his punishment is continued, he can no more be said to be pardoned, than a prisoner can be said to be freed from his confinement, who is detained in prison. A believer also may in the promises of the gospel have an assurance of God's love, together with peace of conscience in the prospect of pardon, provided he perseveres in faith and holiness. But still this is not pardon; for, as was said before,

pardon consists in an actual deliverance from all the penal consequences of sin, both in the present and in the future life.

Farther, one's acceptance as righteous in the sight of God, consists in his being rewarded as a righteous person. If so, this part of justification doth not take place at present. None of the children of Adam were ever in this life thus *accepted as righteous in the sight of God*, except Enoch and Elijah, who on account of their singular faith and holiness, and to shew what justification is, were translated in the body to heaven; whereby they were freed from death, the punishment of sin, and put in the immediate possession of a blessed immortality, the reward promised to the righteous.—Since, then, believers are neither delivered in this life from diseases and death, nor put in possession of the joys of heaven, but only in the promises of the gospel have an assurance that these blessings shall be bestowed on them at Christ's second coming, it is evident from experience, that no believer is justified in the present life.

3. A third argument, to shew that believers are not justified in the present life, arises from those passages of scripture in which justification is represented as a thing future. Of these the principal are, Rom. ii. 5. *Revelation of the righteous judgment of God, who will render to every one according to his works*, &c. Rom. viii. 24. *We are saved in hope. Now hope seen, is not hope: For what a man seeth, how also can he hope for it?* 25. *But if we hope for what we do not see, we wait with patience for it.* Gal. v. 5. *We, through the Spirit, look for the hope of righteousness by faith.* Wherefore, righteousness is not counted to us through faith in the present life; and our salvation is a thing future, being the object of our hope, and will not be accomplished till Christ's second coming.

4. A fourth argument is, if believers on their first act of faith are justified, that is, judged in the present life, and acquitted from the guilt of all the sins they have till then committed, they must be judged twice; contrary to the declarations of scripture, in which one judgment only, of the righteous as well as of the wicked, is spoken of; and that one judgment is foretold to happen at Christ's second coming.

From these arguments I think it evident, that notwithstanding Moses hath spoken of the justification of Abraham, and

Paul hath spoken of the justification of believers, in words sometimes of the present, and sometimes of the past time, these passages are to be interpreted, like many other passages of scripture, in which things future are represented as past, or present, to signify the absolute certainty of their happening. Thus Moses says, in his song, Exod. xv. 13. *Thou hast guided them in thy strength unto thy holy habitation;* that is, thou wilt assuredly guide them.—In the prophetic writings, this manner of expressing things future is common.—We find it used likewise by our Lord and his apostles, Matt. xxvi. 28. *This is my blood of the new covenant, which is shed for many;* that is, which is to be shed.—Luke xx. 37. *Now, that the dead are raised,* that is, shall be raised, *Moses shewed at the bush.*—John iii. 19. *He that believeth not is condemned already;* shall be condemned, if he does not repent.—Rom. viii. 30. *Whom he called, them he also justified; and whom he justified, them he also glorified.* But as believers are not glorified in the present life, so neither are they justified.—1 Cor. xv. 2. *By which also ye are saved, if ye keep in memory,* &c. But how could persons be already saved, whose salvation depended on the condition of their keeping in memory the doctrines they had been taught?—2 Tim. i. 9. *He hath saved us, and called us with an holy calling.* Here the expression *hath saved us,* signifies only God's resolution to save us; as is plain from its being put before his *calling us* to believe the gospel. —2 Pet. iii. 11. *Seeing all these things are dissolved;* namely, the heavens and the earth. These the apostle represents as already dissolved, to shew the certainty of their dissolution at the second coming of Christ. See Prelim. Essay. iv. 10.

Wherefore, since it is usual in scripture to speak of things future, sometimes as present and sometimes as passed, it does not follow from Moses saying, *Abraham believed in the Lord, and he counted it to him for righteousness,* that Abraham was then justified; nor from Paul's speaking of believers as already justified, that they are justified in the present life. These expressions are to be considered only as assurances, or promises, that Abraham, with all his seed by faith, shall, at the general judgment, have their faith counted to them for righteousness, and be rewarded as righteous persons.—This is clear in the case of Abraham. For, as the counting of what Phinehas did

to Zimri for righteousness, consisted in God's promising him the everlasting priesthood, so the counting of Abraham's faith for righteousness, consisted in God's promising him the inheritance of Canaan, and not in giving him the actual possession of that inheritance. Farther, as Canaan was the emblem of heaven, the promise to give to Abraham and to his seed the inheritance of Canaan, was also a promise to give them the inheritance of heaven, provided they persevered in their faith and obedience; for on that circumstance the title of Abraham himself to the heavenly inheritance was suspended, Gen. xviii. 19. as was formerly observed, p. 3.

From these things it is plain, that Moses's words, Gen. xv. 6. *He believed in the Lord, and he counted it to him for righteousness*, do not imply, according to their second meaning, that Abraham was then justified or pardoned, any more than they imply, according to their first meaning, that he then obtained the possession of Canaan. They were a declaration only, or promise that Abraham should be pardoned, and put in possession of heaven in due time.—This being the true meaning of Moses's words, the expressions in St Paul's writings, which seem to import that believers are justified in the present life, being formed on Moses's words, must, like them, be understood as declarations or promises that believers shall certainly be justified at the judgment; agreeably to the usage of the inspired writers, who, to shew the certainty of the future events of which they speak, represent them as already come to pass.

If the foregoing account of justification, and of the time when that blessing is bestowed on believers, be agreeable to scripture, the supposition of a first and second justification, framed for the purpose of reconciling the doctrine of Paul and James concerning the justification of believers, is inadmissible, being contrary both to scripture and reason. Besides, it is needless, the doctrine of the two apostles being perfectly the same. Wherefore, the expositions which Estius, Whitby, Locke, Taylor, and other commentators have given of certain passages in the epistle to the Romans, in as far as they are built on the supposition of a two-fold justification, ought to be rejected as not agreeable to the truth of the gospel.—The same judgment should be pronounced on all those explications of the doctrine of justification, which have any

tendency to weaken the obligation of good works. For although the abettors of these explications attempt to remove that inconveniency by a variety of subtle distinctions, these being not easily understood by the common people, make little or no impression on their minds; while the consequences which flow from the doctrine they are intended to vindicate, being obvious and agreeable to men's passions, have the greatest influence to make them hope for salvation, notwithstanding they continue in their sins. But all hopes of this sort being expressly condemned in the gospel, every explication of the doctrine of justification which warrants such hopes, I repeat it, ought to be rejected, not only as unscriptural, but as dangerous in the highest degree.

CONCLUSION.

THUS have I endeavoured to shew, that the belief of the doctrines of revelation is not necessary to the justification of those who are destitute of revelation; and that neither the belief of any particular doctrine, such as, that *Jesus is Christ the Son of God*, nor of any determinate number of doctrines, such as those contained in creeds and confessions, is necessary to the justification of all who enjoy revelation; because all have not an equal opportunity of knowing, nor an equal capacity to comprehend these doctrines: But that justifying faith consists in one's believing such doctrines of religion as God hath given him an opportunity and a capacity of knowing; and in his being at pains to acquire such a knowledge of these doctrines, as his talents and opportunities enable him to acquire; whether he hath nothing but his own reason and conscience to direct him, or hath these faculties aided by an external revelation: Consists also in habitually recollecting these doctrines, so as to be influenced by them, not to a single act of obedience only, but to an habitual compliance with the will of God, as far as he knows it. This idea of justifying faith, I have been at pains to explain and establish by the example of Abraham's justification, because it accords perfectly with all the things said of justifying faith in the scriptures, and is what men in every age and nation may acquire

with those assistances which God grants to the sincere; and because it is such a faith as qualifies men for heaven, and which, according to the tenor of the new covenant made after the fall with Adam and all his posterity, will be accounted to them for righteousness through the merits of Christ.—I have likewise shewed, that the inspired writers have ascribed men's justification to good works, as expressly as to faith; not however as if either had any meritorious influence in procuring justification, but as conditions equally required by God, and equally necessary to render men capable of eternal life, and so inseparably connected, that it is impossible for the one to exist without the other.—Farther, I have proved, that the common opinion concerning the justification of believers in the present life, from which so many dangerous consequences have been deduced, is founded in a misunderstanding of the scripture phraseology, and is not agreeable either to reason or experience: not to reason; for how can a man be justified till his trial is finished, and there is an opportunity of judging of his whole conduct? nor to experience; for where is the believer, who in the present life is freed from any of the temporary penal consequences of sin, and is put in possession of the reward which God hath promised to bestow on them whom he accepteth as righteous? The judgment and acquittal of believers will not happen till Christ returns to judge the world; at which period, believers of all ages and nations being raised from the dead, will, by Christ's sentence as Judge, be freed for ever from misery and death, and be put in possession of eternal life.

To conclude, I have thus largely treated of *justification by faith*, not only because it hath been the subject of much controversy in modern times, but because wrong notions concerning that important article of Christianity, have a tendency to weaken the obligations of morality: Whereas, right conceptions concerning it afford the strongest motives to an holy life, throw a great light on the revelations of God, and shew the method of salvation discovered in these revelations, to be consonant to the best ideas men can form of the character of God as the righteous Governor of the universe.

PREFACE

TO THE

GALATIANS.

THE Galatians were the descendants of those Gauls, who finding their own country too strait for them, left it after the death of Alexander the Great, in quest of new settlements. These emigrants, on leaving their own country, proceeded eastward along the Danube, till they came to where the Save joins that river. Then dividing themselves into three bodies, under the conduct of different leaders, one of these bodies entered Pannonia, another marched into Thrace, and a third into Illyricum and Macedonia. The party which marched into Thrace, passed over the Bosphorus into the lesser Asia, and hiring themselves to Nicomedes, king of Bithynia, assisted him to subdue his brother Zipetes, with whom he was at war; and in reward for that service, they received from him a country in the middle of the lesser Asia, which from them was afterwards called *Gallogræcia*, or *Galatia*.

The inland situation of Galatia preventing its inhabitants from having much intercourse with more civilized nations, the Gauls settled in that country continued long a rude and illiterate people. Yet they wanted neither the inclination nor the capacity to receive instruction. For when Paul came among them, and preached to them, they were so ravished with the doctrines of the gospel, that they thought themselves the happiest of mortals; and were so strongly impressed with a sense of the obligation they lay under to the apostle, for having enlightened them with respect to religion, that they thought they could never repay it, Gal. iv. 15. In short, his preaching and miracles had such an effect on the Galatians, that great numbers of them renouncing heathenism and embracing the gospel, they formed many separate Christian churches,

called in the inscription of the apostle's letter to them, *The churches of Galatia.*

How little intercourse the Galatians had with the neighbouring nations, may be known from this, that at the time St Paul preached the gospel to them, and for many ages afterwards, they continued to speak the language of the country from whence they came. So Jerome, who lived more than 600 years after that people settled themselves in Asia, informs us. For he tells us, that in his time the language of the Galatians was the same with that which he had heard spoken when he was at Treves. See Rollin's Ant. Hist. B. xvi. Sect. 5.

Sect. I. *Of the Time when, and of the Person by whom the Galatians were converted to the Christian Faith.*

Luke, in his history of the Acts of the Apostles, hath not told us directly at what time, nor by whom, the Galatians were converted. But he hath mentioned Paul's journey into Phrygia and Galatia, for the purpose of confirming the churches, chap. xvi. 5, 6. And from what he tells us Paul said to Barnabas, when he proposed that journey to him, we learn, that he and Barnabas had formerly preached the gospel in the cities of Phrygia and Galatia. Acts xv. 36. *Let us go again and visit our brethren, in every city where we have preached the word of the Lord, and see how they do.*—Acts xvi. 4. *And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem.* 5. *And so were the churches established in the faith, and increased in number daily.* 6. *Now when they had gone throughout Phrygia, and the region of Galatia*, &c.—It is true, in the history which Luke hath given, Acts xiv. of the journey we allude to, which Paul and Barnabas made into the countries of the lesser Asia, for the purpose of preaching to the Gentiles, it is not said expressly that they went into Phrygia and Galatia: But he hath mentioned particulars from which it may be gathered, that in the course of that journey they preached in both of these countries. For example, having given an account of their being

sent forth by the Holy Ghost, and mentioned the countries through which they passed, Acts xiii. 4, 5, 6. 13, 14. 51. the historian, in the beginning of chap. xiv. relates what happened to them in Iconium, a city of Lycaonia; then adds, ver. 5. *And when there was an assault made both of the Gentiles and also of the Jews, with their rulers, to use them despitefully, and to stone them,* 6. *They were ware of it, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about.* 7. *And there they preached the gospel.*—What the region was which lay round about the cities of Lycaonia, we learn from Pliny, l. v. c. 27. who speaks of a part of Lycaonia as bordering on Galatia, and says it contained fourteen cities, of which Iconium was the most famous. Farther, Strabo, in a passage quoted by Cellarius, Geog. vol. ii. p. 201. speaks of a part of Lycaonia, which bordered on Phrygia. Wherefore, since Galatia and Phrygia lay contiguous to Lycaonia, they probably were *the region round about* Lycaonia, into which Paul and Barnabas went and preached, after leaving Lycaonia, and where *they taught many*, before they returned to Lystra, as mentioned ver. 21.—These facts and circumstances joined make it more than probable, that when Paul said to Barnabas, *Let us go and visit our brethren, in every city where we have preached the word of the Lord*, he meant, among the rest, the cities of Phrygia and Galatia.

However, if I judge rightly, even this was not the first time Paul preached in Galatia. For his first preaching in that country is thus distinguished by himself: Gal. iv. 13. *Ye know indeed, that in weakness of the flesh I preached the gospel to you at first.* 14. *Yet my temptation which was in my flesh, ye did not despise, neither did ye reject me.* Now, if this *weakness of the flesh*, which he calls *a temptation in his flesh*, was, as is generally supposed, some visible bodily weakness occasioned by his rapture into the third heaven, his first preaching in Galatia probably happened soon after his rapture, and before Barnabas brought him from Tarsus to Antioch, as mentioned Acts xi. 25, 26. consequently before the church in that city separated him and Barnabas to go and preach to the Gentiles, as related Acts xiii. 1, 2, 3.—This appears likewise from those passages in the epistle to the Galatians, in which Paul insinuates that he was the person

who had first called them to the knowledge and belief of the gospel, Gal. i. 6. 11. iii. 5. iv. 11. 13. 19. v. 8. For if Paul was the person who first called the Galatians, it must have happened before he and Barnabas went from Antioch, by the appointment of the Holy Ghost, to preach to the Gentiles. The reason is plain: If the Galatians were first called to the knowledge of the gospel, when Paul and Barnabas preached in those parts of Galatia which lay round about Lycaonia, Paul could not with truth have called himself their spiritual father, seeing Barnabas, on that occasion, was equally active with him in preaching to the Galatians, and no doubt converted some of them.

From all these facts and circumstances united, I think it is reasonable to conclude, that after Paul was sent to Tarsus to avoid the rage of the Jews in Jerusalem, as mentioned Acts ix. 30. he went from Tarsus, where he abode several years, into Phrygia and Galatia, soon after his rapture; which I suppose happened at Tarsus, or somewhere in Cilicia: That in Phrygia he preached and gathered churches at Laodicea, Colosse, and Hierapolis; and in Galatia, at Ancyra, Pessinus, Tavium, Germa, and other cities, called in the inscription of his letter, *the churches of Galatia:* That afterwards, when he and Barnabas fled from Lycaonia into the region of Phrygia and Galatia, which lay round about Lycaonia, they preached the gospel, and taught many in the cities of Phrygia and Galatia: That the brethren in these cities, being of the number of those to whom Paul and Barnabas, in the course of this journey, preached the gospel, they, among others, were the persons whom, after the council of Jerusalem, Paul proposed to Barnabas to visit as brethren, that they might see how they did: And that after Paul and Barnabas separated on account of their contention about John Mark, the churches in the cities of Phrygia and Galatia, mentioned above, were those whom Paul and Silas are said to have established in Phrygia and Galatia, by delivering to them copies *of the decrees for to keep, which were ordained of the apostles and elders which were at Jerusalem*, Acts xvi. 4. 6.

Sect. II. *Of the Date of the Epistle to the Galatians.*

The opinions of learned men concerning the date of St Paul's epistle to the Galatians, are widely different. Theodoret thought it one of those epistles which the apostle wrote during his first confinement at Rome; in which he is followed by Lightfoot and others. But seeing in the other epistles which the apostle wrote during his first confinement, he hath often mentioned his bonds, but hath not said a word concerning them in this, the opinion of Theodoret cannot be admitted.—Because there is nothing said in the epistle to the Galatians, of Paul's having been in Galatia more than once, L'Enfant and Beausobre think it was written during his long abode at Corinth, mentioned Acts xviii. 11. and between his first and second journey into Galatia. This opinion Lardner espouses, and assigns the year 52 as the date of this epistle.—The author of Miscellanea Sacra, who is followed by Benson, supposes it to have been written from Corinth.—Capel, Witsius, and Wall, say it was written at Ephesus, after Paul had been a second time in Galatia. See Acts xviii. 23. xix. 1. Fabricius thought it was written from Corinth during the apostle's second abode there, and not long after he wrote his epistle to the Romans.—This likewise was the opinion of Grotius.—Mill places it after the epistle to the Romans; but supposes it to have been written from Troas, while the apostle was on his way to Jerusalem with the collections; to which he fancies the apostle refers, Gal. ii. 10. And that the brethren who joined him in writing to the Galatians, chap. i. 2. were those mentioned Acts xx. 4.—Beza, in his note on Gal. i. 2. gives it as his opinion, that the brethren who joined Paul in his letter to the Galatians, were the eldership of the church at Antioch, and that it was written in that city, in the interval between Paul and Barnabas's return from Paul's first apostolical journey, and their going up to Jerusalem to consult the apostles and elders concerning the circumcision of the Gentiles.—Tertullian, as Grotius informs us in his preface to the Galatians, reckoned this one of Paul's first epistles.

My opinion is, that Paul's epistle to the Galatians was written from Antioch, after the council of Jerusalem, and

before Paul and Silas undertook the journey in which they delivered to the Gentile churches the decrees of the council, as related Acts xvi. 4. To this date of the epistle I am led by the following circumstances:—

1. The earnestness with which Paul established his apostleship in the first and second chapters of this epistle, and the things which he advanced for that purpose, shew that the Judaizers, who urged the Galatians to receive circumcision, denied his apostleship; and in support of their denial, alleged that he was made an apostle only by the church at Antioch, and that he had received all his knowledge of the gospel from the apostles. This the Judaizers might allege with some plausibility, before Paul's apostleship was recognized at Jerusalem. But after Peter, James, and John, in the time of the council, gave him the right hands of fellowship, as an apostle of equal authority with themselves, and agreed that he should go among the Gentiles, and they among the Jews, his apostleship could be called in question no longer in any church, than while the brethren of that church were ignorant of what had happened at Jerusalem. We may therefore believe, that, immediately after the council, the apostle would write his epistle to the Galatians, in which he not only gave them an account of his having been acknowledged by the three chief apostles, but related many other particulars, by which his apostleship was raised beyond all doubt.—This is the first reason for supposing that the epistle to the Galatians was written soon after the council of Jerusalem.

2. The second reason is taken from the inscription of the epistle, in which it is said, that all the brethren who were with Paul joined him in writing it. For as the only view with which any of the brethren could join the apostle in writing to the Galatians, was to attest the facts which he advanced in the first and second chapters for proving his apostleship, the brethren who joined him in writing it must have been such as knew the truth of these facts. Wherefore, they could be neither the brethren of Corinth, nor of Ephesus, nor of Rome, nor of Troas, nor of any other Gentile city where this epistle hath been dated, except Antioch. As little could they be the brethren who accompanied the apostle in his travels among the Gentiles, as Hammond conjectures. For none of them,

except Silas, had any knowledge of the facts advanced in this epistle, but what they received from the apostle himself; so that their testimony was, in reality, the apostle's own testimony. The only brethren who could bear effectual testimony to these things, were those who lived in Judea and its neighbourhood; particularly the brethren of Antioch, who, by their intercourse with those of Jerusalem, must have known what had happened to Paul there, as fully as they knew what happened to him in their own city, where he had resided often and long. I therefore have no doubt that the epistle to the Galatians was written from Antioch, and that the brethren who joined Paul in writing it were the brethren there, whose testimony merited the highest credit. For, among them were various prophets and teachers, whose names are mentioned, Acts xiii. 1. with others of respectable characters, whose place of residence, early conversion, eminent station in the church, and intercourse with the brethren in Jerusalem, gave them an opportunity of knowing Paul's manner of life before his conversion; his being made an apostle by Christ himself; his being acknowledged as an apostle by his brethren in Jerusalem; his teaching uniformly that men are saved by faith without obedience to the law of Moses; his having strenuously maintained that doctrine in the hearing of the church at Antioch; his having publicly reproved Peter for seeming to depart from it, by refusing to eat with the converted Gentiles; and that on being reproved by Paul, Peter acknowledged his misconduct by making no reply. All these things the brethren of Antioch could attest, as matters which they knew and believed; so that with the greatest propriety they joined the apostle in writing the letter wherein they are asserted.

3. That the epistle to the Galatians was written after the council of Jerusalem, and before Paul set out from Antioch on his second apostolical journey, appears from his not giving the Galatians any exhortation therein, or direction concerning the collection for the saints. At the time Paul went into Galatia from Tarsus, he does not seem to have planned that collection. Neither had he it in view, when he went into Phrygia and Galatia with Barnabas from Lycaonia. What first suggested the idea to him was, if I mistake not, the

exhortation of the apostles, when they gave him the right hands of fellowship, and agreed that he should go among the Gentiles, namely, *that he would remember the poor*; that is, remember to make collections among the converted Gentiles, for the poor of the saints in Judea. Or he may have formed the resolution, in consequence of some conversation on the subject which he had with the three apostles, before he left Jerusalem. But in whatever manner it originated, as Paul doth not seem to have formed that resolution till he went up to the council and conversed with the other apostles, he could not with propriety mention it to the Galatians in any letter, till he had explained the matter to them in conversation. And this I doubt not the apostle did, when he carried to them the decrees of the council in his second apostolical journey through Phrygia and Galatia. And the Galatians having agreed to make the collections, he directed them in what manner to make them with the least inconvenience to themselves. And no doubt received from them their collections, when *he went over all the country of Galatia and Phrygia in order*, in his way to Ephesus, as mentioned Acts xviii. 23.—Or if any of the Galatian and Phrygian churches had not then finished their collections, they may have sent them to him during his three years abode in Ephesus. These things I infer from the following circumstance: In his first epistle to the Corinthians, chapter xvi. 1, 2. which was written from Ephesus after he had gone over all the country of Galatia and Phrygia in order, he mentioned the directions concerning the method of making the collections, which he had given to the Galatians before he wrote that letter; and desired the Corinthians to follow these directions in making their collections. Wherefore, as he did not after that go into Galatia, but went from Ephesus to Corinth, and from Corinth straightway to Jerusalem with the collections, he must have received the collections of the Galatian churches in the manner I have described.

4. When the apostle wrote his epistle to the Galatians, he had heard of the defection of some of them from the true doctrine of the gospel. This defection he represents as having happened soon after they were converted, Gal. i. 6. *I wonder that ye are so soon removed from him who called you into the*

grace of Christ. But if the epistle to the Galatians was written either from Rome during the apostle's first confinement there; or from Corinth, during his eighteen months abode in that city; or from Ephesus, where he abode three years; or from Troas in his way to Jerusalem with the collections, the defection of the Galatians must have happened a considerable time after their conversion, even on the supposition that they were first called when Paul and Barnabas went into their country from Lycaonia. Wherefore, if the apostle's expression, *I wonder that ye are so soon removed*, is proper, the epistle to the Galatians could not be written later than the interval between the council of Jerusalem and the apostle's second journey into the Gentile countries with Silas, when they delivered to the churches the decrees of the council.

The foregoing arguments for the early date of the epistle to the Galatians, afford to that date a degree of probability, not usually obtained in a matter so dark and so remote.—Supposing then that this epistle was written soon after the council of Jerusalem, the apostle at Antioch may have heard of the defection of the Galatians, by letters from some of the faithful among them, which he received before he went to the council. Or he may have been informed of it in Jerusalem, during the council, by some who had lately come from Galatia. And after he returned to Antioch, he may have written this epistle to the Galatians by Titus, notwithstanding he resolved to visit them soon, for the purpose of delivering the decrees of the council. For the danger they were in from the false teachers, and the number of those who already had gone over to Judaism, made it necessary that the apostle should write immediately, to reclaim those who had apostatized, and to prevent others from following their example.

Sect. III. *Of the Occasion of writing the Epistle to the Galatians.*

Not long after the Galatians embraced the gospel, certain Jewish Christians, zealous for the law of Moses, came among them and taught them, that unless they were circumcised and obeyed the law, they could not be saved, Gal. v. 2. And so

successful were these Jewish zealots in propagating this error, that some of the Galatians actually submitted to be circumcised, Gal. v. 2,—12.

The doctrine of the Judaizers concerning the necessity of circumcision to men's salvation, the apostle termed *another gospel*, or rather, he declared it to be *no gospel* at all; because the Judaizers, utterly ignorant of the nature and efficacy of Christ's death, affirmed that the gospel had no sacrifice for sin; and that pardon and justification were only to be obtained through the Levitical atonements; for which reason they exhorted the Galatians to be circumcised, that they might be entitled to the benefit of these atonements. However, as they acknowledged Jesus to be a prophet sent of God, and considered his doctrines and precepts as an excellent institute of morality, they did not require the Galatians to renounce the gospel, but exhorted them to join the law with it, that by adopting the expiatory rites of the law, the gospel might be rendered a complete and effectual form of religion.

Some however of the Galatians, better instructed, opposed these errors as contrary to the doctrine of Paul, whom they still respected as their spiritual father. Wherefore the Judaizers, to lessen his credit, represented to the Galatians, that he was none of those who had accompanied Jesus during his ministry on earth; and from that circumstance they inferred that he was no apostle, or at best an apostle of men; that he received his commission to preach the gospel from the brethren at Antioch, or from the apostles at Jerusalem; that any knowledge of the gospel which he possessed, had been communicated to him by those who gave him his commission; that very little regard was due to the doctrine of such a teacher; that the apostles who accompanied Christ in his lifetime, being well acquainted with the true nature of the gospel, had a better claim to be followed, especially Peter, James, and John, who, as the false teachers affirmed, themselves obeyed the law, and enjoined it to all, as necessary to salvation; and that if Paul taught differently from them, it might be presumed, either that he did not rightly understand their doctrine, or that he did not faithfully interpret it. They even went so far as to affirm, that Paul himself had now

changed his doctrine, and preached the necessity of circumcision, chap. v. 11.

To these calumnies the Galatians gave the more heed, that Paul's apostleship was not generally known in the church at that time. And as a few were already drawn away, and others were in danger of following, it is not improbable that some of the faithful among them judged it necessary to give the apostle an account of the Galatian churches, in a letter, which, as was formerly observed, he may have received at Antioch, before he went to the council of Jerusalem. Or the matter may have been discovered to him in Jerusalem, by some of the brethren who had lately come from Galatia. For soon after his return from the council to Antioch, he wrote, as I suppose, this letter, in which he rebuked the churches of Galatia, with that authority and sharpness which, as their spiritual father, he was entitled to use in correcting their errors. In this letter also, by appealing to the reception which he met with from the apostles in Jerusalem, and to a variety of other facts, but especially by relating how he withstood Peter publicly at Antioch, for separating himself from the converted Gentiles, on account of their not being circumcised, (all which facts the brethren at Antioch, who joined him in this letter, attested) he effectually overturned the calumnies of his enemies, and established his own apostolical authority in the clearest manner. Then, by a variety of arguments taken from the Jewish scriptures, he completely confuted the error of the Judaizers who inculcated *circumcision*, that is, obedience to the law of Moses, as necessary to salvation.

Here it may be proper to observe, that although the subject treated of in the epistles to the Romans, and to the Galatians, be the doctrine of *justification by faith*, the two epistles differ materially in this respect, that the epistle to the Romans was written to prove the justification of men by faith, *without works of law*, that is, without a perfect obedience to the law of God written on men's hearts; whereas, the epistle to the Galatians was designed to prove that men are justified by faith, *without the works of the law of Moses*. This appears from the following, among other passages, Gal. iii. 2. *This only would I learn from you: By the works of the law received ye the Spirit? or by the obedience of faith?* that is, by perform-

ing the rites of the law of Moses, or by obeying the gospel, which requires faith in order to justification? 3. *Are ye so senseless, that having begun in the Spirit, ye now make yourselves perfect by the flesh?*—5. *He then who supplied to you the Spirit, and wrought miracles among you, did he these on account of the works of the law, or on account of the obedience of faith?* Here the opposition between the works of the law and the obedience of faith, and between the Spirit and the flesh, plainly sheweth, that by *the law* in this discourse, the apostle means *the law of Moses.* Or if any doubt remains on the subject, it will be removed by attending to the apostle's reasoning in the following part of the chapter; where, having proved that the justification of sinners by faith was established in the covenant with Abraham, he told the Judaizers, ver. 17. that the law, which was given long after the promise, could not annul the promise, by introducing a method of justification different from that established by the promise. The following passages in like manner shew, that in this epistle *the law* means, *the law of Moses.* Gal. iv. 21. *Tell me, ye who wish to be under the law, why do ye not understand the law?* Gal. v. 1. *Stand fast therefore in the freedom wherewith Christ hath freed us. And be not again held fast in the yoke of bondage.* 2. *Behold, I Paul say to you, that if ye be circumcised, Christ will profit you nothing.* 3. *And I testify, moreover, to every circumcised person, that he is a debtor to do the whole law.* 4. *Ye are separated from Christ who are justified by the law: ye are fallen from grace.* In short, the whole strain of the reasoning in the epistle to the Galatians sheweth plainly, that the apostle's design in writing it was to prove against the Jews, that none of them could be justified by the works of the law of Moses. That law required perfect obedience to all its precepts, moral and ceremonial, under the penalty of the curse, from which the atonements and purifications prescribed by Moses had no influence to deliver the sinner. Whereas, in his epistle to the Romans, the apostle treats of justification on a more enlarged plan: his design being to prove against both Jews and Gentiles, that neither the one nor the other can be justified meritoriously by performing works of law, that is, the works which the law of God written on men's hearts enjoins; but all must be justified gratuitously by faith, through the

obedience of Christ. See Ess. vi. sect. 1. Wherefore, the two epistles taken together form a complete proof, that justification is not to be obtained meritoriously, either by works of morality, or by rites and ceremonies, though of divine appointment; but is a free gift, proceeding entirely from the mercy of God, to those who are qualified by faith to receive it.

In writing on these subjects to the Galatians, it must be confessed the apostle shewed great anxiety and earnestness, and even a considerable degree of displeasure with his adversaries. But in so doing he is by no means blamable. For if he had not vindicated himself from the calumnies propagated by his enemies, where would have been the authority of his discourses and writings? And what use could they have been of to the world as a rule of faith? And with respect to circumcision, and obedience to the law of Moses, if the Judaizers had been allowed to establish these as necessary to salvation, Judaism, as was observed in the Preface to the Romans, page 156. would have been the religion of the world, to the utter subversion of Christianity. In a word, of all the questions respecting religion which were agitated in the first age, this concerning the justification of sinners by faith, without the works of the law of Moses, was the most interesting. By the establishment of that doctrine, a bulwark was raised against the re-entering of those superstitions which disfigured the preceding forms of religion. For if the sacrifices and ceremonies of the law of Moses, which were all of divine appointment, had no efficacy in procuring the pardon of sin, none of the rites of men's invention, on which the superstitious set such a value, can have any influence in procuring that blessing.—Besides, on the right determination of this question, the comfort of the Gentile-converts in the first age, and their hope of salvation, hanged. No wonder then that Paul, to whom Christ had committed the conversion and instruction of the Gentiles, was zealous in teaching the doctrine of justification, without the works of the law of Moses; and in boldly reproving, and even threatening those who taught the contrary doctrine, agreeably to the injunction which he afterwards gave to Titus in a similar case, Tit. i. 13. *Rebuke them sharply, that they may be healthy in the faith.*

The erroneous doctrines of the Judaizing teachers, and the calumnies which they spread for the purpose of discrediting Paul as an apostle, no doubt occasioned great uneasiness of mind to him and to the faithful in that age; and did much hurt, at least for a while, among the Galatians. But in the issue, these evils have proved of no small service to the church in general. For by obliging the apostle to produce the evidences of his apostleship, and to relate the history of his life, especially after his conversion, we have obtained the fullest assurance of his being a real *apostle*, called to the office by Jesus Christ himself, and acknowledged to be an apostle by them who were apostles before him; consequently we are assured, that our faith in the doctrines of the gospel, as taught by him, (and it is he who hath taught the peculiar doctrines of the gospel most fully,) is not built on the credit of men, but on the authority of the Spirit of God, by whom Paul was inspired in the whole of the doctrine which he hath delivered to the world. See Pref. to 2 Corinthians, sect. 2. page 304.

This letter being directed to the churches of Galatia, it was to be read publicly in them all. We may therefore suppose, that it was sent first to the brethren in Ancyra, the chief city of Galatia, with an order to them to communicate it to the other churches, in the same manner as the first epistle to the Thessalonians was appointed to be read to all the holy brethren in that city, and in the province of Macedonia. See Prelim. Ess. ii. page 74.

I have hinted above, that Titus was the bearer of the epistle to the Galatians. My reasons for that conjecture are, 1. That Titus being a Greek, was greatly interested in the doctrine which this epistle was written to establish, and would willingly undertake the office of carrying it to the Galatians; more especially as he was mentioned in it by name. 2. Having been present in Jerusalem with Paul at the council, he could by word of mouth attest the things which happened in Jerusalem, to which the apostle appealed in proof of his own apostleship, and in proof of the doctrine which he uniformly taught. And that doctrine Titus no doubt confirmed, by relating to the Galatians, that Paul resisted the Judaizers in Jerusalem, when they attempted to have Titus himself circumcised.—However, if the reader thinks Titus was not the bearer of this

letter, he may suppose it was sent by the person who brought the apostle word of the defection of the Galatian brethren, which occasioned its being written.

SECT. IV. *Of Paul and Barnabas's Journey to Jerusalem, mentioned* Gal. ii. 1. *and of the Decree passed by the Council of Jerusalem respecting the converted Gentiles.*

According to the general opinion, the occasion of the apostle's journey to Jerusalem, mentioned Gal. ii. 1. is related, Acts xv. 1. as follows: *And certain men who came down from Judea, taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved. 2. When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.*—Some of the things which happened to these messengers in Jerusalem after their arrival, Paul mentioned to the Galatians, chap. ii. 2,—10. But he said nothing of the decision which the apostles and elders gave concerning the matter referred to them by the brethren of Antioch. Our knowledge of that decision, and of the deliberation which preceded it, we owe to Luke, who tells us, their decision was directed to the brethren of the Gentiles who were in Antioch, and Syria, and Cilicia; and that it was expressed in the following terms, Acts xv. 28. *It seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things: 29. That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication; from which, if ye keep yourselves, ye shall do well.* This decision or decree hath given rise to much controversy. For according to many, *the brethren of the Gentiles*, to whom the apostles directed their decree, were the whole Gentile converts without distinction. But others contend, that they were the converts from that class of Gentiles, who were called *proselytes* by the Jews. The determination of this point involves some important consequences, and merits to be examined with care.

And first of all, the account which Moses hath given of the character and obligations of the different sorts of persons who lived with the Jews in the land of Canaan, must be considered. He hath mentioned them under the denominations of, *The circumcised stranger; The sojourning stranger;* and *The alien* or foreigner.—*The circumcised stranger* was in every respect a Jew. For it is declared, Exod. xii. 48, 49. and elsewhere, that *to the home-born, and to the circumcised stranger, there is one law.* Hence the circumcised strangers were called *strangers within the covenant,* and *just strangers.* The LXX call them προσηλυτοι, *Proselytes,* by way of eminence; and of them our Lord spake, when he said to the Pharisees, Matt. xxiii. 15. *Ye compass sea and land to make one proselyte.*—*The sojourning stranger,* went by the name of *The stranger within their gates.* In the Greek language they were denominated παροικοι, *Sojourners.* In the history of the Acts of the Apostles, this sort of strangers are called *Religious,* or *worshipping proselytes.*

To know who *the brethren of the Gentiles* were, to whom the apostles and elders directed their decision, it will be of use to consider the duties and privileges of those Gentiles who were called *sojourning strangers,* and *worshipping proselytes.* Their duties are described by Moses as follows: They were bound, 1. To observe all the moral and judicial precepts of the law, whereby injuries were restrained, and crimes were punished, and justice in dealings was maintained, Numb. xv. 30.—2. To worship no God but the God of Israel. For idolatry was forbidden to every inhabitant of Canaan, under the pain of death, Levit. xxvi. 1. Deut. xxvii. 15. And because the partaking with the heathens in the feasts on their sacrifices, was a joining with them in their idolatry, *the stranger within their gates* was to abstain from all such meats. In short, the absolute renunciation of idolatry, was the condition on which any stranger or Gentile was permitted to dwell among the Israelites.—3. To abstain from blood, whether pure or mixed, under the pain of death, Levit. xvii. 10. and from every thing that had been strangled, with an intention to keep the blood in it, ver. 13. But all the other kinds of food which were prohibited to the Israelites, they were permitted to eat; and therefore, it was unlawful for the Israelites to go into their houses,

and to eat with them, Acts x. 28.—4. To abstain equally with the Israelites from all incestuous marriages and unnatural lusts, called in the Hebrew language *Zanuth*, and in the Greek Πορνια, Levit. xviii. 26.—5. To eat no leavened bread during the passover week, Exod. xii. 19. although such strangers were not allowed to eat the passover, ver. 43. unless they submitted to be circumcised, ver. 48.—6. To keep the sabbath, Exod. xx. 10. because it was instituted to preserve the memory of the creation of the world in six days, and of God's resting on the seventh. They were likewise bound to observe the fast of the 10th of the seventh month, Levit. xvi. 29. and the feast of weeks, Deut. xvi. 11,—14.

With respect to the privileges of the sojourning strangers, or worshipping proselytes, we know, that by observing the above mentioned precepts, they were entitled to a variety of civil privileges: Such as,—1. A right to live among the Israelites, and to enjoy the protection of the laws, and to be exempted from oppression, Levit. xix. 33, 34. And the Israelites were to exercise humanity and compassion towards them, in all their dealings with them, Exod. xxii. 21. xxiii. 12. Deut, x. 18.—2. They had an equal right with the Israelites to the cities of refuge, Numb. xxxv. 15.—3. They had a right to join in such parts of the worship of the God of Israel as were in use among the patriarchs; and which were not peculiar to the Mosaic economy. For example, they might offer burnt-offerings, Levit. xvii. 8. Numb. xv. 15, 16. In later times, even those heathens who did not live in Canaan were permitted to offer sacrifices to the God of Israel in the temple of Jerusalem; as is evident from Joseph. Antiq. xviii. 5. 3. Bell. ii. 12. 6. and for that purpose they came up to the Jewish festivals, John xii. 20. Likewise *the stranger*, or worshipping proselyte, had a right to pray to God in the temple, and in the synagogues through the land: For the outer-court of the temple was appropriated to their use. Accordingly, at the dedication of the temple, Solomon, in his prayer, mentioned *the stranger coming from a far country to worship*, 1 Kings viii. 41. See also Mark xi. 17. The proselytes also seem to have prayed in their own houses, at the hours of the morning and evening sacrifices, Acts x. 3, 4. at which times the Jews likewise prayed.—4. The worshipping proselyte had a

right to hear the law read and explained at the great festivals, Deut. xxxi. 12.; consequently they were entitled to hear the scriptures read in the synagogues, and to hear those discourses on religion, and those exhortations to piety, which were given in the synagogues, by the more knowing to the more ignorant. These rights the worshipping proselytes enjoyed, not in Judea only, but in all the countries where the Jews had synagogues.

Such being the duties and the privileges of the worshipping proselytes, that is, of those Gentiles who were entitled to join the Jews in certain parts of their worship, I am inclined to agree in opinion with those who think the decree of the apostles and elders had for its object those Gentiles, who having been formerly worshipping proselytes, had embraced the gospel, and not the converts from idolatry. My reasons for being of this opinion, are these:—

1. The arguments used by Peter and James in the council make it probable, that the converted proselytes, and not the converted idolaters, were *the brethren of the Gentiles*, concerning whom the apostles and elders deliberated, and whom by their decree they bound to observe the four precepts mentioned in it; while they declared them free from all the other precepts of the law of Moses. For example, when Peter said in the council, Acts xv. 7. *God made choice among us, that the Gentiles by my mouth should hear the word of the gospel and believe*, he evidently spake of Cornelius and his company, none of whom were idolatrous Gentiles at that time, but *devout men who feared God*, Acts x. 2.—In like manner, when James said in the council, Acts xv. 14. *Simeon hath declared, how God at the first did visit the Gentiles to take out of them a people for his name*, he plainly spake of Cornelius and his company.—Farther, James told them, that the calling of Cornelius and his friends by Peter, had happened in fulfilment of the words of the prophet Amos, chap. ix. 11, 12. which he thus expressed, Acts xv. 16. *I will return, and will build again the tabernacle of David.* 17. *That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord.* Wherefore, since the idolatrous Gentiles were not called by the name of God, *the Gentiles* in after times on whom God's name was to be called, and who were to seek after the Lord, were not idolatrous, but devout Gen-

tiles, worshippers of the true God. Consequently, when James added, ver. 19. *My sentence is, that we trouble not them who from among the Gentiles are turned to God*, he spake not of the idolatrous, but of the devout Gentiles or proselytes, who were more perfectly turned to God by believing the gospel.

2. This appears still more clearly, from the reason which James assigned for enjoining the Gentiles who were turned to God, to observe the four precepts mentioned in the decree, Acts xv. 21. *For Moses of old time hath in every city them that preach him, being read in the synagogue every sabbath day.* Did Moses any where in his law enjoin all the Gentiles to abstain from the pollutions of idols, and from fornication, and from things strangled, and from blood? Moses delivered no precept whatever to the Gentiles, Rom. iii. 19. Wherefore, that Moses was preached and read in the synagogues in every city, was no reason why the converted idolaters should have been enjoined to obey the four precepts mentioned by James. But if he spake of the converted proselytes, his reasoning is conclusive. It is as if he had said, though we free the converted proselytes from circumcision in the same manner that they were freed from it by Moses, we must write to them to abstain from the pollutions of idols, &c. because these precepts being enjoined by Moses to the proselytes, if they neglect them, and the reading of him in the synagogues every sabbath, making the Jews sensible that these converts have forfeited their rights as proselytes, they will banish them out of Judea.

3. That the decree of the apostles and elders related to the converted proselytes, and not to the converted idolaters, will be acknowledged, if the conversion of the idolaters was not generally known in Jerusalem at the time the apostles and elders met to consider of the circumcision of the Gentiles. That their conversion was then a secret, appears from what Paul told the Galatians, chap. ii. 2. namely, that when he came to Jerusalem, *he communicated that gospel which he preached to the Gentiles, to them who were of reputation, but privately, lest perhaps he had run, or should run in vain.* Wherefore, though it be said, Acts xv. 3. that Paul and Barnabas declared *the conversion of the Gentiles*, as they passed through Phenice and Samaria in their way to Jerusalem, the secrecy observed by Paul, when he communicated to the three

chief apostles the gospel which he preached to the Gentiles, obliges us to suppose, that by the conversion of the Gentiles Luke meant the conversion of the proselyted Gentiles, a sense in which the term *Gentiles* is often used by him in his history of the Acts. See chap. x. 45. xi. 1. 18. xiii. 42. See also Mark xi. 17.

4. That the decree related to the converted proselytes, and not to the converted idolaters, may be argued from this circumstance:—That if it related to the whole body of the converted Gentiles, the four precepts enjoined by the decree are necessary to all Christians at this day, and to the end of the world, as a term of salvation; consequently, all who profess the gospel ought to abstain from eating blood, and things strangled, and meats offered to idols, notwithstanding St Paul hath declared, 1 Tim. iv. 4. *That every creature of God is good, being received with thanksgiving, and nothing is to be cast away.*—Rom. xiv. 14. *That no meat is unclean in itself.*—1 Cor. vi. 12. *That all meats are lawful,* to every believer.—Rom. xiv. 17. *That the kingdom of God is not meat and drink.*—1 Cor. viii. 8. That the eating, or not eating, of this or that kind of meat, *does not recommend any one to God.*—1 Cor. x. 25. That the Corinthians might eat *whatever was sold in the shambles,* and ver. 27. *whatever was set before them* in the houses of the heathens, *asking no question* about its having been offered to idols.—Lastly, That in none of the places of Paul's epistles, where he hath spoken of meats, is there the least intimation that the eating of things strangled, and of blood, and of meats offered to idols, except in the idol's temple as an act of worship, is forbidden to Christians. From all which I conclude, that the prohibition in the decree related to none of the brethren of the Gentiles, but the converted proselytes only.

Perhaps it will be said, that the four precepts were not enjoined in the decree as things necessary to salvation, but as necessary on account of the prejudices of the Jewish believers; and that the obligation of these precepts was only temporary. To this I answer, 1. That at the time the apostle Paul in his epistles declared all meats lawful, the prejudices of the Jewish believers were as strong as ever.—2. That neither in the history of the Acts, nor any where else in the New Testament,

is there the least hint of the abrogation of the decree. On the contrary, we are told, Acts xxi. 21. that when Paul came to Jerusalem with the collections, James and the elders told him, the Jewish believers who were zealous of the law had been informed, that he taught all the Jews who lived among the Gentiles, to forsake Moses; and therefore advised him to quiet their minds, by observing a solemn public rite of the law, in order to convince them that he himself walked orderly, and kept the law. This advice Paul readily complied with; having never taught that the law of Moses, as the municipal law of Judea, was to be forsaken by the Jews or by the proselytes. What he taught every-where was, that the keeping of the law of Moses was not necessary to the salvation either of Jews or Gentiles; and, that if any man sought salvation by keeping the law, Christ would profit him nothing, Gal. v. 2. 4.

To prevent this fourth argument from being misunderstood, it is proper to add, that by restricting the decree to the converted proselytes, and by teaching that it laid no obligation on any other denomination of believers, it is not meant to insinuate that *fornication*, like the eating of things strangled and of blood, was by the decree allowed to the converted idolaters. All Christians ever were, and still are bound to abstain from incestuous marriages, unnatural lusts, and every species of fornication. But their obligation to abstain from these vices, doth not arise from their having been forbidden to the Israelites and proselytes by Moses, but from their being expressly forbidden by Christ and his apostles. At the death of Christ, the law of Moses was abolished in all its parts, to all mankind as a religious institution, Coloss. ii. 14. note 5. Wherefore, no one is obliged to perform any moral duty because it was enjoined by Moses, but because it is written on men's hearts, and is enjoined by Christ; who in his gospel hath renewed the moral precepts of the law of Moses with greater efficacy than they were enjoined to the Jews, having established them on better promises than were held forth in the law.

5. That *the brethren of the Gentiles*, who were bound by the decree, were the converted proselytes alone, may be argued from the reproof which Paul gave to Peter, for refusing to eat with the Gentiles in Antioch.

After the council, Peter followed Paul to Antioch, and did eat with the Gentiles, before certain persons came from James; but when they were come, he withdrew and separated himself. For this Paul blamed him openly, as compelling the Gentiles to Judaize. I ask, Did Paul mean that Peter compelled the Gentiles to observe the four precepts enjoined in the decree? If the decree was general, we cannot doubt that all the converted Gentiles in Antioch were observing these precepts when Peter withdrew from them, and did not need to be compelled to observe them. And if they were not observing them, Peter did right to compel them; and was not to be blamed for so doing. Or, by Peter's compelling the Gentiles to Judaize, did Paul mean, that he compelled them to receive circumcision, and give obedience to the whole law of Moses? This I think no one will affirm, who recollects what Peter and James declared in the council, that that law was not to be put on the necks of the Gentiles. The truth is, the *Judaizing* to which Peter compelled the Gentiles, by separating himself from them after the council passed their decree, cannot be understood, on the supposition that their decree related to the whole body of the Gentiles; but it may easily be explained, if it related to the converted proselytes only. For when the converts from idolatry began to multiply in Antioch, through the labours of Paul and Barnabas, it is natural to think, that after the council of Jerusalem had bound the converted proselytes to observe the four precepts as formerly, the zealous Jewish believers in Antioch would insist, that the converts from idolatry ought to be put on the same footing with the converted proselytes, and be obliged to obey the four precepts: that the brethren of Antioch consulted James on the question, who, it would seem, sent them word by their messengers, that the converted idolaters were bound by the decree equally with the proselytes: that the idolatrous Gentiles, rightly instructed by Paul, refused to observe these precepts; and that on their refusal, Peter, who happened to be then in Antioch, withdrew from them; although before the messengers returned from James, he had gone into their houses, and eaten with them. This conduct Paul justly condemned, as a compelling the converts from idolatry to Judaize, that is, to obey the four precepts as necessary to salvation, contrary to the truth of the gospel. For

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the idolatrous Gentiles having no connexion with the commonwealth of Israel, were under no obligation whatever to obey the law of Moses; and therefore, if any part of that law was bound on them by Peter, it must have been as a term of salvation, contrary to that freedom from the law of Moses wherewith Christ had made the idolatrous Gentiles free.

These arguments, if I am not mistaken, prove that *the brethren of the Gentiles*, about whom the apostles and elders in Jerusalem deliberated, and concerning whom they passed their decree, were not converted idolaters, but converted proselytes. And I have been at the more pains to establish this fact, *First*, Because it shews us that the four precepts enjoined in the decree, were, as they are called in the decree, *necessary things* to the converted proselytes only; not however as terms of salvation, but to entitle them to those political privileges which were granted to them by the law of Moses, as inhabitants of Canaan; consequently, that these were not religious but political precepts, whose obligation was confined to the converted proselytes, and expired when that class of men ceased to exist. *Secondly*, Because this decree, contrary to the intention of those who framed it, affording a plausible pretence to the Judaizers, for insisting that all the Gentile brethren were bound to observe the law of Moses, the right knowledge of the persons who were bound by that decree will make us sensible, that the controversy concerning the obligation of the law of Moses, which rent all the Gentile churches in the first age, was determined by the apostle Paul, according to the mind of his brethren apostles, and according to truth, when he taught, that after the death of Christ, the obligation which lay on the Jews themselves to obey the law of Moses, arose merely from its being the municipal law of Judea.—*Thirdly*, The right knowledge of the purpose for which the four precepts, mentioned in the apostolical decree, were enjoined on the converted proselytes, will convince us, that Paul's practice with respect to the law of Moses, was perfectly consistent with his doctrine concerning that law, and with the truth of the gospel, which made no alteration in any person's political state. His doctrine was, that every one ought to continue in the political state wherein he had been called. Wherefore, when he exhorted the Jewish converts to continue subject to

the law of Moses, it was only because it was the municipal law of Judea, which as good citizens they were bound to obey. For the same reason, he himself always obeyed the law whilst he resided in Judea. And even in the Gentile countries where the Jews were numerous, he observed the distinction of meats and days appointed by Moses, that he might gain the Jews to Christ. And when he came to Jerusalem with the collections, because a report prevailed, Acts xxi, 21. that he *taught all the Jews who were among the Gentiles to forsake Moses, saying, That they ought not to circumcise their children, neither to walk after the customs,* he, by the advice of James, assisted certain Nazarites to discharge their vow; and thereby shewed the falsehood of the report which was spread concerning him. The truth is, he no where taught any of the Jews to forsake the law of Moses, but always inculcated the obligation of that law as the law of their state. What he taught was, that no person could be justified by the law of Moses, and that whoever sought salvation by obedience to that law, separated himself from Christ, and was fallen from grace. Wherefore, when he himself obeyed the law, and advised others to do so, it was not as a term of salvation, but merely as a matter of political obligation.

In giving to the assembly of the apostles, and elders, and brethren of the church of Jerusalem, who met to deliberate concerning the circumcision of the converted Gentiles, the appellation of *The Council of Jerusalem*, I have followed the ancient ecclesiastical writers, who generally gave it that name. Nor is the appellation improper. For though it was inferior to those assemblies which in after times were dignified with the title of *Councils*, in this respect, that it was composed of members from one church only, it far surpassed them all in the quality of its members, and in the authority of its decisions. It was composed of all the apostles who were then in Jerusalem, men endowed with the continued inspiration of the Spirit of God; and of the elders of the church of Jerusalem, most, if not all of them, men upon whom the Holy Ghost fell on the memorable day of Pentecost; and of the brethren of the greatest note in that church, chosen by the different bodies of the faithful in Jerusalem who assembled in separate places for the worship of God. Hence these brethren are called, in

the preamble to the decree, Acts xv. 22. 25. *chosen men;* and ver. 22. *Chief men among the brethren.* In short, *the Council of Jerusalem*, consisting of such men, was a more respectable assembly than any council which hath met since, or which will ever meet again. And its decisions are, without doubt, of greater authority than the decisions of those councils who have called themselves *Oecumenical*, because composed of members gathered from the greatest part of the Christian world; and *Holy*, on the feigned pretence that their decisions were dictated by the Holy Ghost.

GALATIANS.

CHAP. I.

View and Illustration of the Facts asserted in this Chapter.

BECAUSE the false teachers had called Paul *an apostle of men*, and had said that he was made an apostle by the church at Antioch, or at best, by the apostles in Jerusalem, he began his letter with affirming, that he was not an apostle of men, but an apostle appointed by Jesus Christ himself, and by God the Father who raised Jesus from the dead, ver. 1.—By mentioning the resurrection of Jesus, St Paul glanced at the miraculous manner in which he himself was made an apostle by Christ after his resurrection; and of which Luke hath given an account, Acts ix. 3,—9. He alluded to it likewise, ver. 5. where he calls it *God's revealing his Son to him.* So that St Paul, both in respect of the time and of the manner of his being raised to the apostolic office, instead of being inferior, was superior to the other apostles: Christ came from heaven, by the appointment of his Father, to qualify him for that office, and to confer it on him.—Next, he told the Galatians, that all the brethren who were with him, joined him in this letter; by which he insinuated, that they attested the whole of the facts he was going to relate, ver. 2.—Then expressed his surprise, that the Galatians were so soon removed from his doctrine to another gospel, ver. 6.—which he told them was no gospel at all, ver. 7.—And because the false teachers affirmed, that after conversing with the apostles in Jerusalem, Paul had become sensible of his error, and now enjoined circumcision, chap. v. 11. he twice anathematized every one who preached contrary to what they had heard him preach, though it were himself, or an angel from heaven, who did it, ver. 8, 9.—Then asked his opponents, whether, in so speaking, he endeavoured to please men or God? ver. 10.—It seems the Judaizers had represented him to the Galatians, as one who suited his doctrine to the inclinations of his hearers; a calumny which they hoped would be believed, as Paul's apostolical character was not then generally

known. Besides, the Judaizers were for the most part bad men, and capable of affirming any falsehood which they thought would promote their views.

Farther, the apostle's enemies pretended not only that he was an apostle sent forth by men, but that he was taught the gospel by Ananias, or by the brethren at Antioch, or by the apostles at Jerusalem. For he solemnly averred, that he received the gospel from no man, nor body of men whatever, but from Christ himself, ver. 11, 12.—And in proof of that asseveration, he appealed to his manner of life, both before and after his conversion, as a thing well known: That before his conversion he furiously persecuted the church, ver. 13.—and was exceedingly zealous of the traditions of his fathers, ver. 14.—In that period, therefore, of his life, he had neither opportunity nor inclination to learn any thing from the Christians. And being so great a zealot for the law, if he afterwards taught that no man could be justified by the law, nothing but the strongest evidence had induced him to take up that opinion.—He told them farther, that when it pleased God to make him an apostle, he consulted with no person in Damascus, no Jewish doctor concerning his commission as an apostle, nor any of the brethren concerning the things he was to preach, ver. 15, 16.—Neither did he go to Jerusalem, to receive the gospel from them who were apostles before him; but he went into Arabia, and again returned to Damascus; and there acting as an apostle, he preached the gospel, which he had received by revelation from Christ, in the synagogues, where, as Luke informs us, Acts ix. 22. he confounded the Jews who dwelled at Damascus, proving that Jesus is the very Christ, ver. 17.—And did not go to Jerusalem till three years after his conversion: And then abode fifteen days with Peter, lest keeping any longer at a distance from the apostles, it might be suspected that he was acting in opposition to them, ver. 18.—On that occasion Paul saw no other of the apostles except James the Lord's brother, ver. 19.

OLD TRANSLATION.	GREEK TEXT.
CHAP. I. 1 Paul an apostle, (not of men, nei-	1 Παυλος αποστολος (ουκ απ' ανθρωπων, ουδε δι' ανθρωπου, αλλα

Ver. 1.—1. *An apostle, not from men.* Perhaps in this Paul glanced at Matthias, who was an apostle sent from a general meeting at Jerusalem, as mentioned Acts i. 26.—Or his meaning may be, that he was not sent forth as an apostle from the brethren of Antioch. See note 3. on this verse.

—Having related these facts, he solemnly appealed to God for the truth of them, because they effectually established his apostleship, and confuted the calumnies of his enemies. For if it was true, that in his first visit to Jerusalem after his conversion, he saw none of the apostles but Peter and James, although it had been in their power to have made him an apostle, it is not probable, that without the knowledge and consent of the rest they would confer that office on him, a new convert, of whose sincerity they had not as yet sufficient proof, ver. 20.—After spending fifteen days with Peter, which was too short a space of time for him to be instructed by Peter in the knowledge of the gospel, he went into the countries of Syria and Cilicia, whither he was sent by the brethren, because the Jews in Jerusalem, exceedingly enraged against him for having deserted their party, and gone over to the Christians, sought to kill him, ver. 21.—And from Cilicia, where he abode several years, he went, I suppose, into Galatia. Thus it came to pass, that for a long time after Paul's conversion, he was personally unknown to the churches in Judea, who had heard nothing more concerning him, but that he who formerly persecuted the Christians, now preached the facts concerning Christ which he had formerly endeavoured to disprove, ver. 22, 23.—This great change of behaviour in so violent an enemy, occasioned the churches to glorify God on account of his conversion, ver. 24.

From these things it is evident, that when Paul went into Cilicia, and from Cilicia into Galatia, he had seen none of the apostles but two; and that he had never been at any general meeting of the apostles, to receive from them either the office of an apostle, or the doctrine of the gospel. And therefore, if he converted the Galatians in some journey which he made into their country from Cilicia, the doctrine which he preached, and the miracles which he wrought, must have been bestowed on him, not by man, but by Jesus Christ, and by God the Father, as he himself hath affirmed.

NEW TRANSLATION.	COMMENTARY.
CHAP. I. 1 Paul an apostle, not (ἀπ') *from* men,[1] neither (διὰ) by man,[2] but by Jesus	CHAP. I. 1 *Paul an apostle not* sent forth *from* any society of *men*, *neither* appointed *by* any particular *man*, *but by Jesus Christ*, *and* by *God*

2. *Neither by man.* Here Paul seems to have had Peter and James in his eye, whom alone he saw at his first coming to Jerusalem after his conversion, and denies that he was appointed an apostle by them.

ther by man, but by Jesus Christ, and God the Father, who raised him from the dead)

2 And all the brethren which are with me, unto the churches of Galatia:

3 Grace *be* to you, and peace from God the Father, and *from* our Lord Jesus Christ,

4 Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father.

5 To whom *be* glory for ever and ever. Amen.

6 I marvel, that ye are so soon removed from him that called you into the grace of Christ, unto another gospel:

δια Ιησυ Χριστυ, και Θευ πατρος του εγειραντος αυτον εκ νεκρων)

2 Και οι συν εμοι παντες αδελφοι, ταις εκκλησιαις της Γαλατιας·

3 Χαρις υμιν και ειρηνη απο Θευ πατρος και Κυριυ ημων Ιησυ Χριστυ,

4 Του δοντος εαυτον υπερ των αμαρτιων ημων, οπως εξεληται ημας εκ του ενεστωτος αιωνος πονηρυ, κατα το θελημα του Θευ και πατρος ημων·

5 Ω, η δοξα εις τους αιωνας των αιωνων. αμην.

6 Θαυμαζω οτι ουτω ταχεως μετατιθεσθε απο του καλεσαντος υμας εν χαριτι Χριστυ, εις ετερον ευαγγελιον·

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3. *But by Jesus Christ.* Paul was first made an apostle by Christ, when he appeared to him in the way to Damascus, Acts ix. 15. And three years after that, his apostolical commission was renewed, Acts xxii. 21. So that he was sent forth, neither by the church at Jerusalem, nor by that at Antioch. The Holy Ghost, indeed, ordered the prophets at Antioch, (Acts xiii. 2.) *to separate Paul and Barnabas;* but it was *to the work whereunto he had called them* formerly. This separation was simply a recommending them to the grace of God by prayer. And, in fact, it is so termed Acts xiv. 26.

Ver. 2.—1. *All the brethren who are with me.* The brethren here mentioned were the brethren of Antioch, especially those who were the apostle's fellow-labourers in the gospel. So the word *brethren* is used Philip. iv. 21, 22. where *the brethren* are distinguished from *the saints* or *laity.* See the Pref. Sect. 2. N0. 2.

2. *To the churches of Galatia.* Here it is remarkable, that the churches of Galatia are not, as the other churches to which Paul wrote, designed, *the churches of God,* or *of Christ,* perhaps to signify that they did not deserve these honourable appellations, on account of their great defection from the truth of the gospel.

Ver. 4.—1. *Evil age.* Αιωνος πονηρυ. In scripture, *the age* or *world* is often put for the men of the world, and for their evil principles and practices. Thus, Rom. xii. 2. *Be not conformed,* αιωνι

Christ,[3] and God the Father, who raised him from the dead;

2 And all the brethren *who* are with me,[1] *to* the churches of Galatia;[2]

3 *Grace to* you, and peace from God the Father, and FROM our Lord Jesus Christ,

4 Who gave himself for our sins, that he might deliver us from this present evil *age*,[1] according to the will of *our God*[2] *and Father*:

5 To whom *be* glory for ever and ever. Amen.

6 I *wonder*, that ye are so soon removed from him *who* called you (εν) *into* the grace of Christ,[1] unto another gospel;

the Father who raised him from the dead, and after his resurrection sent him from heaven to make me an apostle;

2 *And all the brethren who are with me, to the churches of Galatia.* These brethren, by joining me in this letter, attest the truth of the matters I am going to relate.

3 We wish *grace to you, and happiness from God the Father, and from our Lord Jesus Christ*, by whom the Father dispenses his blessings to men,

4 Because *he gave himself* to death *for our sins, that he might deliver us from* the bad principles, and practices, and punishment, of *this present evil age, agreeably to the will of our God and Father*, who determined to save us by the death of his Son:

5 *To whom*, for that unspeakable favour, *be* ascribed by angels and men, *honour and praise, through all eternity. Amen.*

6 *I wonder that ye are so soon removed from me, who called you into the gospel of Christ*, which promises to sinners justification through faith; and that ye have embraced *another gospel*, or pretended message from God, concerning your justification:

τουτῳ, *to this age.* See also Tit. ii. 2.—Locke is of opinion, that αιων, *world*, or *age*, here signifies *the Mosaic dispensation*, because the word hath that meaning in some passages; and because Christ had delivered the Jews from that dispensation. But I do not see with what propriety the apostle could call the Mosaic dispensation *evil.*

2. *According to the will of our God.* By observing that Christ died for our sins *according to the will of God*, the apostle insinuates, that the efficacy of his death as a sacrifice for sin, depends on the will or good pleasure of God; accordingly it is resolved into the sovereignty of God, Heb. ii. 10.—Christ's dying for our sins was mentioned, to convince the Galatians, that the pardon of sin was not to be obtained by the Levitical atonements, nor by any service prescribed in the law. See ver. 7. note 2.

7 Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.

8 But though we, or an angel from heaven, preach any other gospel unto you, than that which we have preached unto you, let him be accursed.

9 As we said before, so say I now again, If any *man* preach any other gospel unto you, than that ye have received, let him be accursed.

10 For do I now persuade men, or God? or do I seek to please men?

7 Ὁ ϗκ εστιν αλλο· ει μη τινες εισιν οἱ ταρασσοντες ὑμας, και θελοντες μεταστρεψαι το ευαγγελιον τϗ Χριστϗ.

8 Αλλα και εαν ἡμεις η ἀγγελος ἐξ ϗρανϗ ευαγγελιζηται ὑμιν παρ' ὁ ευηγγελισαμεθα ὑμιν, ἀναθεμα εστω.

9 Ὡς προειρηκαμεν, και ἀρτι παλιν λεγω, ει τις ὑμας ευαγγελιζεται παρ' ὁ παρελαβετε, ἀναθεμα ἐστω.

10 Ἀρτι γαρ ἀνθρωπους πειθω ἠ τον Θεον; Ἠ ζητω ἀνθρωποις

Ver. 6. *From him who called you into the grace of Christ.* Though in other passages God is said to call men into the grace of the gospel, I am of Chandler's opinion, that in this passage, *Paul*, and not *God*, is spoken of. For, as he wrote this chapter to prove himself an apostle, his success in calling the Galatians to the Christian faith, was fitly mentioned as one of the proofs of his apostleship, as it implied that he was assisted in that work by God.

Ver. 7.—1. *Which is not another.* The Judaizing teachers, it would seem, affirmed, that their doctrine concerning the justification of men by the sacrifices and other services of the law of Moses, was another and better gospel than Paul's; understanding by a *gospel*, a message from God concerning their salvation. But the apostle assured the Galatians, that that doctrine, so far from being another or different gospel from his, was no gospel at all; consequently deserved no credit whatever.

2. *But some there are—who wish to pervert the gospel of Christ.* Μεταστρεψαι, literally, *to overturn the gospel of Christ.* This the Judaizers effectually did by their doctrine. For if men may obtain the pardon of their sins by the Levitical sacrifices, the sacrifice of Christ is altogether unnecessary. This Paul plainly declared to the church at Antioch, Gal. iii. 21.

Ver. 8.—1. *Contrary to what we have preached to you.* Whitby, following the Greek commentators, thinks παρ' ὁ should be translated, *besides what we have preached.* But certainly the other apostles, and even Paul himself, preached things besides what he had preached to the Galatians. Wherefore, if Whitby's translation is just, Paul's anathema fell on himself.

7 Which is not another;[1] (ὁ μη) but *some there are who* trouble you, and *wish to* pervert the gospel of Christ.[2]

7 *Which is not another gospel,* or message from God. *But some there are, who* on pretence that their doctrine of justification by the law of Moses is authorized by God, *trouble you* with doubts concerning my doctrine, *and wish to pervert the gospel of Christ.*

8 But *even if* we, or an angel from heaven, *should* preach *to you* (παρ' ὁ, 273.) *contrary*[1] *to what* we have preached *to* you, let him be *anathema.*[2]

8 They affirm that Peter preacheth, nay, that I myself preach justification by works of law. *But even if we* who write this, *or an angel* pretending to have come *from heaven, should preach to you* a method of justification *contrary to,* or different from *what we have* formerly *preached to you, let him be devoted to destruction.*

9 As we said before, *so now* (πάλιν, 270.) *a second time I say,* if any *one preach to you contrary to what* ye have received, (see Col. ii. 6. note) let him be *anathema.*

9 To shew you how certain I am of the truth of the doctrine which I preach; *As we* who write this letter *said before* jointly, *so now a second time I* Paul separately *say, if any* man or angel *preach to you* concerning your justification, *contrary to what ye have learned* from me, *let him be devoted to destruction.*

10 (Αρτι γαρ, 97.) *And now, do I make men my friends,*[1] or God? Or do

10 Having twice denounced destruction to myself and to all others, if we preach contrary to what was

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2. *Let him be anathema.* The apostle, absolutely certain of his own inspiration, and of the truth of the gospel which he had preached to the Galatians concerning their justification by faith, was not afraid to foretel, that he, or an angel pretending to have come from heaven, would be punished eternally, if they preached contrary to what he had preached to them. And to shew the greatness of that punishment, he expressed it by the word *anathema,* which signifies one cut off from the congregation of the worshippers of God by excommunication, or one separated to be publicly punished with death. See Rom. ix. 3. note. 1 Cor. xvi. 22. note. Perhaps also, by using the word *anathema,* the apostle insinuated to the Corinthians, that they ought to have no intercourse with such teachers, but should even cast them out of their society. See Gal. v. 12. note 1.

Ver. 10.—1. *And now, do I make men my friends?* So the phrase Ανθρωπους πειθω may be translated, as it hath that signification, Acts xii. 20. Πεισαντες Βλαστον, *Having made Blastus the king's chamberlain*

for if I yet pleased men, I should not be the servant of Christ.

11 But I certify you, brethren, that the gospel which was preached of me, is not after man.

12 For I neither received it of man, neither was I taught *it*, but by the revelation of Jesus Christ.

13 For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it:

14 And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

αρεσκειν; ει γαρ ετι ανθρωποις ηρεσκον, Χριστου δουλος ουκ αν ημην.

11 Γνωριζω δε υμιν, αδελφοι, το ευαγγελιον το ευαγγελισθεν υπ' εμου, οτι ουκ εστι κατα ανθρωπον.

12 Ουδε γαρ εγω παρα ανθρωπου παρελαβον αυτο, ουτε εδιδαχθην· αλλα δι' αποκαλυψεως Ιησου Χριστου.

13 Ηκουσατε γαρ την εμην αναστροφην ποτε εν τω Ιουδαισμω, οτι καθ' υπερβολην εδιωκον την εκκλησιαν του Θεου, και επορθουν αυτην.

14 Και προεκοπτον εν τω Ιουδαισμω, υπερ πολλους συνηλικιωτας εν τω γενει μου, περισσοτερως ζηλωτης υπαρχων των πατρικων μου παραδοσεων.

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their friend. The expression is elliptical, and may be thus supplied: *Having persuaded Blastus* to befriend them.—Because πειθεσθαι signifies *to obey*, Rom. ii. 8. Gal. iii. 1. Heb. xiii. 17. Whitby thinks the phrase in this verse may be translated, *Do I obey men, or God?*

2. *I should not be the servant of Christ.* This is a cutting reproof to all those ministers, who either alter or conceal the doctrines of the gospel, for fear of displeasing their hearers, or to gain popularity.

Ver. 12. *I neither received it from man.* If Paul did not receive the gospel from man, the perfect conformity of his doctrine with the doctrine of the other apostles, is a proof that he was taught it by revelation from Jesus Christ.

Ver. 13. *And laid it waste.* The word επορθουν being derived from πυρθω, *to burn*, signifies to waste and destroy with great fury, as in the sacking of towns.

Ver. 14.—1. *And made progress in Judaism.* Και προεκοπτον may be translated, *because I made progress in Judaism.* See Ess. iv. 207. By *Judaism* the apostle does not mean the religion contained in the writings of Moses and the prophets, but, as is evident from the latter part of the verse, that religion which consisted in observing the traditions of the fathers, and the commandments of men.

2. *Of the traditions of my fathers.* These were what the evangelists and our Lord called, Mark vii. 5. 9. *the traditions of the elders,*

I seek to please men? *If indeed I still* pleased men, I should not be the servant of Christ.[2]

first preached to you, *I now ask* those who say I suit my doctrine to the humours of men, *Do I* by this denunciation *make men my friends, or God? Or do I seek to please men? If indeed I still pleased men,* as before my conversion, *I should not be the servant of Christ.*

11 *Now* I certify you, brethren, CONCERNING the gospel which was preached *by* me, *that it is not according to* men.

11 *Now,* because my doctrine hath been disregarded, on pretence that I was taught it by men, *I assure you, brethren, concerning justification by faith, which was preached by me, that it is not a doctrine which I was taught by man,* and which I was in danger of mistaking.

12 For I neither received it *from* man,[1] *nor* was I taught IT, *except* by the revelation of Jesus Christ.

12 *For I neither received it from Ananias, nor from any of the apostles at Jerusalem, nor was I taught it* any how, *except by a revelation from Jesus Christ.*

13 *Ye* have heard, (γαρ, 94.) *certainly,* of my *behaviour formerly in Judaism; that I exceedingly* persecuted the church of God, *and laid it waste.*[1]

13 To convince you of this, I appeal to my behaviour, both before and after I was made an apostle. *Ye have heard, certainly, in what manner I behaved formerly, while I professed Judaism; that I exceedingly persecuted the church of God, and laid it waste.*

14 And *made progress in Judaism,*[1] above many *of the same age with myself* in mine own nation, being more exceedingly zealous of the traditions of my fathers.[2]

14 *And* my enmity to the gospel was occasioned by my *making progress in Judaism,* (Acts xxii. 3.) *above many* who were *of the same age with myself in mine own nation; being more exceedingly zealous* than any of them *in maintaining the traditions of my fathers,* in which as a Pharisee I placed the whole of religion.

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and *their own traditions;* to shew that they were mere human inventions. It was the characteristic of a Pharisee to hold these traditions as of equal authority with the precepts of the law. Nay, in many cases they gave them the preference. Hence our Lord told them, Mark vii. 9. *Fairly ye reject the commandments of God, that ye may keep your own traditions.* The apostle mentions his know-

15 But when it pleased God, who separated me from my mother's womb, and called *me* by his grace,

16 To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:

17 Neither went I up to Jerusalem to them which were apostles before me: but I went into Arabia, and returned again unto Damascus.

18 Then, after three years, I went up to Jeru-

15 Ὅτε δὲ ευδοκησεν ὁ Θεος ὁ αφορισας με εκ κοιλιας μητρος μυ, και καλεσας δια της χαριτος αυτυ,

16 Αποκαλυψαι τον υἱον αυτυ εν εμοι, ἱνα ευαγγελιζωμαι αυτον εν τοις ἐθνεσιν, ευθεως υ προσανεθεμην σαρκι και αἱματι·

17 Ουδε ανηλθον εις Ἱεροσολυμα προς τυς προ εμυ αποστολυς· αλλ' απηλθον εις Ἀραβιαν, και παλιν ὑπεστρεψα εις Δαμασκον.

18 Επειτα μετα ετη τρια ανηλθον εις Ἱεροσολυμα ἱστορησαι

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ledge of the traditions of his fathers, and his zeal for them as things absolutely necessary to salvation, to convince the Galatians, that his preaching justification without the works of law, could be attributed to nothing but the force of the truth communicated to him by revelation.

Ver. 16.—1. *I did not consult.* The word ανατιθεσθαι, as Budeus observes, signifies to deposit a secret in the breast of a friend. Here προσανεθεμην is used to denote the laying open one's case to another for advice.—Gal. ii. 6. the word is used in a sense somewhat different.

2. *Flesh and blood.* This is a common periphrasis for *any man*, Matt. xvi. 17. See Ess. iv. 43. Because the apostle in the next verse mentions his not going up to Jerusalem to them who were apostles before him, Guyse thinks the apostle's meaning in this phrase is, that he had no regard to worldly considerations in what he now did.

Ver. 17. *I went away into Arabia.* Luke, in his history of the Acts, takes no notice of the apostle's journey into Arabia. But from the manner in which it is mentioned here, it would seem that the apostle went into Arabia immediately after he recovered his sight and strength, which had been impaired by the bright light with which Christ was surrounded when he appeared to him, and by the terror into which he was cast by that miraculous appearance. Nevertheless, since we are told, Acts ix. 19. that after Saul recovered his sight and strength, he was certain days with the disciples at Damascus, during which he preached Christ in the synagogues, we must interpret the word *immediately*, ver. 16. in such a manner as to admit, that after his conversion he spent a few days in preaching at Damascus, and then retired into Arabia; and that

15 But *when God, who* separated me from my mother's womb, and called ME by his grace, *was pleased*

16 To reveal his Son (εν εμοι) *to me*, that I might preach him (εν) *to the Gentiles*; immediately I *did not consult*[1] *flesh* and blood:[2]

17 Neither *did I go up* to Jerusalem, to them *who* were apostles before me, but I went *away* into Arabia,[1] and *again* returned *to* Damascus.

18 Then, after three years, I went up to Jerusalem to *become acquainted with* Peter,[1]

15 *But when God, who destined me from my birth* to be an apostle, and ordered my education with a view to that office, and who *called me* to it *by his unmerited goodness, was pleased*

16 *To shew his Son to me, that I might preach him to the heathen*, as risen from the dead, *immediately* after that *I did not consult any man* in Damascus, as having doubts concerning what I had seen, or as needing information concerning the gospel which I was called to preach:

17 *Neither did I go up to Jerusalem, to* be instructed by *them who were apostles before me; but I went away into Arabia*, where there was no apostle; *and* having there received farther revelations from Christ, and studied the scriptures by the light of these revelations, I *again returned to Damascus*, without having seen any of the apostles.

18 *Then, after three years* from my conversion, *I went up to Jerusalem to become acquainted with Peter, and* being introduced to him by

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what is said, Acts ix. 22. *Saul increased the more in strength, and confounded the Jews*, &c. is an account of what happened after his return to Damascus from Arabia. See Harmony, Prelim. Obser. 3. And as Christ promised to tell Saul what he should do, Acts xxii. 10. we cannot doubt that it was by Christ's direction he went into Arabia, to receive farther revelations, and to shun the displeasure of the chief priests, who, as soon as they heard of his embracing the cause which he had persecuted, would endeavour to put him to death. Indeed, the Jews in general were so enraged against him for going over to the Christians, that when he returned from Arabia to Damascus, such of them as lived in that city *took counsel to kill him*, Acts ix. 23. See also Acts ix. 29.

Ver. 18. *To become acquainted with Peter.* This being Paul's first visit to Jerusalem since his conversion, the brethren there shunned him, suspecting that he feigned himself a disciple, with a view to betray them. But Barnabas, who probably had learned the particulars of his conversion from Ananias, *took him and brought him to the apostles*, (Peter and James), *and declared to them how he*

salem to see Peter, and abode with him fifteen days.

19 But other of the apostles saw I none, save James the Lord's brother.

20 Now the things which I write unto you, behold, before God, I lie not.

21 Afterwards I came into the regions of Syria and Cilicia;

22 And was unknown by face unto the churches of Judea, which were in Christ:

23 But they had heard only, that he which persecuted us in times past, now preacheth the faith which once he destroyed.

Πετρον· και επεμεινα προς αυτον ημερας δεκαπεντε.

19 Ετερον δε των αποστολων ουκ ειδον, ει μη Ιακωβον τον αδελφον του Κυριου.

20 Α δε γραφω υμιν, ιδου ενωπιον του Θεου, οτι ου ψευδομαι.

21 Επειτα ηλθον εις τα κλιματα της Συριας και της Κιλικιας·

22 Ημην δε αγνοουμενος τω προσωπω ταις εκκλησιαις της Ιουδαιας ταις εν Χριστω·

23 Μονον δε ακουοντες ησαν, Οτι ο διωκων ημας ποτε, νυν ευαγγελιζεται την πιστιν ην ποτε επορθει.

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had seen the Lord in the way, Acts ix. 27. It does not appear that on this occasion any thing was said, either by Barnabas or by Saul, concerning Christ's making Saul an apostle at the time he converted him, and concerning his sending him to preach to the idolatrous Gentiles, as related by the apostle himself, Acts xxvi. 16, 17, 18. These things were not mentioned in Jerusalem till Paul went up to the council, fourteen years after his conversion, Gal. ii. 2. 7, 8, 9.

Ver. 19. *James the Lord's brother.* The Hebrews called all near relations *brothers*.—This James was the son of Alpheus by Mary the sister of our Lord's mother. See the Pref. to the Epistle of James. That Paul made so short a stay in Jerusalem at this time, was owing to Christ, who appeared to him in a trance while in the temple, and commanded him to depart quickly from Jerusalem, Acts xxii. 18. The brethren likewise advised him to depart, because the Hellenist Jews were determined to kill him.

Ver. 20. *The things I write to you.* From what St Paul had already written, it appears clearly, that for a considerable time after his conversion, he preached the gospel and acted as an apostle, before he was known to any of the apostles or brethren in Judea. Wherefore it is evident, that all that time he neither was made an apostle by them, nor received any instruction from them.

Ver. 21. *The regions of Syria and Cilicia.* Some of the brethren in Jerusalem who advised him to depart, kindly accompanied the apostle to Cesarea, which was a noted sea-port town, intending that

and abode with him fifteen days.

19 But *I saw no other of the apostles, except* James the Lord's brother.[1]

20 Now the things *I write to* you,[1] behold, before God, (ἐνώπιον, 260.) *assuredly, I do not falsely affirm.*

21 *After that I went* into the regions of Syria and Cilicia:[1]

22 And *I* was *personally* unknown[1] to the churches of Judea which *ARE* in Christ.

23 But *only they heard,* That he *who formerly* persecuted us, now preacheth the faith[1] which *formerly* he destroyed.

Barnabas, who knew how the Lord had appeared to me, *I abode in his house fifteen days.*

19 *But,* though I abode these days in Jerusalem, *I saw no other of the apostles* at that time, *except James the Lord's cousin-german.*

20 *Now the things I write to you* concerning myself, to shew that I am not an apostle of men, *behold, in the presence of God I declare with assurance, I do not falsely represent* them.

21 *After the fifteen days* were ended, *I went* first *into the regions of Syria, and* from thence into my native country *Cilicia.*

22 *And I was personally unknown to the Christian churches in Judea;* so that I could not receive either my commission or my doctrine from them.

23 *But only they heard, that he who formerly persecuted the Christians, was become a* zealous *preacher of the facts concerning Christ, which formerly he* endeavoured to *disprove.*

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he should go by sea to Tarsus: Acts ix. 30. *Which when the brethren knew, they brought him down to Cesarea, and sent him forth to Tarsus.* But the apostle himself informs us, that he went into the regions of Syria and Cilicia. We may therefore suppose, that after embarking at Cesarea, contrary winds forced him into some of the ports of Syria; that altering his plan, he went through the country of Syria preaching the gospel; and that from Syria he went into Cilicia by land.

Ver. 22. *I was personally unknown to the churches of Judea.* In travelling from Damascus to Jerusalem, after his return from Arabia, the apostle, it seems, did not preach, nor make himself known to any of the churches in the cities of Judea through which he passed.

Ver. 23. *Preacheth the faith.* In scripture *faith* sometimes signifies the act of believing, and sometimes *the thing believed.* Here it signifies *the things believed* by the Christians; namely, the miracles of Jesus, his resurrection from the dead, his ascension into heaven, his being *the Son of God,* and *the very Christ,* Acts ix. 20. 22. All

24 And they glorified God in me.

24 Και εδοξαζον εν εμοι τον Θεον.

which facts Saul, while he acted in concert with the chief priests, endeavoured to *destroy*, that is, to disprove.

Ver. 24. *Glorified God on my account.* The apostle mentions the thanksgiving of the churches of Judea, for his now preaching the

CHAP. II.

View and Illustration of the Facts related in this Chapter.

FROM the history which the apostle gave of himself to the Galatians in the preceding chapter, it appears, that from the time of his conversion to his coming with Barnabas from Tarsus to Antioch, he had no opportunity of conversing with the apostles in a body; consequently, in that period he was not made an apostle by them.—In like manner, by relating in this chapter, what happened when he went up from Antioch to Jerusalem, fourteen years after his conversion, in company with Barnabas, and Titus a converted Gentile, he proved to the Galatians that he was an apostle, before he had that meeting with the apostles in a body, ver. 1.—For at that time, instead of receiving the gospel from the apostles, he communicated to them *the gospel*, or doctrine which he preached among the idolatrous Gentiles; not because he acknowledged them his superiors, or was in any doubt about the matter; but lest it might have been suspected that his doctrine was disclaimed by the apostles, which would have marred his success among the Gentiles, ver. 2.—And to shew that the apostles, to whom he communicated his gospel, approved of it, he told the Galatians, that not even Titus who was with him, though an idolater before his conversion, was compelled by the apostles to be circumcised, although it was insisted on by the false brethren, who endeavoured to bring the Gentiles under bondage to the law, ver. 3, 4.—And that he and Titus did not yield in the least to these false brethren, by obeying any part of the law as a condition of salvation, for so much as an hour; that the truth of the gospel might remain with the Galatians, and all the Gentiles, ver. 5.—Next, to shew that the apostles of the greatest note were by no means superior to him, Paul affirmed, that from them he received nothing. For

24 And they glorified God *on my account.*[1]

24 *And they praised God on account of my conversion,* who had been so bitter an enemy to them.

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faith which formerly he destroyed, because it implied that they believed him a sincere convert, and were persuaded that his conversion would be an addition to the proofs of the divine original of the gospel.

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however much they had been honoured by their Master formerly, these apostles added nothing either to his knowledge, or to his power, or to his authority as an apostle, ver. 6.—But on the contrary, perceiving that he was commissioned to preach the gospel to the Gentiles, as Peter had been to preach it to the Jews, ver. 7.—because he who fitted Peter for preaching to the Jews, had fitted Paul for preaching to the Gentiles, by bestowing on him the gift of inspiration, and by enabling him, not only to work miracles in confirmation of his doctrine, but to communicate the spiritual gifts to his converts, ver. 8.—They knowing these things, instead of finding fault either with his doctrine or with his practice, James, Cephas, and John, who were the chief apostles in point of reputation, gave him the right hands of fellowship; thereby acknowledging him to be an apostle of equal authority with themselves, and equally commissioned by Christ to preach the gospel to the Gentiles, as they were to the Jews, ver. 9.—The only thing they desired of him was, to exhort the Gentiles to contribute for the relief of the poor, ver. 10.

Moreover, to make the Galatians fully sensible of his authority as an apostle, and of his knowledge in the gospel, Paul told them, when Peter came to Antioch after the council, he opposed him openly, because he was to be blamed, ver. 11.—For, before certain persons zealous of the law came to Antioch from James, Peter, who had been taught by a vision to call no person unclean, did eat with the converted idolatrous Gentiles; but when these zealous Jewish believers were come, he withdrew for fear of their displeasure, ver. 12.—And others of the brethren in like manner dissembled; in so much, that even Barnabas was carried away with their dissimulation, ver. 13.—But this behaviour being contrary to the truth of the gospel, Paul publicly rebuked Peter for it, in the hearing of all the disciples at Antioch. And because, after giving him that reproof, he explained to the church the true doctrine of

the gospel concerning the justification of sinners, he judged it proper to give the Galatians a short account of the things which he said on that occasion, ver. 14,—21. And as it does not appear that Peter, when thus reproved of Paul, offered any thing in his own defence, we may believe he knew the truth, and acknowledged publicly, that obedience to the law of Moses was not necessary to the salvation either of the Jews or of the Gentiles. Or, if he did not make this acknowledgment verbally, his silence on the occasion was equally expressive of the truth.

Peter's behaviour towards the idolatrous converts in Antioch, having proceeded, not from ignorance of the truth of

OLD TRANSLATION.	GREEK TEXT.
CHAP. II. 1 Then fourteen years after I went up again to Jerusalem, with Barnabas, and took Titus with me also.	1 Επειτα δια δεκατεσσαρων ετων παλιν ανεβην εις Ιερουσολυμα μετα Βαρναβα, συμπαραλαβων και Τιτον.
2 And I went up by revelation, and communicated unto them that gos-	2 Ανεβην δε κατα αποκαλυψιν, και ανεθεμην αυτοις το ευαγγελιον

Ver. 1. *Then within fourteen years.* As the clause, chap. i. 18. *Then after three years,* signifies *three years after Paul's conversion,* it is reasonable to think that the clause, *within fourteen years,* in this verse, signifies *within fourteen years from his conversion.* Saul's conversion happened in the end of A. D. 36, or in the beginning of the year 37. Wherefore, his going up to the council of Jerusalem within fourteen years after his conversion, fixes the date of the council to A. D. 49. See Paul's life, Proofs and Illustrations, v. ix. —In this account of himself, the apostle passes over what happened in the period between his going from Jerusalem into the regions of Syria and Cilicia, three years after his conversion, and his coming up to Jerusalem here mentioned. But Luke, in his history of the Acts, has supplied that omission. For he informs us, that Saul remained in Cilicia and its neighbourhood, till Barnabas came to him and carried him to Antioch. At Antioch they abode a whole year, Acts xi. 26. after which they went to Jerusalem with the alms, ver. 30. and having finished that service, they returned to Antioch, Acts xii. 25. and abode till they were sent forth by the Holy Ghost to preach to the Gentiles, Acts xiii. 2.—From the account which Luke hath given of that journey, we learn that they went through many countries of the lesser Asia, and planted churches in various cities; then returned to Antioch, and abode *long time with the disciples,* Acts xiv. 28. till on this occasion they went up to Jerusalem with Titus, as the apostle here relates. Paul, therefore, having

the gospel, but from an unreasonable fear of the displeasure of the zealous Jewish believers, it serveth to shew us, that one's knowledge is not always of itself sufficient to prevent one from falling into sin: as his denying his Master on a former occasion sheweth, that the resolutions which even good men form, are not constantly followed with the performance of the duty resolved on; but that, in every case, the assistance of God is necessary, to render one's knowledge of what is right, and his purpose to do it, effectual in practice; and that the person who hath made the greatest proficiency in knowledge and virtue, ought to be diffident of himself and humble, agreeably to Solomon's maxim, Prov. xxviii. 14. *Happy is the man who feareth alway.*

NEW TRANSLATION.

CHAP. II. 1 Then, (διὰ, 117.) *within* fourteen years,[1] I went up again to Jerusalem, with Barnabas, *taking* with ME Titus also.

2 And I went up (κατὰ ἀποκάλυψιν) by revelation,[1] and communicat-

COMMENTARY.

CHAP. II. 1 *Then within fourteen years* from my conversion, *I went up again to Jerusalem with Barnabas, taking with me Titus also,* one of the idolatrous Gentiles whom I had converted. (ver. 3.)

2 *And I* then *went up by the direction of Christ; and* after declaring in public the success of my mi-

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been at Jerusalem with the alms before he went with Titus, the word πάλιν, *again*, signifies simply the repetition of the journey, without marking whether it was the second or the third since his conversion. In his second journey with the alms, it is probable he saw none of the apostles. For we are told the brethren of Antioch sent their alms, not to the apostles, but to *the elders*, by the hands of Barnabas and Saul, Acts xi. 30.

Ver. 2.—1. *I went up by revelation.* This circumstance shews, that the occasion of the present journey was of great importance. We may therefore believe it was the journey, which, at the desire of the church at Antioch, Paul and Barnabas undertook for the purpose of consulting the apostles and elders in Jerusalem, concerning the circumcision of the converted proselytes, of which Luke has given an account, Acts xv. See Pref. to Gal. sect. 4.—That question having occasioned great dissensions at Antioch, and the very existence of the gospel depending on its decision, it was necessary to determine it in the most public and authentic manner. Now, of all the methods that could be devised for that purpose, to consult the apostles, the elders, and the church of Jerusalem, was certainly the most effectual. For if after due deliberation on the question, they declared the Gentile proselytes free from the law of Moses, as a term of their salvation, their decision would have great

pel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run in vain.

ὁ κηρυσσω εν τοις εθνεσι· κατ' ιδιαν δε τοις δοκεσι, μη πως εις κενον τρεχω, η εδραμον.

3 But neither Titus, who was with me, being a Greek, was compelled to be circumcised.

3 Αλλ' ουδε Τιτος ὁ συν εμοι, Ἑλλην ων, ηναγκασθη περιτμηθηναι.

4 And that because of false brethren unawares

4 Δια δε τους παρεισακτους ψευδαδελφους, οἱτινες παρεισηλθον

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weight with the whole body of the disciples. Besides, as the decision of that venerable assembly was to be founded on the witness which the Holy Ghost had borne to Cornelius, and the other uncircumcised Gentiles who were with him, by falling on them while Peter was speaking to them, Acts x. 44. as he fell on the one hundred and twenty at the beginning, Acts ii. 4. the assembling of the apostles, and elders, and brethren, in so solemn a manner, to decide this question, would be of great benefit to the church in after ages; because the descent of the Holy Ghost on the first Gentile converts, being mentioned as the ground of their decision, the truth of that great miracle would, by the united testimony of such a multitude of credible witnesses, be put beyond all doubt. This observation throws a beautiful light on the expression in the decree, Acts xv. 28. *It seemed good to the Holy Ghost, and to us: It seemed good to the Holy Ghost*, who hath borne witness to the uncircumcised Gentiles, by shedding down his gifts upon them, *and to us*, who have rightly interpreted the import of that witness. In this view, *the elders* and *brethren* are mentioned with great propriety in the decree, along with the *apostles*, Acts xv. 23. They, as well as the apostles, were certainly informed of the effusion of the Spirit on the uncircumcised Gentiles, and were well qualified to attest that extraordinary event.—The advantages which would attend the decision of this question by the apostles, elders, and brethren in Jerusalem, being so great, that method was suggested by revelation to Paul. And he having communicated it to the church at Antioch, they sent him and Barnabas to Jerusalem, to lay the matter before the apostles and brethren. Wherefore, though Paul was sent by the church at Antioch, yet if they were directed by a revelation made to Paul to send him, he might justly say, *He went up by revelation.*

Some are of opinion, that the journey to Jerusalem, of which the apostle speaks in this passage, was posterior to the council. But as there is no evidence that Paul and Barnabas travelled together any more after they returned to Antioch from the council, but rather evidence to the contrary, Acts xv. 39. that opinion cannot be

ed *to* them *the* gospel which I preach (ἐν) *to* the Gentiles; but privately to them *who* were of reputation,[2] lest *perhaps* I should run, or had run in vain.[3]

3 *However*, (ἀλλ', 110.) *not even* Titus, who was with me, (ὤν, 16.) *though* a Greek, was compelled[1] to be circumcised,

4 (Διὰ δὲ, 102.) *On account even of*[1] *the secret-*

nistry, I *explained to the apostles the gospel which I preach to the Gentiles*; *But* to avoid offence, I did it *privately to them who were of* greatest *reputation*, namely, Peter, James, and John, (ver. 4.) *lest perhaps*, being suspected to preach differently from them, *my future and past labours might become useless.*

3 *However*, that the apostles to whom I communicated my gospel, acknowledged it to be the true gospel of Christ, is evident from this, that *not even Titus who was with me, though a* converted *Gentile, was compelled to be circumcised*,

4 *On account even of the secretly introduced false brethren* of the Jew-

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admitted.—Beza thought this a journey not mentioned in the Acts, but which Paul and Barnabas made to Jerusalem, after carrying the alms, and before they went to the council. His opinion he founds on this, that Peter could not have refused to eat with the Gentiles posterior to the council, as he is represented by Paul to have done after this journey. But the answer is, Peter's behaviour did not proceed from ignorance, but from fear; for he was equally well informed of the freedom of the Gentiles from the law, before the council as after it, as is plain from his speech in the council. And therefore his behaviour is termed *hypocrisy*, which it could not be, if it proceeded from ignorance.

2. *To them who were of reputation.* The Greeks, as Beza observes, used the phrase τοὺς δοκοῦντας, *men of appearance*, for τοὺς ἐνδοκιμοῦντας, *those who were in high estimation* with others. By afterwards adding εἶναί τι, ver. 6. and τυλοι εἶναι, ver. 9. the apostle, according to his usual manner, shews us how to complete this elliptical phrase.

3. *Run in vain.* This is an allusion to the race. For he is said to *run in vain*, who loses the prize.

Ver. 3. *Was compelled.* Ἠναγκάσθη. This word here, as in several other passages, signifies *to be compelled*, not *by force*, but *by strong persuasion.* See ver. 14. and chap. vi. 12.

Ver. 4.—1. *On account even of*, &c. This clause must be joined with the last words of the preceding verse, in the following manner: *Was compelled to be circumcised, on account even of the secretly introduced false brethren.* Διὰ δὲ. Beza thinks δὲ is here put for δὴ, *nempe.* But this makes no difference in the sense. Δὲ is wanting in some MSS.—The apostle's meaning is, that Titus was not compelled by the apostles and elders at Jerusalem to be circumcised, on account

brought in, who came in privily to spy out our liberty, which we have in Christ Jesus, that they might bring us into bondage.

5 To whom we gave place by subjection, no not for an hour; that the truth of the gospel might continue with you.

6 But of these, who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no man's person) for they who seemed *to be somewhat*, in conference added nothing to me.

7 But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as *the gospel* of the circumcision was unto Peter;

κατασκοπησαι την ελευθεριαν ημων ην εχομεν εν Χριστω Ιησυ, ινα ημας καταδουλωσωνται·

5 Οις ουδε προς ωραν εικσαμεν τη υποταγη, ινα η αληθεια του ευαγγελιου διαμεινη προς υμας.

6 Απο δε των δοκουντων ειναι τι, οποιοι ποτε ησαν, ουδεν μοι διαφερει· προσωπον Θεος ανθρωπου ου λαμβανει. Εμοι γαρ οι δοκουντες, ουδεν προσανεθεντο.

7 Αλλα τουναντιον, ιδοντες οτι πεπιστευμαι το ευαγγελιον της ακροβυστιας, καθως Πετρος της περιτομης·

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even of the false brethren, who, when they found that Titus was not circumcised, complained, I suppose, of Paul to his brethren apostles on that account. By informing the Galatians, that after he had communicated to the chief apostles the gospel which he preached to the Gentiles, not even Titus, who was a Gentile, was compelled to be circumcised, Paul gave them the most convincing proof, that his doctrine concerning the freedom of the Gentiles, was entirely approved by the other apostles.

2. *Secretly introduced false brethren.* These brethren were introduced into the meetings which Paul had with the apostles, by some of their acquaintance *secretly*, that is, not knowing their real character.

Ver. 5.—1. *Not even for an hour.* The Clermont MS, and the Vulgate version, want the negative particle. And Mill is of opinion that it should be expunged. But the whole strain of the epistle shews that it ought to be retained. See chap. v. 1,—3.

2. *That the truth of the gospel. Truth*, and *truth of the gospel*, are used chap. ii. 14. iii. 1. v. 7. to denote the freedom of the Gentiles from the law of Moses.

Ver. 6. *God accepteth not the persons of men.* He does not shew favour to any man on account of his birth, office, riches, or any external circumstances, Job xxxiv. 19. The apostle's meaning is, that God did not prefer Peter, James, and John to him, because

ly introduced[2] *false brethren*, who came in privily to spy out our liberty which we have *by* Christ Jesus, that they might bring us into bondage.

5 To whom we gave place by subjection, (ὑποτ. 110.) *not even*[1] for an hour, that the truth of the gospel[2] might remain with you.

6 (Δι, 104.) *Besides, from them who were of reputation* (see ver. 2. note 2.) *I RECEIVED NOTHING: whatever* they were *formerly, is* no matter to me: God accepteth not *the persons of men.*[1] *For to me, they who were of reputation communicated* nothing. (See Gal. i. 16. note 1.

7 But, *on the contrary, perceiving that I was entrusted with* the gospel of the uncircumcision,[1] *even as Peter WAS WITH THAT of the circumcision;*

ish nation, *who* pretending to be Christians, *came in privily* to our meetings at Jerusalem, *to find out* and condemn *our freedom* from the law of Moses, *which we* Gentiles *have* obtained *by Christ Jesus*'s gospel, *that they might bring us into bondage* under the law.

5 *To these false brethren, I did not give place by subjecting* Titus to the law of Moses, *not even for an hour.* This fortitude I shewed, *that the truth of the gospel* concerning the freedom of the Gentiles from that law, *might remain with you* and all the Gentiles.

6 *Besides, from the greatest of the apostles I received nothing: Whatever they were during their attendance on Christ, is no lessening of me* as an apostle. *God does not shew favour to men, on account of external advantages.* He did not raise them who attended Christ during his ministry, above me. *For to me they who were of* greatest *reputation, communicated neither knowledge, nor spiritual gifts, nor authority:* Far less did they pretend to make me an apostle.

7 *But on the contrary, perceiving* by what Jesus said when he appeared to me, *that the preaching of the gospel to the Gentiles was committed to me, even as the preaching of the gospel to the Jews had been committed to Peter;*

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they were apostles before him; far less did he employ them to make him an apostle.

Ver. 7. *That I was entrusted with the gospel of the uncircumcision.* This, which is the genitive of the object, means the gospel which was to be preached to the uncircumcision. By saying that he was *entrusted* with the gospel of the uncircumcision, even as Peter was with that of the circumcision, Paul put himself on a level with Peter. In like manner, his withstanding Peter publicly for withdrawing himself from the converted Gentiles, is a fact utterly inconsistent

8 (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me towards the Gentiles)

8 (Ὁ γαρ ενεργησας Πετρῳ εις αποστολην της περιτομης, ενηργησε και εμοι εις τα εθνη)

9 And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we *should go* unto the heathen, and they unto the circumcision.

9 Και γνοντες την χαριν την δοθεισαν μοι, Ιακωβος και Κηφας και Ιωαννης, οι δοκουντες στυλοι ειναι, δεξιας εδωκαν εμοι και Βαρναβα κοινωνιας· ινα ημεις εις τα εθνη, αυτοι δε εις την περιτομην.

10 Only *they would* that we should remember the poor; the same which I also was forward to do.

10 Μονον των πτωχων ινα μνημονευωμεν· ὁ και εσπευδασα αυτο τουτο ποιησαι.

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with the pretended superiority of Peter above the other apostles, vainly imagined by the Roman pontiffs, for the purpose of aggrandizing themselves, as his successors, above all other Christian bishops.

Ver. 8. *Wrought inwardly also in me.* For this translation of ενεργεω, see 1 Cor. xii. 10. note 1.—In this and the preceding verse, the apostle shews the grounds on which James, Peter, and John, acknowledged him to be an apostle of equal authority with themselves, as mentioned in the following verse.

Ver. 9.—1. *Who were thought to be pillars.* Οι δοκουντες. See 1 Cor. vii. 40. note. *Pillars* being used to support and adorn buildings, the apostles are fitly called *Pillars,* because they were both supports and ornaments of the church. This title, Lightfoot somewhere tells us, the Jewish Doctors gave to the members of the great Sanhedrim.

2. *The right hands of fellowship.* Barnabas, equally with Paul, had preached salvation to the idolatrous Gentiles, without requiring them to obey the law of Moses. Wherefore, by giving them *the right hands of fellowship,* the three apostles acknowledged them to be true ministers of the gospel, each according to the nature of his particular commission. Paul they acknowledged to be an apostle of equal authority with themselves. And Barnabas they acknowledged to be a minister sent forth by the Holy Ghost to preach the gospel to the Gentiles. This distinction it is necessary to make, because it doth not appear that Barnabas was an *apostle* in the proper sense of the word. The candour which the apostles at Jerusalem shewed on this occasion, in acknowledging Paul as a brother

8 (For he *who* wrought *inwardly* in Peter, (see, 147.) *in order to* the apostleship of the circumcision, *wrought inwardly also* in me,[1] *in order to* CONVERT the Gentiles;)

9 And *knowing the grace which was bestowed on me*, James, *and* Cephas, and John, who *were thought* to be pillars,[1] gave to me and Barnabas the right hands of fellowship,[2] that we SHOULD GO *to* the *Gentiles, but* they *to* the circumcision.[3]

10 Only DESIRING that we *would* remember the poor;[1] *which very thing* I also *made haste* to do.[2]

8 *For God who wrought inwardly in Peter* the gifts of inspiration, and miracles, and languages, *to fit him for preaching to the Jews, wrought inwardly also in me* the same gifts, *in order to* fit me for *converting* and instructing *the Gentiles*, in every country whither I was to go.

9 *And* thus *knowing the grace* of apostleship (See Rom. i. 5. xv. 15, 16.) *which was bestowed on me, James, and Peter, and John, who were esteemed chief supporters of the church, gave to me and Barnabas their right hands*, in token *of* my *fellowship* with them in the apostolic office, and in token that Barnabas was sent forth by the Holy Ghost, to preach the gospel to the Gentiles; and agreed *that we should travel among the Gentiles, while they preached to the Jews* in Judea.

10 *The only thing they desired* was, *that we would remember* to make collections for *the poor*, among the Gentiles; *which very thing I also made haste to do*, among the converted Gentiles in Antioch.

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apostle, is remarkable, and deserves the imitation of all the ministers of the gospel, in their behaviour towards one another.

3. *They to the circumcision.* In pursuance of this agreement, the three apostles abode for the most part in Judea, till Jerusalem was destroyed. After which Peter, as tradition informs us, went to Babylon, and other parts in the east; and John into the lesser Asia, where he was confined some years in Patmos for the testimony of Jesus, Rev. i. 9. But James was put to death at Jerusalem in a popular tumult, before the city was destroyed.

Ver. 10.—1. *That we would remember the poor.* The Jews in Judea expected especial attention and assistance from their brethren in the provinces, and even from such Gentiles as became proselytes to Judaism. See Paul's life, Illust. N0. xxv.—The apostles therefore wished the converted Gentiles to pay the same attention to their Christian brethren in Judea, which the Jews paid to their Jewish brethren in the mother country.

2. *Which very thing I also made haste to do.* The three apostles having proposed to Paul and Barnabas to make collections among

11 But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

12 For before that certain came from James, he did eat with the Gentiles; but when they were come, he withdrew, and separated himself, fearing them which were of the circumcision.

11 Ὅτε δὲ ἦλθε Πέτρος εἰς Ἀντιόχειαν, κατὰ πρόσωπον αὐτῷ ἀντέστην, ὅτι κατεγνωσμένος ἦν.

12 Πρὸ τοῦ γὰρ ἐλθεῖν τινας ἀπὸ Ἰακώβου, μετὰ τῶν ἐθνῶν συνήσθιεν· ὅτε δὲ ἦλθον, ὑπέστελλε καὶ ἀφωρίζεν ἑαυτόν, φοβούμενος τοὺς ἐκ περιτομῆς.

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such of the Gentiles as they converted, for the relief of their poor brethren in Judea, Paul readily agreed to do it; but from a more generous principle than merely that of relieving the necessities of the poor. For as the Jewish believers were extremely unwilling to associate with the converted Gentiles, Paul hoped, that the kindness which he doubted not the Gentiles would shew in relieving their Jewish brethren, might have a happy influence in uniting the two into one harmonious body or church. Wherefore, as the Jewish believers in Antioch had formerly sent relief to the brethren in Judea, by the hands of Barnabas and Saul, Acts xi. 30. the apostle, when he returned from this interview to Antioch, proposed the matter without delay to the Gentile converts there, in the persuasion that they would cheerfully comply with his request. This, I think, is implied in his telling the Galatians, that after the three apostles desired he would remember the poor, *he made haste to do that very thing.*

Ver. 11.—1. *Peter came to Antioch.* Antioch was situated on the Orontes, in Syria; and being the seat of the Macedonian empire in Asia, it was inhabited chiefly by Greeks; and soon became as remarkable for the ingenuity and learning of its inhabitants, as for the beauty of its situation, the magnificence of its buildings, and the greatness of its commerce. Hence Cicero, in his oration for Archias the poet, c. 3. says, "Primum Antiochiæ (nam ibi natus "est) loco nobili, celebri quondam urbe et copiosa, atque erudi-"tissimis hominibus liberalissimisque studiis adfluenti," &c. The inhabitants of Antioch being of this character, it was much to the honour of the gospel, that a numerous and flourishing church was so early gathered among a people so improved and intelligent.—This interview with Peter in Antioch is thought by some to have happened before the council. See Gal. ii. 2. note 1. at the end.

2. *I opposed him personally.* To shew what kind of interpreters of scripture some of the most learned fathers were, I will observe, that Jerome translates the phrase κατὰ πρόσωπον, in this verse, *secundum faciem*, that is, *in appearance;* and supposes Paul's meaning to be, that he and Peter were not serious in this dispute, but by a holy kind of dissimulation endeavoured, on the one hand, to give satis-

11 (Δε, 104.) *Moreover*, when Peter *came* to Antioch,[1] I *opposed him personally*,[2] because he was to be blamed.[3]

11 *Moreover*, to shew that as an apostle *Peter* is not superior to me, I inform you, that *when he came to Antioch* after the council, *I opposed him personally* in the presence of the church, (ver. 14.) *because* in this very affair of the Gentiles, *he was blamable.*

12 For before *certain persons* came from James,[1] he did eat with the Gentiles: but when they were come, he withdrew, and separated himself, *being afraid of them of* the circumcision.[2]

12 *For before certain persons* zealous of the law *came from James, he used to eat with the* converted *Gentiles* in Antioch. *But when they arrived, he withdrew, and separated himself* from these, as if it had been a sin to eat with them. But the true reason was, his *being afraid of the converted* Jews.

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faction to the Gentiles, and on the other, not to offend the Jews.—By such interpretations as these, the fathers pretended to justify the deceits which they used for persuading the heathens to embrace the gospel.

3. *Because he was to be blamed.* Though the gift of inspiration bestowed on the apostles, secured them from error in doctrine, it did not preserve them from all imprudence and sin in conduct, as is plain from this instance. Wherefore the most advanced, whether in knowledge or virtue, warned by Peter's example, ought to take heed lest they fall. The meekness and candour with which Peter behaved when rebuked by his brother Paul, deserves great praise, (see Illustration, p. 120.) and is highly worthy of the imitation of the ministers of the gospel, and of all Christians.

Ver. 12.—1. *Certain persons came from James.* The persons who came from James, I imagine, were messengers who had been sent by the church at Antioch, to know his opinion concerning the converts from among the idolatrous Gentiles. For as there were some of that sort now in Antioch, the brethren there might think it necessary to inquire, whether they were to be regulated by the decree passed concerning the proselyte converts. And seeing Peter refused to eat with the Gentiles, after the messengers returned from James, it may be conjectured that James gave it as his opinion, that the converts from heathenism, as well as the converted proselytes, ought to observe the four necessary things. For although he knew the truth in this matter equally with Peter, ver. 14. he may have thought it prudent to bind these precepts on the converted idolaters, for fear of offending the more zealous Jewish believers, who, with a degree of rage which it is difficult now to form any notion of, insisted on the idolatrous Gentiles observing the four precepts. The other brethren at Antioch, who, like Peter, knew the truth,

13 And the other Jews dissembled likewise with him, insomuch that Barnabas also was carried away with their dissimulation.

13 Και συνυπεκριθησαν αυτω και οι λοιποι Ιουδαιοι, ωστε και Βαρναβας συναπηχθη αυτων τη υποκρισει.

14 But when I saw that they walked not uprightly, according to the truth of the gospel, I said unto Peter before *them* all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?

14 Αλλ' οτε ειδον οτι ουκ ορθοποδουσι προς την αληθειαν του ευαγγελιου, ειπον τω Πετρω εμπροσθεν παντων· Ει συ Ιουδαιος υπαρχων, εθνικως ζης, και ουκ Ιουδαικως, τι τα εθνη αναγκαζεις Ιουδαιζειν;

15 We *who are* Jews by nature, and not sinners of the Gentiles,

15 Ημεις φυσει Ιουδαιοι, και ουκ εξ εθνων αμαρτωλοι,

16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ,

16 Ειδοτες οτι ου δικαιουται ανθρωπος εξ εργων νομου, εαν μη δια πιστεως Ιησου Χριστου· και ημεις

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dissembled also from the same motive. And the defection was so general, that Barnabas himself joined in it. Nevertheless Paul singly stood forth to stem the torrent; and by his zeal and courage maintained the true doctrine of the gospel concerning the Gentiles, in spite of that great opposition.

2. *Afraid of them of the circumcision.* The Jews reckoned it unlawful to eat with the proselytes of the gate, Acts x. 28. xi. 3. some meats permitted to them being unclean to Jews.

Ver. 13. *Was carried away with them.* Chandler observes, that the original word απαγω signifies to carry or drive away a person against his will. Here it signifies to carry away by the force of authority and example, in opposition to judgment and conviction.

Ver. 14. *I said to Peter before them all.* This happened probably at the conclusion of some of their meetings for public worship. For on these occasions it was usual, after the reading of the law and the prophets, to give the assembly exhortations. See Acts xiii. 15.—In thus openly reproving Peter, Paul acted not only honestly, but generously, for it would have been mean to have found fault with Peter behind his back, without giving him an opportunity to vindicate himself, if he could have done it. Perhaps Peter, in this and in a former instance, may have been suffered to fall, the more effec-

13 And the other Jews *also* dissembled with him, in so much, that *even* Barnabas was carried away with THEM,[1] *by* their dissimulation.

13 *And the other Jews also hypocrized with him*, abstaining from the tables of the Gentiles. *So that even Barnabas*, who with me had preached salvation to the Gentiles without the works of the law, (Acts xiii. 39.) *was carried away with them by their hypocrisy.*

14 But when I saw that they *did not walk rightly*, (πρὸς) according to the truth of the gospel, I said *to* Peter before THEM all,[1] If thou, being a Jew, *livedst* after the manner of *the* Gentiles, and not *after the manner of* the Jews, why compellest thou the Gentiles to *Judaize?*

14 *But when I saw that such eminent teachers did not walk rightly, according to* their own knowledge of *the true doctrine of the gospel, I said to Peter in the hearing of them all;* in the hearing of Barnabas, and all the Judaizers; *If*, in the house of Cornelius, *thou, though thou art a Jew, livedst after the manner of the Gentiles* in respect of meats, *and not after the manner of the Jews*, because thou knewest the truth respecting that matter, *why* now *compellest thou the* converted *Gentiles to obey the law*, by refusing to eat with them, as if the distinction of meats were necessary to their salvation?

15 We WHO ARE Jews by nature,[1] (see Eph. ii. 3. note 2.) and not sinners[2] of the Gentiles,

15 I added, *we* apostles *who are Jews by birth and education, and not idolatrous Gentiles*, who are ignorant of God, and of his will respecting the salvation of sinners,

16 Knowing that *man* is not justified by *works*

16 *Knowing* by the law and the prophets, as well as by our own in-

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tually to discountenance the arrogant claims of his pretended successors to supremacy and infallibility.

Ver. 15.—1. *We who are Jews by nature*, &c. As in the first part of his discourse, where the apostle speaks only of himself and Peter, he meant to speak of all the teachers of the gospel, so in this second part, where he describes his own state, he in fact describes the state of believers in general.

2. *And not sinners of the Gentiles.* On this Whitby remarks, that the word *sinners* in scripture, signifies great and habitual sinners; and that the Jews gave the Gentiles that appellation, on account of their idolatry and other vices. Accordingly, Matt. xxvi. 45. *The Son of man is betrayed into the hands of sinners*, means, *is delivered into the hands of the Gentiles;* as is plain from Matt. xx. 18, 19.

even we have believed in Jesus Christ; that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

εις Χριστον Ιησουν επιστευσαμεν, ινα δικαιωθωμεν εκ πιστεως Χριστου, και ουκ εξ εργων νομου· διοτι εξ εργων νομου πασα σαρξ

17 But if while we seek to be justified by Christ, we ourselves also are found sinners, *is* therefore Christ the minister of sin? God forbid.

17 Ει δε ζητουντες δικαιωθηναι εν Χριστω, ευρεθημεν και αυτοι αμαρτωλοι, αρα Χριστος αμαρτιας διακονος; μη γενοιτο.

18 For if I build again the things which I destroyed, I make myself a transgressor.

18 Ει γαρ α κατελυσα, ταυτα παλιν οικοδομω, παραβατην εμαυτον συνιστημι.

19 For I through the law am dead to the law, that I might live unto God.

19 Εγω γαρ δια νομου νομω απεθανον, ινα Θεω ζησω.

20 I am crucified with Christ: Nevertheless I

20 Χριστω συνεσταυρωμαι· ζω δε, ουκ ετι εγω, ζη δε εν εμοι

Ver. 16.—1. *Man is not justified by works of law.* So I translate εξ εργων νομου, without the article, because the proposition is true of every law whatever. Yet I acknowledge, that there are examples where the word νομος, without the article, signifies *the law of Moses.* See Ess. iv. 69.

2. *Through the faith of Jesus Christ.* According to Chandler, *the faith of Jesus Christ*, is *the gospel of Jesus Christ.* But I rather understand the apostle as meaning, *the faith which Jesus Christ* hath enjoined as the means of men's justification. For this is the genitive, not of the object, but of the agent. See Ess. iv. 24. and Rom. iii. 22. note.

Ver. 18. *I constitute myself a transgressor.* Hammond thinks the word παραβατης signifies (transfuga) a *deserter*, or *apostate.* And in confirmation of his opinion observes, that *Julian* was called ὁ παραβατης, *the apostate*, for deserting the Christian faith. But the common translation of this clause, in which the ordinary sense of the original word is given, agrees better with the context.

Ver. 19. *I through law have died by law.* The words νομῳ and Θεῳ in this verse are *datives*, not of *the object*, but of *the cause* or *instrument*: See Ess. iv. 25. and Rom. vi. 10, 11. notes.—That *law* here signifies the law of God in general, may be inferred from its being said, that mankind *die by law.* For it was not by the curse of the law of Moses, that Adam and his posterity died; but by the threat-

of *law*,[1] but *only through* the faith of Jesus Christ;[2] even we have believed in Jesus Christ, that we *may* be justified (ἐκ) by the faith of Christ, and not by *works of law*. For by *works* of *law no flesh shall* be justified.

17 (Εἰ δὲ) But if, *seeking* to be justified (ἐν) by Christ, *even* we ourselves are found sinners, *will Christ BE* the minister of sin? *By no means.*

18 For if I build again *those* things which I destroyed, I *constitute* myself a transgressor.[1]

19 (Γαρ, 91.) *Besides, I through law have died by law*,[1] (ἱνα ζησω, 197.13.) *so that I must live by God.*

20 I am crucified *together* with Christ. Nevertheless I live; *YET no longer* I, but Christ liveth in me:[1]

spiration, *that man is not justified by works of law, but only through the faith which Jesus Christ hath enjoined, even all of us have believed in Jesus Christ, that we may be justified by the faith which Christ hath enjoined; and* have *not* sought justification *by works of law. For, by* performing *works of law*, whether it be the law of nature, or of Moses, *no man shall be justified* at the judgment. See Psal. cxliii. 2.

17 *But if while we* apostles *seek to be justified by* the faith of *Christ, even we ourselves are found sinners*, by practising the rites of the law of Moses as necessary to salvation, contrary to our conscience, *will Christ promote such iniquity*, by justifying teachers who delude others in a matter of such importance? *By no means.*

18 *For if we re-establish*, by our practice, *those rites* as necessary to salvation, *which*, in our preaching, *we declared not necessary, we* certainly *make ourselves transgressors* by deceiving others.

19 *Besides*, to shew the folly of seeking to be justified by law, I told the Judaizers, that *we* all *through* breaking *law, have died by* the curse of *law, so that* if we live, *we must live by* the free gift of *God*, and not by law.

20 To prove that we die through law, I observed, that by the curse of law, *we are crucified together with Christ;* (see Rom. vii. 4. note 2.) *Nevertheless we* believers *still live:*

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ening annexed to the law given in paradise; and which, though published in the law of Moses, was not, properly speaking, the curse of that law, but the curse of the law of nature. See Gal. iii. 10. 13. notes.

Ver. 20. *Christ liveth in me.* To shew the advantage which believers derive from Christ's government, they are called *his body*,

live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me.

Χριστος· ὁ δε νυν ζω εν σαρκι, εν πιστει ζω τη τε υἱε τε Θεε, τε ἀγαπησαντος με, και παραδοντος ἑαυτον ὑπερ εμε.

21 I do not frustrate the grace of God: for if righteousness *come* by the law, then Christ is dead in vain.

21 Ουκ ἀθετω την χαριν τε Θεε· ει γαρ δια νομε δικαιοσυνη, ἀρα Χριστος δωρεαν ἀπεθανεν.

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as being animated and directed by him. And he is said to *live in them*; namely, by the influences of his Spirit dwelling in them, Rom. viii. 11. and enabling them to put to death the deeds of the body, ver. 13.

CHAP. III.

View and Illustration of the Reasoning in this Chapter.

ST Paul having by many arguments proved himself a real apostle, and shewed that his knowledge of the gospel was given him by immediate revelation from Jesus Christ, proceeds, in this and the following chapter, to treat of the doctrines in dispute between him and the false teachers. They affirmed, that no man could be justified but by the law of Moses, because the pardon of sin could be obtained only by the atonements which it prescribed; and therefore they urged the Gentiles to become Jews, that they might have the benefit of these atonements. But to impress the Galatians the more strongly with a sense of the danger of that doctrine, the apostle charged them with want of understanding for listening to it; and spake of their not obeying the truth, as the effect of some fascination, ver. 1.—Then, by asking those who had gone over to Judaism, whether they had received the spiritual gifts by obeying the law, or by obeying the gospel, he shewed them that obedience to the law was not necessary to men's acceptance with God, ver. 2.—And taxed them with folly, because after having had their acceptance with God, in

(δε, 105.) *for* the life which I now live in the flesh, I live by the faith *which is* of the Son of God, who loved me, and gave himself for me.

21 I do not *set aside* the grace of God. For if righteousness *is through law*, then *certainly* Christ *hath died* (δωρεαν) in vain.

Only it is no longer the old man with the affections and lusts, *but Christ* who *liveth in us*. *For the life which we now live in the body*, after the crucifixion of our old man, *we live by* that *faith which is* enjoined *of the Son of God, who loved us, and gave himself* to death *for us*, that he might rule us, and obtain pardon for us.

21 *I do not*, like the Judaizers, *set aside the mercy of God* in giving his Son, by teaching justification through works of law. *For if righteousness is* attainable *through law, then certainly Christ hath died in vain*. He need not have died to deliver us from the curse, and to obtain eternal life for us.

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the gospel dispensation, sealed to them by the gifts of the Spirit, they proposed to make themselves more acceptable by performing the ceremonies of the law of Moses, which sanctified nothing but the flesh, ver. 3.—Besides, by that course, they rendered all their former sufferings for resisting Judaism of no use, ver. 4.—And to finish his rebuke, he asked them, whether he had communicated the spiritual gifts to them, to prove that men are saved through obedience to the law of Moses, or to prove that they are saved through obedience to the gospel? ver. 5.

In what follows, the apostle overturned the doctrine of the Judaizers more directly by observing, That even Abraham himself was justified, not by works like those of the law of Moses, but in the gospel method of faith counted for righteousness. And that they who like him believed in God, are Abraham's sons, and entitled to all the blessings of the covenant, ver. 6, 7.—And that God having determined to justify the nations by faith, preached *the gospel*, or good news of his determination, to Abraham, saying, *In thee shall all the nations be blessed*, ver. 8.—And therefore in every age and nation, they who *believe in God* shall be blessed with Abraham, by having their faith counted to them, as his was to him, for righteousness, ver. 9.—Whereas according to the law of

Moses itself, every one who seeketh justification meritoriously by the works of that law, most certainly is condemned by its curse, ver. 10.

Farther, to prove that by the law of Moses no man is justified in the sight of God, the apostle appealed to the Jewish prophets as testifying that doctrine, particularly Habakkuk, ver. 11.—Besides, the law does not require faith, but obedience to its precepts, as the condition of the life which it promises, ver. 12.—Wherefore every sinner being doomed to death by the curse of the law of Moses, no person can be justified by that law. But Christ hath bought us off from the curse of the law of Moses, which is in fact the curse of the law of nature, consequently from law itself as a rule of justification, by dying for us, ver. 13.—That *the blessing of Abraham*, the blessing of justification by faith, which, in the covenant with Abraham, God promised to bestow on all nations through his seed, might come upon the Gentiles through Christ Jesus; and that they might receive the gifts of the Spirit, promised as the seal of their title to justification and eternal life by faith, ver. 14.

But because Isaiah, as was observed Ess. v. sect. 5. had foretold, chap. lx. 3,—5. that the Gentiles were to come to *the light of the Jews*, and that they were to be *converted to them*, the Jews (Ess. v. sect. 6.) contended, that the blessing of the nations in Abraham's seed was to be accomplished by the Gentiles embracing Judaism, and by their receiving justification through the Levitical atonements. Wherefore, to overturn that false notion, the apostle reasoned in the following manner: Even a human covenant is not set aside or altered, after it is ratified, except by the contracting parties, ver. 15.—But the promises of the covenant, concerning the counting of the faith of the nations for righteousness, were made, not only to Abraham, but to his seed; particularly this promise, *In thy seed shall all the nations of the earth be blessed.* He does not say, *and in seeds*, as speaking concerning a multitude of children, but as concerning one person only: *And in thy seed, who is Christ*, ver. 16.—I therefore affirm, that this covenant which was before ratified by God, concerning the blessing of the nations with justification by faith through Christ, in consequence of the promise made to Abraham as the federal head of believers, the law which was given four hundred and thirty years after cannot annul, so as to abolish the promise, by introducing a method of *blessing* or justifying the nations, different from that established by the promise, ver. 17.—Farther, if the inheritance be obtained by works of law, it is no longer bestowed by promise; yet God

bestowed it on Abraham and his seed, as a free gift, by promise, ver. 18.

Ye will perhaps reply: If neither the inheritance nor justification is obtained through the works of the law of Moses, why was that law added after the covenant was made with Abraham? It was added for the sake of restraining the Jews from transgressions, and more especially from idolatry; and was to continue till Christ the seed should come, to whom it was promised, that the nations should be blessed with justification by faith through him. Moreover, the law being added to the covenant for this other purpose, namely, to make the Israelites sensible that they were sinners, and that God was displeased with them, it was delivered by angels into the hand of a Mediator, ver. 19.—For a mediator is not employed between persons in good agreement with one another, ver. 20. —From these things it followed, (though the apostle hath not drawn the conclusion,) that a law which was given to make the Israelites sensible they were sinners, and which by its curse condemned every sinner to death without remedy, could never be intended for their justification.—Is the law of Moses then, which makes us sensible of our transgressions, and subjects us to its curse, inconsistent with the promise of justification by faith? By no means. That operation of law, on the contrary, sheweth the absolute necessity of the promise. For if any law could have been given, capable of delivering us from death temporal and spiritual, certainly righteousness might have been obtained by such a law, ver. 21.—But the law of Moses contained in the scripture, instead of communicating righteousness and eternal life to any person, hath shut up all mankind together in prison, as sinners sentenced to death, that the promise of justification, now published in the gospel, may be performed to all believers, ver. 22.—Wherefore, before the gospel was introduced, Jews and Gentiles were imprisoned as condemned criminals, and shut up together under the custody of law, so as to be obliged to have recourse to the method of justification by faith, which at the beginning was but imperfectly discovered, but which was afterwards to be fully revealed to all in the gospel, ver. 23.—So that the law was our pedagogue to bring us to Christ, that we might be justified by faith, ver. 24.—But the method of justification by faith being now universally made known in the gospel, Jews and Gentiles are no longer under the pedagogy of the laws of Moses, and of nature, ver. 25.—Besides, ye Jews and Gentiles are all the sons of God and heirs of eternal life, through your faith in Jesus Christ: so that to your being the sons of God, it is not necessary to subject yourselves to the law of Moses, ver. 26.—

For at your baptism ye professed to put on the temper of Christ, ver. 27.—And where this is really done, there is in the gospel no preference given to men, as formerly under the law, on account of their descent, their outward condition, or their sex; but all are equally honourable and equally beloved

OLD TRANSLATION.	GREEK TEXT.
CHAP. III. 1 O foolish Galatians, who hath bewitched you, that you should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?	1 Ω ανοητοι Γαλαται, τις υμας εβασκανε τη αληθειᾳ μη πειθεσθαι; οις κατ' οφθαλμους Ιησους Χριστος προεγραφη, εν υμιν εσταυρωμενος.
2 This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?	2 Τουτο μονον θελω μαθειν αφ' υμων, εξ εργων νομου το πνευμα ελαβετε, η εξ ακοης πιστεως;
3 Are ye so foolish? having begun in the Spi-	3 Ουτως ανοητοι εστε, εναρξα-

Ver. 1.—1. *Senseless.* The word ανοητοι properly signifies persons void of understanding; also persons who, though they have understanding, do not form right judgments of things, through want of consideration.

2. *Who hath deceived you?* The word βασκαινειν signifies *to fascinate*, or deprive one of the use of his faculties by looking on him. Hence Virgil, *Nescio quis teneros, oculo mihi fascinat agnos.* The word is used likewise for deceiving one with false appearances, after the manner of jugglers; in which sense I understand it here.

3. *Set forth.* Προεγραφη. This word was used to denote things written on tables, and hung up to public view.

4. *Crucified for you.* The common translation of this clause is not true. Christ was not crucified among the Galatians; but he was crucified to procure justification by faith for them. And this fact had been published to the Galatians in the plainest manner by the apostle.

Ver. 2.—1. *Received ye the Spirit.* As Christ himself was declared to be the Son of God by the descent of the Spirit upon him at his baptism, so the spiritual gifts, called *the Spirit*, or *the Holy Ghost*, Acts x. 44. bestowed in the apostolic age on believers at their baptism, demonstrated them to be the sons or people of God, and heirs of the promises, Gal. iv. 5. Hence *the Spirit*, from whom these gifts proceeded, is called *the Spirit of adoption*, Rom. viii. 15. Hence also the Jewish believers, when they heard of the descent of

of God as his sons, who possess the temper and virtues of Christ Jesus, ver. 28.—And with respect to you Gentiles, if ye are Christ's brethren by possessing his temper and virtues, certainly ye are Abraham's seed, and heirs of the heavenly country, according to God's promise, ver. 29.

NEW TRANSLATION.

CHAP. III. 1 O *senseless*[1] Galatians, who hath *deceived* you,[2] *not to* obey the truth, *to whom visibly* Jesus Christ *was* set forth[3] crucified (ἐν) *for* you?[4]

2 This only would I learn *from* you, (ἐξ, 156.) *On account of* the works of the law, received ye the Spirit?[1] Or (ἐξ) *on account of* the *obedience*[2] of faith?

3 Are ye so *senseless*, *THAT* having begun in the Spirit,[1] *ye now make*

COMMENTARY.

CHAP. III. 1 The doctrine of justification by faith is so full of comfort, and the proofs of it are so clear, that I must ask you, *O senseless Galatians, what false teacher hath deceived you, and turned you from the gospel, to whom plainly Jesus Christ was set forth crucified for you,* in order to procure you eternal life?

2 *This only would I ask you,* who are gone over to Judaism, *On account of* performing *the works of the law* of Moses, *received ye* from me *the gifts of the Spirit,* whereby your acceptance with God was sealed? *Or on account of* your yielding *the obedience of faith?* When I communicated the gifts of the Spirit to you, few of you had any knowledge of the law of Moses.

3 *Are ye so senseless, that having begun* to live acceptably to God, *under the gospel, ye now* attempt to

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the Holy Ghost on Cornelius and his company, immediately concluded that God had granted them eternal life, although uncircumcised. The Galatians, therefore, in the gifts of the Spirit, having so clear a proof of their being accepted of God under the gospel as his sons, were under no obligation whatever to obey the law, in order to their becoming the sons of Abraham, and heirs of God. See ver. 7.

2. *Or on account of,* τῆς ἀκοῆς πίστεως, *the obedience of faith?* Here, and in ver. 5. the word ἀκοὴ signifies *obedience,* as also in 1 Sam. xv. 22. LXX, ἰδοὺ ἀκοὴ, *Behold obedience is better than sacrifice.* In like manner, the compounded word παρακοὴ signifies *disobedience,* Rom. v. 19.

Ver. 3. *Having begun in the Spirit,* &c. The gospel is termed *the Spirit,* because it was given by inspiration of the Spirit, and enjoins men to worship God in spirit and in truth; because all its

rit, are ye now made perfect by the flesh?

4 Have ye suffered so many things in vain? if *it be* yet in vain.

5 He, therefore, that ministereth to you the Spirit, and worketh miracles among you, *doth he it* by the works of the law, or by the hearing of faith?

6 Even as Abraham believed God, and it was accounted to him for righteousness.

μενοι πνευματι, νυν σαρκι επιτελεισθε;

4 Τοσαυτα επαθετε εικη; ει γε και εικη.

5 Ὁ ουν επιχορηγων υμιν το πνευμα, και ενεργων δυναμεις εν υμιν, εξ εργων νομου η εξ ακοης πιστεως;

6 Καθως Αβρααμ επιστευσε τω Θεω, και ελογισθη αυτω εις δικαιοσυνην.

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precepts are calculated to purify the spirits of men; and because it promises the assistances of the Spirit of God to enable men to obey its precepts.—On the other hand, the law is called *the Flesh*, because of the carnal form of worship by sacrifices and purifications of the body which it prescribed; because that form of worship did not cleanse the conscience of the worshipper, but only his body; and because the Israelites were put under the law by their fleshly descent from Abraham. See Rom. vii. 5. note.

Ver. 5.—1. *He, then, who*, &c. Though the apostle uses the third person in this verse, he plainly speaks of himself; and insinuates, not only that he was the person who converted them, and bestowed on them the spiritual gifts, but that the teachers who had persuaded them to embrace Judaism, had conferred no spiritual gift on them; consequently had given no evidence of the truth of their doctrine.

2. *Supplied to you the Spirit;* that is, *the spiritual gifts.* These, as distinguished from miracles, were *faith* or fortitude, *prophecy, utterance* or eloquence, *discerning of spirits, foreign languages*, and *the interpretation of foreign languages.*

3. *Did he these on account of the works of the law*, &c. that is, Did he these things to recommend the works of the law of Moses to you, as necessary to your salvation? or to recommend the obedience of faith, as the means of your justification? As this interpretation renders the apostle's questions in this verse different from his questions in ver. 2. *Received ye the Spirit by the works of the law*, &c. I have no doubt that it is the true interpretation; especially as it conveys not only a different meaning of the questions, but one that is very important.

Ver. 6.—1. *Seeing Abraham believed God*, &c. Here the apostle alludes to the transaction recorded by Moses, Gen. xv. where we are told, ver. 5. That God *brought Abraham forth abroad and said, Look now towards heaven and tell the stars, if thou be able to number*

yourselves perfect (middle voice) by the flesh?

4 Have ye suffered so many things in vain? (εἰ γε καὶ) *surely indeed IT IS* in vain. (See chap. v. 2.)

5 (Ὁ οὖν) He, *then*, *who*[1] *supplied* to you the Spirit,[2] and *wrought* miracles among you, *DID HE THESE* (ἐξ, 156.) *on account of* the works of the law,[3] or (ἐξ) *on account of the obedience* of faith? (ver. 2. note 2.)

6 (Καθὼς) *Seeing* Abraham believed God,[1] and it was *counted* to him for righteousness,[2]

make yourselves perfect in point of acceptance, *by* performing the rites of the law of Moses, whose only use is to purify *the flesh?*

4 *Have ye suffered so many evils* for the gospel *to no purpose? seeing indeed it is to no purpose* to have suffered them, if ye seek justification by the law of Moses; for in that case, the gospel will be of no advantage to you.

5 *He then who communicated to you* the gifts of *the Spirit*, *and* who *wrought miracles among you*, *Did he these* things *on account of* recommending *the works of the law* of Moses, as necessary to your justification? *or*, *on account of* recommending *the obedience of faith* to you, as the means of your salvation?

6 That both Jews and Gentiles are to be justified by faith, is evident: For *seeing Abraham believed God*, *and it* (his believing) *was counted to him for righteousness*,

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them. And he said to him, So shall thy seed be. 6. *And he believed in the Lord; and he counted it to him for righteousness.* From this it is plain, that what Abraham believed was, that his seed should be numerous as the stars of the heaven; and that his belief of this promise implying that he entertained just conceptions of the divine power, and goodness, and veracity, God counted it to him for righteousness. This transaction the apostle mentioned here, as the foundation of his doctrine in ver. 7. namely, that they who imitate Abraham in his faith are his sons, and heirs with him of the blessing of faith counted for righteousness. To shew this connexion, I have translated καθὼς by the English word *seeing*; a sense which it sometimes hath in the writings of the Greeks. See Ess. iv. 203.

2. *And it was counted to him for righteousness*; that is, it was considered by God as an action eminently righteous, and on that account he rewarded Abraham as a righteous person. See Ess. v. page 8. and Ess. vi. page 49. But neither here nor any where else, is Abraham's faith called *his righteousness*, as Chandler thinks; far less is it called *a perfect righteousness:* It was only *counted to him for righteousness*; that is, it was accepted of God, instead of that perfect obedience which Abraham owed to the law of God, and was rewarded as if it had been a perfect righteousness; but both by a pure act of

7 Know ye, therefore, that they which *are* of faith, the same are the children of Abraham.

8 And the scripture foreseeing that God would justify the heathen thro' faith, preached before the gospel unto Abraham, *saying*, In thee shall all nations be blessed.

9 So then, they which be of faith are blessed with faithful Abraham.

10 For as many as are of the works of the law, are under the curse: for it is written, Cursed *is*

7 Γινωσκετε αρα ὁτι οἱ εκ πιστεως, ὑτοι εισιν υἱοι Αβρααμ.

8 Προιδουσα δε ἡ γραφη ὁτι εκ πιστεως δικαιοι τα ἐθνη ὁ Θεος, προευηγγελισατο τῳ Αβρααμ· Ὁτι ευλογηθησονται εν σοι παντα τα ἐθνη.

9 Ὡστε οἱ εκ πιστεως, ευλογυνται συν τῳ πιστῳ Αβρααμ.

10 Ὁσοι γαρ εξ εργων νομυ εισιν, ὑπο καταραν εισι· γεγραπται γαρ· Επικαταρατος πας ὁς

God's grace.—Abraham having been thus accepted and rewarded as a righteous person on account of his faith, and not on account of his circumcision, the Jews had no reason to find fault with the apostle's doctrine of justification by faith, without the works of the law of Moses, as a strange or novel doctrine. It was the very method in which their father Abraham was justified; and in which, according to God's covenant with him, all his spiritual seed or sons are to be justified.

Ver. 7.—1. *Know ye certainly that they who are of faith.* Seeing the phrase, ver. 10. Ὁσοι εξ εργων νομυ, *As many as are of the works of law*, plainly signifies, *As many as seek justification by the works of law*, there can be no doubt that the phrase in this verse, Οἱ εκ πιστεως, means, *They* who imitate Abraham in his faith, and *who seek justification by faith.*

2. *The same are the sons of Abraham.* In the ninety-ninth year of Abraham's age, the Lord appeared to him, and by a covenant constituted him *the father* of many nations, Gen. xvii. 5. Now this constitution implied, that believers of all nations, whether Jews or Gentiles, being considered by God as Abraham's seed, the blessings promised in the covenant to Abraham's seed, are promised to believers of all nations, and will most certainly be bestowed on them, agreeably to the true import of the covenant; but especially the blessing of faith counted to them for righteousness. That the apostle had this blessing chiefly in view, is evident from ver. 8. in which he told the Galatians, that the promise to *bless all the nations in Abraham*, was a promise to justify believers of all nations as Abraham's sons, by counting their faith to them for righteousness.

Ver. 8.—1. *The scripture foreseeing.* Here *the scripture* is put for God, by whose inspiration the scripture was written; conse-

7 Know ye (ἄρα, 87.) *certainly*, that they *who* ARE of faith,[1] the same are (υἱοὶ) the *sons* of Abraham.[2]

7 *Know ye certainly, that they who* imitate Abraham in his faith, and who *seek to be justified*, as he was, *by faith, the same are the sons of Abraham*, to whom the promises were made; and particularly the promise, that their faith shall be counted to them for righteousness.

8 (Δέ, 105.) *For* the scripture foreseeing[1] that God would justify the *nations* (ἐκ) *by* faith, preached *the gospel before to* Abraham, SAYING, *Surely* in thee all *the nations shall* be blessed.[2]

8 *For* God, the author of *the scripture, having predetermined that he would justify the nations by faith, preached the good news to Abraham, before* the law was given, and even before Abraham was circumcised; *saying*, Gen. xii. 3. *Surely in thee all the nations* of the earth *shall be blessed*, with the blessing of justification by faith. See ver. 14. note 1. and Essay v. sect. 5.

9 (Ὥστε, 331.) *Wherefore* they *who are* of faith, (see ver. 7. note 1.) are blessed with *believing*[1] Abraham.

9 *Wherefore*, according to God's promise, *they* who imitate Abraham in his faith, and *who* after his example *seek to be justified by faith, shall be blessed with believing Abraham*, by having their faith counted to them for righteousness.

10 (Γάρ, 98.) *But* as many as are of the works of the law, are under the curse:[1] for it is written,

10 *But all, without exception, who seek justification by the works of the law* of Moses, whether moral or ceremonial, instead of obtaining the

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quently, *his foreseeing* must mean *his predetermining*, as in the commentary.

2. *Surely in thee all the nations shall be blessed*; that is, *In thee*, to whom *as their father*, or federal head, I promised the blessing of justification through faith, *all the nations* of believers *shall be blessed*, as thy seed, by having their faith counted to them for righteousness. —May not the appellation which Christ will give to the righteous at the judgment, *Come ye blessed of my Father*, be an allusion to that promise?

Ver. 9. *With believing Abraham.* So the word πιστος is translated, John xx. 27. It is used in the same sense by Plato. See Scapula's Dictionary. Besides, it is well known that the Hellenist Jews used the words πιστος and απιστος, to denote a *believing*, and an *unbelieving person.*

Ver. 10.—1. *As many as are of the works of the law, are under the curse.* This is true of the Gentiles also, who seek justification meri-

every one that continueth not in all things which are written in the book of the law to do them.

11 But that no man is justified by the law in the sight of God, *it is* evident: for, The just shall live by faith.

ουκ εμμενει εν πασι τοις γεγραμμενοις εν τω βιβλιω του νομου, του ποιησαι αυτα.

11 Ὅτι δὲ ἐν νόμῳ οὐδεὶς δικαιοῦται παρὰ τῷ Θεῷ, δῆλον· ὅτι ὁ δίκαιος ἐκ πίστεως ζήσεται.

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toriously by the works of the law of nature. For that law, equally with the law of Moses, grants pardon to no sinner, however penitent he may be; consequently leaves every sinner under its curse.

2. *For it is written, Accursed is every one who continueth not in all the things*, &c. In our translation of Deut. xxvii. 26. the passage runs thus: *Cursed be he who confirmeth not the words of this law to do them.* But the LXX, whom the apostle hath followed, translate it more properly thus: Επικαταρατος πας ὁ ανθρωπος ὃστις ουκ εμμενει εν πασι τοις λογοις του νομου τουτου, του ποιησαι αυτους; *Accursed is every man who doth not continue in all the precepts of this law to do them.* For the Hebrew word in Deuteronomy, which our translators have rendered *confirmeth*, signifies also *continueth*; and is so translated, 1 Sam. xiii. 14. *Thy kingdom shall not continue.*—The apostle, following the LXX, hath added the words *every one*, and *all*, and *written in the book*. But they make no alteration in the sense of the passage; for the indefinite proposition, *Cursed is he*, hath the same meaning with *cursed is every one*; and *all things written in the book of the law*, is perfectly the same with *the words of this law*; which, as is plain from the context, means not any particular law, but the law of Moses in general. See Deut. xxvii. 1.

The curse here quoted, is the last of the twelve curses which the Levites were ordered to proclaim from Mount Ebal, immediately after the Israelites had taken possession of Canaan. Now, though these curses may have been declarations that the persons guilty of the crimes mentioned in them, were not to be pardoned through the sacrifices, &c. of the law of Moses, but were to be put to death by the Judge without mercy, I think they have a farther meaning. For as he who curses another, imprecates the vengeance of God upon him, either because he despairs of obtaining justice from men, or because he is not able to bring him before them to be judged and punished, so the curses denounced by the Levites from Ebal, were imprecations of the vengeance of God on those who were guilty of the crimes mentioned in the curses, if through the corruption or negligence of the judges, or the secrecy with which they were committed, or from any other cause, the guilty persons were suffered to go unpunished. In this light, the curses of the law were solemn public appeals to the omniscience and justice of God, as the moral governor of the world, and declarations that the justice of God sooner or later would overtake sinners.—But the 12th curse

(Deut. xxvii. 26.) *Accursed* is every one *who* continueth not in all *the* things which *ARE* written in the book of the law to do them.[2]

11 (Δε, 104.) *Besides,* that (εν νομω) *by law* no *one* is justified (παρα) *before* God, *is manifest:* for, the just (εκ) *by faith shall live.*

blessing of justification, *are under the curse* of that law: *For it is written, Most severely to be punished is every one, who doth not continue in all the precepts written in the book of the law* of Moses, *to do them.*

11 *Besides, that by* works of *law no one can be justified before God, is manifest* from Habakkuk, who hath said nothing of men's being just by works, but hath declared, (ch. ii. 4.) That *the just by faith shall live* eternally. See Rom. i. 17. note 3.

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differed from all the rest in this respect, that it was denounced, not against particular transgressors, but against *every one who continued not in all the things written in the law to do them;* and consequently declared, that the law required a perfect obedience to all its precepts, under the penalty of the curse. Wherefore the law of Moses, in as far as it required things of a positive nature under the penalty of death, was evidently the same with the law under which our first parents fell: And where it enjoined the duties of piety and morality under the like penalty, it was a republication of the law of nature written on men's hearts. According to this view of the law of Moses, the curses which the Levites, standing on Mount Ebal, denounced against the persons who violated the great precepts of piety and morality enjoined by Moses, being appeals to God, as the omniscient righteous governor of the world, and imprecations of his vengeance on atrocious sinners, were, properly speaking, the curses of the law of nature by which God governs his rational creatures. —Farther, the Levites, as God's ministers, were directed to proclaim these curses in the hearing of the Israelites, immediately on their taking possession of Canaan, to make them sensible, that notwithstanding God had chosen them to be the subjects of his temporal kingdom in Canaan, and had given them the law of Moses as the law of their state, they did not cease to be the subjects of his universal moral government; but were equally bound with the rest of mankind, to regulate their actions by the law of that government, as made known to them both by the law of Moses, and by their own reason and conscience. Also, the curses were proclaimed to make the Israelites sensible, that for every transgression of the law of nature, the law of God's moral government, they were liable to the punishment which God, as the righteous governor of the world, will inflict on transgressors.—However, as in the law of God's temporal kingdom, atonements were prescribed for some offences, whereby the offenders were freed from the curse of that law, the Israelites who violated the law of God's universal kingdom, might hope on their repentance to be screened from the curse

12 And the law is not of faith: but, The man that doth them shall live in them.

12 Ὁ δε νομος ουκ εστιν εκ πιστεως· αλλ' ὁ ποιησας αυτα ανθρωπος, ζησεται εν αυτοις.

13 Christ hath redeemed us from the curse of

13 Χριστος ἡμας εξηγορασεν εκ της καταρας του νομου, γενομενος

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of that law, through the efficacy of some better atonement; especially if they knew the atonements prescribed by Moses prefigured that better atonement.—Yet, on the other hand, as there were many moral offences for which no atonement was provided in the law of Moses, but the persons guilty of them were to be punished with death, the Israelites must have known that those who violated the law of God's universal moral government, could not be delivered by the law of Moses from the punishment which God will inflict on atrocious sinners.—Nay, the persons who were guilty of the offences for which atonements were provided in the law of Moses, could not fancy that the moral guilt of these offences was removed by such atonements. For as the curses were proclaimed after the law was delivered and its atonements were established, the Israelites by that circumstance were taught, that the Levitical atonements did not avert the punishment which God hath threatened to inflict on sinners.—Farther, the twelfth curse being denounced against every one without exception, who did not perfectly perform every thing written in the law of Moses, the Israelites by that curse were made sensible, that they were all to a man liable to punishment; and were constrained to seek pardon from God as a free gift, in the gospel method of faith made known to them in the covenant with Abraham. So that, as the apostle expresses it, Gal. iii. 24. the law was *a pedagogue to the Jews to bring them to Christ, that they might be justified by faith.*—And as the law of nature with its curse, which was made known to the heathens by their own reason and conscience, constrained them in like manner to seek pardon, not from the justice, but from the mercy of God, the Galatian Gentiles were included in the apostle's general expression, ver. 24. *The law hath been our pedagogue to bring us to Christ, that we might be justified by faith.* For, as was already proved, the law of nature with its curse was written in the law of Moses.

I have only to add, that the account which we have given of *the curse of the law*, is fully confirmed by verse 13th of this chapter. See note 1. on that verse.

Ver. 12. *He who doth these things, shall live by them.* This is a quotation from Levit. xviii. where the judgments and ordinances of God, prohibiting incestuous marriages and unnatural lusts, are mentioned and enforced in this manner, ver. 5. *Ye shall keep my statutes and my judgments, which if a man do he shall live by them.* And after giving an account of the evil practices prohibited in God's statutes, it is added, ver. 24. *Defile not yourselves in any of these*

12 (Δε, 104.) *Also,* the law is not of faith. But *he who* doth *these things,* shall live *by* them.[1] (See Rom. x. Illust. ver. 5,—9.)

13 Christ hath *bought* us *off* from the curse[1] of the law, *having become* a

12 *Also, the law* of Moses *doth not require faith,* as the means of obtaining life eternal. *But* it saith, *He who doth these things,* the judgments and ordinances of God, mentioned Lev. xviii. *shall live by them* a long and happy life in Canaan.

13 Wherefore, justification according to the tenor, whether of the law of nature, or of the law of Mo-

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things; for in all these the nations are defiled which I cast out before you. 28. *That the land spue not you out also when ye defile it, as it spued out the nations that were before you.* Wherefore, *the life* promised in this passage to the Israelites, was not eternal life, but a long and happy life in Canaan under the protection of God. And the condition on which that reward was promised, was not *faith,* but the doing of the statutes and judgments which God as their king had enjoined. See Rom. x. Illust. ver. 5, 6.

Ver. 13.—1. *Christ hath bought us off from the curse of the law.* That the persons here said to be bought off from the curse of the law, are the Gentiles as well as the Jews, is evident from ver. 10. where the apostle tells us, *As many as are of the works of the law,* that is, as many as are bound to perform works of law and seek to be justified thereby, *are under the curse.* For the proposition being general, it implies, that the Gentiles as well as the Jews are under the curse, and need to be bought off.—This appears, likewise, from the purpose for which Christ is said, ver. 14. to have bought us off, namely, that the blessing of Abraham might come on the *nations,* that is, on both Jews and Gentiles.—Next, *the curse of the law,* from which all are bought off by Christ, is not a curse peculiar to the law of Moses. For as the Gentiles never were under that law, they could have no concern with its curse. But it is the curse of that more ancient law of works under which Adam and Eve fell, and which through their fall came on all their posterity. Also it is the curse of the law of nature, under which all mankind, as the subjects of God's universal moral government, are lying for having broken that law.—These curses are called by the general name of *the curse of the law,* not as being peculiar to the law of Moses, but because they were published in the law of Moses. See ver. 10. note 2. From this curse of the law of works Christ hath bought us off, by becoming a curse for us. For in the view of his death to be accomplished in due time, God allowed Adam and his posterity a short life on earth, and resolved to raise them all from the dead, that every one may receive reward, or punishment, according to the deeds done by him in the body.—Farther, being bought off by Christ from death, the curse of the law of works, mankind at the fall were bought off from law itself, not indeed as a rule of life, but

the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree.

ὑπερ ἡμων καταρα· γεγραπται γαρ· Επικαταρατος πας ὁ κρεμαμενος επι ξυλε·

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as a rule of justification, and had a trial appointed to them under a more gracious dispensation, in which not a perfect obedience to law, but the obedience of faith is required, in order to their obtaining eternal life. Of this gracious dispensation or covenant, the apostle Paul hath given a clear account, Rom. v. 18. See note 3. on that verse, and the Illustration prefixed to that chapter, ver. 20.; also 2 Cor. v. 15. note 1. and Ess. v. sect. 6.

2. *Having become a curse for us.* Christ's dying on the cross is called *his becoming a curse*, that is, *an accursed person*, a person ignominiously punished as a malefactor; not because he was really a malefactor, and the object of God's displeasure, but because he was punished in the manner in which accursed persons, or malefactors, are punished. He was not a transgressor, but *he was numbered* with the transgressors, Isa. liii. 12.

It merits the reader's attention, that in this passage Christ is not said to have suffered the curse of the law, but to *have become a curse for us.* The curse of the law of nature which was published in the law of Moses, being eternal death, is a curse which no one can suppose Christ to have suffered. But *he became a curse*, that is, an accursed person, a person most ignominiously punished for us. That this is the true import of the phrase, *having become a curse*, is evident from the passage in the law by which the apostle proves his assertion; *It is written, Accursed is every one who is hanged on a tree.* For as the accursedness of one who is hanged on a tree, doth not consist in his suffering eternal death, but in his being ignominiously punished, (see note 3. on this verse); so Christ's having become a curse for us, did not consist in his suffering eternal death, but in his having been most ignominiously punished as a malefactor, for us. And in regard he suffered this most ignominious punishment in obedience to God, it was as just and reasonable that this one great act of obedience should procure for all mankind the blessings mentioned in the preceding note, as that the one act of disobedience committed by Adam, should have brought sin and death on all his posterity. This argument the apostle hath prosecuted with great strength of reason, Rom. v. 12,—21.

Whitby, in his note on this verse, contends that *the curse of the law*, from which Christ bought off both Jews and Gentiles, was *temporal death*, consisting in the separation of the soul from the body; which he saith must be *eternal death*, to them who cannot raise themselves from the dead, and have no promise of a resurrection; and that Christ, by dying on the cross, actually suffered the curse of the law, as truly as they do who after being put to death are never to rise again. But as the apostle doth not say that Christ *suffered the*

curse for us:[2] (for it is written, επικαταρατος, *Accursed* is every one *who is hanged* on a tree:[3] Deut. xxi. 23.)

ses, being a thing impossible in our present sinful state, *Christ*, ever since the fall, *hath bought us* all *off from the curse of the law;* consequently hath bought us off from law itself, as a rule of justification; *having become an accursed person*, a person most ignominiously punished *for us: for it is written, Most ignominiously punished is every one who is hanged on a tree.*

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curse of the law, the Socinian objection to the doctrine of the atonement, taken from the words, *having become a curse for us*, is much better answered by interpreting them of Christ's suffering the ignominious punishment of a malefactor in obedience to the will of God, for the purpose of buying us off from the curse of the law, than by supposing with Whitby, that he actually suffered the curse of the law, if that curse, as we have shewed, is the curse of the law of nature, the curse of eternal death: Because that is a curse which Christ could not suffer for us.

3. *Accursed is every one who is hanged on a tree.* This is cited from Deut. xxi. 23. which, as Chandler observes, runs in the Hebrew thus, *He that is hung, is the curse of God.* The apostle adds, *on a tree*, from the former part of the verse: *His body shall not remain all night on the tree.* And although he leaves out the words, *of God*, it makes no alteration in the sense of the original passage. —The phrase, *curse of God*, doth not mean, that the person who is hung on a tree, is accursed of God eternally: For many righteous persons have been hung on a tree. But the meaning is, that the man who is hung on a tree, is punished with the greatest temporal punishment, which God, as the lawgiver and ruler of the Israelites, ordered the Judges his substitutes, to inflict on notorious offenders against the state.—The Hebrews, as Grotius observes, did not use the punishment either of the cross or of the gibbet. But malefactors to be punished with strangling, were strangled standing. More atrocious malefactors they stoned to death; such as idolaters, blasphemers, &c. then hanged them on a gibbet for some hours, thereby exposing them to the greatest ignominy. Hence, in the law they are said to be *accursed*, that is, most ignominiously punished, *who were hanged on a tree.* But if it was so ignominious to be hanged on a tree after death, certainly it was much more ignominious to be hanged thereon alive. Besides, according to the customs of the Romans, *crucifixion* was of all punishments the most ignominious, being appropriated to slaves; and therefore Christ, who was hanged on the cross, may justly be said to have been made *a curse*, or *an accursed person*, in the eye of the world, as he died by the most ignominious of all punishments.

14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

14 Ἱνα εις τα εθνη ἡ ευλογια τȣ Αβρααμ γενηται εν Χριςῳ Ιησȣ, ἱνα την επαγγελιαν τȣ πνευματος λαβωμεν δια της πιςεως.

15 Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto.

15 Αδελφοι, κατα ανθρωπον λεγω· ὁμως ανθρωπȣ κεκυρωμενην διαθηκην ȣδεις αθετει η επιδιατασσεται.

16 Now to Abraham and his seed were the promises made. He saith

16 Τῳ δε Αβρααμ ἐῤῥηθησαν αἱ επαγγελιαι, και τῳ σπερματι αυτȣ. Ου λεγει· Και τοις σπερ-

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Ver. 14.—1. *That the blessing of Abraham.* The blessing of Abraham which is to come on the nations through Christ's buying them off from the curse of the law, is the blessing of justification by faith, promised to Abraham in the covenant, (Ess. v. sect. 1.) as is plain from this, that Christ did not die to procure for all mankind the temporal blessings promised to Abraham; neither is it possible for all mankind to enjoy these blessings.

2. *Might come on the nations.* So I translate the word εθνη, because in the original promise, the Jews are comprehended as well as the Gentiles. Accordingly, in ver. 8. where the promise is quoted, the word εθνη is rendered *nations* by our translators.

3. *That we might receive the promise of the Spirit.* This promise is not explicitly mentioned in the covenant with Abraham, but it is implied in the promise, Gen. xxii. 17. *In blessing I will bless thee.* And it is expressly mentioned by the prophets, Isa. xliv. 3. Ezek. xxxix. 29. Joel ii. 28.

Ver. 15. *Or altereth.* According to Bengelius, επιδιατασσεται literally signifies *insuper precipit.* Here, therefore, it means *to alter* a ratified covenant, by adding something to it.

Ver. 16.—1. *He does not say, And in seeds.* So τοις σπερμασι should be translated, the preposition εν being understood here, as is plain from the promise itself, Gen. xxii. 18. *And in thy seed shall all the nations of the earth be blessed.*—The apostle having affirmed, ver. 15. that according to the customs of men, none but the parties themselves can set aside or alter a covenant that is ratified, he observes in this verse, that the promises in the covenant with Abraham, were made to him and to his seed. The promise to Abraham is that recorded Gen. xii. 3. *In thee shall all the families,* LXX, πασαι αἱ φυλαι, all the tribes, *of the earth be blessed.* The promise to his seed, is that recorded Gen. xxii. 18. *And in thy seed shall all the nations of the earth be blessed.* See ver. 19. Now since by the

14 That the blessing of Abraham[1] might come on the *nations*[2] through *Christ Jesus; AND* that we might receive the promise of the Spirit[3] through faith.

14 This deliverance Christ hath wrought, *that the blessing of* justification by faith, promised to *Abraham, might come on the nations through Christ Jesus*, Abraham's seed: See ver. 16. note 1. *And that we* Gentiles *might receive the promised gifts of the Spirit through faith*, as the evidence of our being justified by faith, and of our being the sons of God: chap. iv. 5, 6, 7.

15 Brethren, I speak after the manner of men: *No one setteth aside, or altereth*[1] *a ratified covenant, though but of a man.*

15 *Brethren*, in confuting those who affirm that the blessing of the nations in Abraham, and in his seed, is to be accomplished by their conversion to Judaism, *I speak according to the practice of men: No one setteth aside, or altereth a ratified covenant, though* it be *but* the covenant *of a man.*

16 Now, to Abraham were the promises *spoken*, and *to* his seed. (See ver. 19.) *He doth not say*, And *in* seeds,[1]

16 *Now, to Abraham were the promises made*, that in him all the families of the earth shall be blessed; *and to his seed*, that in it likewise, all nations, the Jews not excepted, shall

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oath which God sware to Abraham after he had laid Isaac on the altar, both promises were ratified, the apostle reasons justly, when he affirms that both promises must be fulfilled. And having shewn, ver. 9. that the promise to Abraham, to bless all the families of the earth in him, means their being blessed as Abraham had been, not with justification through the law of Moses, as the Jews affirmed, (Eph. iii. 5. note) but with justification by faith, he proceeds in this passage to consider the promise made to Abraham's seed, that in it likewise all the nations of the earth should be blessed. And from the words of the promise, which are not, *and in thy seeds*, but *and in thy seed*, he argues that *the seed* in which the nations of the earth should be blessed, is not Abraham's seed in general, but one of his seed in particular, namely, *Christ;* who by dying for all nations, hath delivered them from the curse of the law, that the blessing of justification by faith might come on believers of all nations through Christ, as was promised to Abraham and to Christ.

To this argument it hath been objected, that the word *seed* was never used by the Hebrews in the plural number, except to denote the seeds of vegetables, Dan. i. 12. And Jerome, who is followed by Le Clerc, foolishly allegeth that the apostle, by an argument of this kind, meant to impose on the simplicity of the Galatians. But

not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

17 And this I say, *that* the covenant that was confirmed before of God in Christ, the law which was four hundred and

μασιν, ὡς επι πολλων, αλλ' ὡς εφ' ἑνος· Και τῳ σπερματι σε, ὁς εστι Χριστος.

17 Τουτο δε λεγω, διαθηκην προκεκυρωμενην ὑπο του Θεου εις Χριστον, ὁ μετα ετη τετρακοσια και τριακοντα γεγονως νομος ουκ ακυ-

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it ought to be remembered, that the Old Testament being the only ancient Hebrew writing now extant, cannot be supposed to contain the whole use of the language. However, not to rest in this answer, I observe, that notwithstanding the Hebrews commonly used the word *seed* collectively, to denote a multitude of children, they used it likewise for a single person, and especially *a son*; Gen. iii. 15. *I will put enmity between thy seed and her seed. It shall bruise thy head, and thou shalt bruise his heel.* And Eve, speaking of Seth, says, Gen. iv. 25. *God hath appointed me another seed, instead of Abel whom Cain slew.* The word *seed* being thus applied to denote a single person, as well as a multitude, is ambiguous; and therefore the Jews could not certainly know that they were to be the instruments of blessing the nations, unless it had been said, *and in thy seeds*, or sons. And though we have no example of the word *seeds* used by the Hebrews for *sons*, yet from the apostle's argument we may presume it was used in the plural, to denote either a multitude, or a diversity of children. In this sense, Eve had *two seeds* in her *two sons*, as is evident from her calling Seth *another seed*, Gen. iv. 25. So likewise Abraham had *two seeds*, Gen. xxi. 12. *In Isaac shall thy seed be called.* 13. *And also of the son of the bond-woman will I make a nation, because he is thy seed*, or son. Now, because God termed Ishmael Abraham's *seed*, perhaps Ishmael's descendants affirmed that they also were the seed of Abraham in which the nations were to be blessed. And if the Jewish doctors confuted their claim by observing, that in the promise it is not said, *in seeds*, that is, in *sons*, as God would have said if he had meant both Ishmael and Isaac, but *in thy seed*, the apostle might with propriety turn their own argument against themselves; especially as the Jews were one of the nations of the earth that were to be blessed in Abraham's seed. Lastly, to use the word *seed* for a single person, was highly proper in the covenant with Abraham, wherein God declared his gracious purpose of saving mankind; because that term leads us back to the original promise, that *the seed*, or *son* of the woman *should bruise the head of the serpent.*

2. *Who is Christ.* Ὁς εστι Χριστος. Here the apostle, regarding the meaning rather than the form of the antecedent σπερματι, hath put the relative pronoun ὁς in the masculine gender, notwithstand-

as (ἐπί, 186.) *concerning* many, but as *concerning* one *PERSON*, And *IN* thy seed, (ὅς) *who* is Christ.[2]

be blessed. *God does not say, And in seeds, as* speaking *concerning many, but as* speaking *concerning one person*, he saith, *And in thy seed*; the nations are to be blessed, not through the whole of Abraham's seed, but through one of them only, *who is Christ.*

17 (Δέ, 106.) *Wherefore*, this I *affirm*, that the covenant *which was afore ratified by God* (εἰς, 148.) *concerning* Christ, the law, which was *made* four hundred and thirty years after,[1]

17 *Wherefore, this I affirm, that the covenant* with Abraham, *which was anciently ratified by God* with an oath, *concerning* the blessing of the nations in *Christ, the law, which was made four hundred and thirty years after*, neither with the consent of Abraham, nor of his seed Christ,

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ing its antecedent is a neuter word. See Ess. iv. 66. This change in the gender of the relative the apostle hath made, pursuant to his affirmation, that in the promise to bless all the nations of the earth in Abraham's seed, God spake of one person only.

The apostle hath given us the true interpretation of God's promise, to bless all the nations of the earth in Abraham's seed, when he tells us that seed is *Christ*. For it is evident, that in no other of Abraham's seed have all the nations of the earth been blessed. They have not been blessed in Isaac, although it was said of him, *In Isaac thy seed shall be.* Neither have all the nations of the earth been blessed in Abraham's posterity collectively as a nation; nor in any individual of his posterity, except in Christ alone. He therefore is the only seed of Abraham spoken of in the promise, as the apostle Paul expressly assures us.—Besides, Peter, long before Paul became a Christian, gave the very same interpretation of this promise, Acts iii. 25. *Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.* 26. *Unto you first, God having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.*

Ver. 17.—1. *The law which was made four hundred and thirty years after.* The apostle does not mean that the law was given four hundred and thirty years after the covenant was confirmed, but after it was first made with Abraham in Ur of the Chaldees, when he was 75 years old. From that æra to the giving of the law, there elapsed 430 years, as follows: To the birth of Isaac, 25 years, Gen. xxi. 5.—To the birth of Jacob, 60 years; for Isaac was 60 years old when Jacob was born, Gen. xxv. 26.—Jacob went down to Egypt when he was 130 years, Gen. xlvii. 9.—And according to the LXX, the Israelites sojourned in Egypt 215 years: for thus they translate Exodus xii. 40. *Now the sojourning of the children of*

thirty years after, cannot disannul, that it should make the promise of none effect.

18 For if the inheritance *be* of the law, *it is* no more of promise: but God gave *it* to Abraham by promise.

19 Wherefore then *serveth* the law? It was added because of transgressions, till the seed should come,

ροι, εις το καταργησαι την επαγγελιαν.

18 Ει γαρ εκ νομου ἡ κληρονομια, ουκ ετι εξ επαγγελιας· τῳ δε Αβρααμ δι' επαγγελιας κεχαρισται ὁ Θεος.

19 Τι ουν ὁ νομος; των παραβασεων χαριν προσετεθη, αχρις οὑ ἑλθῃ το σπερμα ᾧ επηγγελται, δια-

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Israel in the land of Egypt, and in the land of Canaan, was four hundred and thirty years; the number mentioned by the apostle.

2. *Cannot annul.* The apostle's argument proceeds on this undeniable principle of justice, that a covenant made by two parties, cannot, after it is ratified, be altered or cancelled, except with the consent of both the parties; who in the present case were, on the one hand, God, and on the other, Abraham and his seed Christ. Wherefore, as neither Abraham nor his seed Christ, were present at the making of the Sinaitic covenant, nothing in it can alter or set aside the covenant with Abraham, concerning the blessing of the nations in Christ.

3. *So as to abolish the promise.* Though την επαγγελιαν, *the promise*, be in the singular number, it comprehends all the promises: the promise to bless the nations in Abraham's seed Christ, by counting their faith to them for righteousness, mentioned in this verse, being put for all the promises; and among the rest, for the promise of the inheritance, mentioned ver. 18.

Ver. 18. *Besides, if the inheritance be by law.* Some, by *the inheritance* here, understand the inheritance of all the promises; because they all belong to believers, as Abraham's seed by faith. But I rather think *the inheritance* of which the apostle speaks, is that which he termed, Rom. iv. 13. *The inheritance of the world*, or heavenly country, of which Canaan was the type or image.

Ver. 19.—1. *It was added on account of transgressions;* that is, on account of restraining the Israelites from transgressions, particularly idolatry, and the vices connected with idolatry; the evil of which the law discovered to them by its prohibitions and curse. Agreeably to this account of the law, idolatry and all the abominations practised by the Canaanites and the other heathen nations who surrounded the Israelites, were forbidden in the law under the severest penalties.—Farther, the law was added after the promise, to shew the Israelites what things were offensive to God, Rom. iii. 20. Also, that by the manner in which it was given, becoming sensible of their transgressions, and of God's displeasure with them for their transgressions, and of the punishment to which they were

cannot *annul*,[2] (εις το) *so as to abolish* the promise.[3]

18 (γαρ, 91.) *Besides*, if the inheritance[1] BE *by law*, IT IS no *longer by* promise. But God *bestowed* IT *freely on* Abraham by promise.

19 *JEW. Why then WAS* the law *ADDED? APOSTLE.* It was added (χαριν) *on account* of transgressions,[1] till the seed (ver. 16.) should come to whom *it was promised*;[2] being ordained by angels in the hand of a mediator.[3]

but of the Jews only, *cannot annul, so as to abolish the promise*, by introducing a different method of blessing the nations; namely, by the works of the law of Moses.

18 *Besides, if the inheritance* even of the earthly country *be* obtained *by* works of *law, it is no longer* bestowed *by promise* as a free gift. *Yet* Moses expressly declares, that *God bestowed the inheritance* of Canaan *as a free gift on Abraham by promise.*

19 But if the inheritance was not by the law, but by the promise as a free gift, *Why was the law added after the promise? It was added, on account of* restraining *transgressions;* and was to continue *till the seed should come to whom it was promised*, that all nations should be blessed in

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liable, they might be constrained to have recourse to the covenant with Abraham, in which justification was promised through faith, as it is now promised in the gospel. See Coloss. ii. 14. note 4. at the close.

Because the nations who inhabited Canaan and the neighbouring countries, worshipped visible gods with feastings and many pompous rites, by which their senses were delighted, and their imaginations strongly impressed, Spencer, following Maimonides, was of opinion, that a worship of the same pompous kind was prescribed to the Israelites, that being directed to the one true and invisible God, of whom they were to make no image or representation whatever, they might be prevented from embracing the rites of heathenism, and with these the gods of the heathens. And it must be owned, that thus the temptation to idolatry arising from the pomp of the heathen worship, was effectually removed out of the way of the Israelites.—Besides, the sacrifices of the true God, and the rites with which they were accompanied, being not only individually different from the sacrifices and rites of heathenism, but often directly opposite to them, especially when the heathen sacrifices consisted of animals reckoned unclean by the Israelites, they were by that diversity prevented from having any intercourse with the heathens in their idolatrous worship.—But though this may have been one use of the law, I do not know whether the apostle had it in view in this argument.

2. *Till the seed should come to whom it was promised.* It was not fit that the law of Moses, which condemned every sinner to death,

to whom the promise was made; *and it was* ordained by angels in the hand of a mediator.

ταγεις δι' αγγελων, εν χειρι μεσιτου.

20 Now a mediator is not *a mediator* of one; but God is one.

20 Ὁ δε μεσιτης, ενος ουκ εστιν· ὁ δε Θεος, εις εστιν.

21 *Is* the law then against the promises of God? God forbid; for if there had been a law given

21 Ὁ ουν νομος κατα των επαγγελιων του Θεου; μη γενοιτο· ει γαρ εδοθη νομος ὁ δυναμενος

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should continue any longer than till the seed should come to whom it was promised, that in him all the nations of the earth were to be blessed, by having their faith counted to them for righteousness. For Christ having come, and published in his gospel God's gracious intention of justifying believers of all nations by faith, if the law of Moses, which condemned every sinner to death without mercy, had been allowed to remain, it would have contradicted the gospel, and have made the promise of no effect. It was therefore abrogated with great propriety at the death of Christ; especially as the gospel was a dispensation of religion, more effectual than the law, for destroying idolatry and restraining transgression.

3. *Being ordained by angels.* Διαταγεις, *Being commanded;* or, as it is expressed, Heb. ii. 2. *Being spoken by angels.* This is affirmed likewise by Stephen, Acts vii. 38. 53.

4. *In the hand of a mediator.* If I mistake not, this is an allusion to Moses bringing down in his hands the two tables of the covenant, and to what he said to the Israelites, Deut. v. 5. LXX.—Pierce in his note on Heb. vii. 22. says, the *mediator* here spoken of, was the succession of the Jewish High-priests, who by their office were mediators between God and the people, and had the law put into their hands, till Christ came. But this interpretation does not suit the apostle's argument.

Ver. 20.—1. *Now a mediator is not, ενος, of one;* that is, *of parties in friendship.* So εις, *one,* signifies in other passages; particularly, John xvii. 11. 21,—23. 1 Cor. iii. 8. vi. 17. and in most languages.

2. *But God is one.* The latter clause of the 19th, and the first clause of the 20th verses, make an enthymem, as the logicians speak, in which the conclusion is wanting. But if it had been expressed, the syllogism would have stood thus: The law was given in the hand of a mediator, ver. 19. Now a mediator is not employed between parties in friendship, ver. 20. Wherefore, he who gave the law to the Israelites by angels in the hand of a mediator, was not in friendship with them. The clause which follows, *But God is one,* is the minor proposition of another enthymem, of which the major is the conclusion of the foregoing syllogism. This enthymem, if it had been fully expressed, would have proceeded as fol-

dained by angels,[3] (εν) in the hand of a mediator.[4]

20 (Αε, 103.) Now a mediator is *not of* one;[1] but God is one.[2]

21 *JEW.* Is the law then (κατα) *contrary to* the promises of God? *APOSTLE. By no means.* For if there had been a law given, which *was able* (ζωοποιησαι) *to make alive,*[1] *certainly* righte-

him; *being spoken by angels,* who put it *in the hand of* Moses, as *a mediator* between God and the people.

20 The giving of the law by a mediator, shewed the Israelites that God was displeased with them; *because a mediator is not employed between parties who are in friendship: But God is in friendship* only with the righteous.

21 *Is* not *the law then,* which subjects men to the curse for their sins, *contrary to the promises of God,* wherein he declares, that he will justify them by faith? *By no means.* The law, by subjecting men to the curse, without giving them the least hope of mercy, obliges them to flee

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lows: God was not in friendship with the Israelites, But God is in friendship with all who are righteous: Therefore the Israelites were not righteous. They were a perverse and rebellious race. On this verse Beza makes the following remark, "Est autem infinita quæ-"dam Pauli δεινοτης, tot enthymemata vibrantis, quot vocabula enun-"ciat." The truth is, the enthymem suiting the rapidity of the apostle's genius, he greatly delighted in the enthymem.—Chandler thinks, that as the apostle's observation concerning the giving of the law in the hand of a mediator, implied that God was not in friendship with the Israelites when he gave them the law, so his observation, *But God is one,* being an antithesis to the other, implies that God was in friendship with Abraham, when he gave him the promises in person without a mediator. But I think the interpretation of that clause given in the commentary, agrees much better with the history. For the first part of the law, called *the ten commandments,* God, or the angel who personated God, spake to the Israelites himself. But his voice was so terrible that they entreated to hear it no more: Now, the terribleness of God's voice could proceed only from its impressing the Israelites with a sense of God's displeasure with them, on account of their sins; and therefore, the putting of the law in the hand of a mediator, on account of the terror excited in the people by the voice of God, was a strong proof of their sinfulness: Exod. xx. 18. *All the people saw the thunderings and the lightnings, &c.* 19. *And they said to Moses, speak thou with us, and we will hear; but let not God speak with us lest we die.*

Ver. 21. *A law given which was able to make alive.* Here St Paul affirms that the law of Moses was utterly incapable of making the

which could have given life, verily righteousness should have been by the law.

22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

23 But before faith came, we were kept under the law, shut up unto the faith, which should afterwards be revealed.

24 Wherefore the law was our school-master *to bring us* unto Christ, that we might be justified by faith.

25 But after that faith is come, we are no longer under a school-master.

ζωοποιησαι, οντως αν εκ νομου ην ἡ δικαιοσυνη.

22 Αλλα συνεκλεισεν ἡ γραφη τα παντα ὑπο ἁμαρτιαν, ἱνα ἡ επαγγελια εκ πιστεως Ιησυ Χριστυ δοθῃ τοις πιστευουσι.

23 Προ τυ δε ελθειν την πιστιν, ὑπο νομον εφρουρουμεθα, συγκεκλεισμενοι εις την μελλουσαν πιστιν αποκαλυφθηναι.

24 Ὡστε ὁ νομος παιδαγωγος ἡμων γεγονεν εις Χριστον, ἱνα εκ πιστεως δικαιωθωμεν.

25 Ελθουσης δε της πιστεως, ουκετι ὑπο παιδαγωγον εσμεν.

Jews alive, either from spiritual or temporal death; because it neither promised them the assistance of the Spirit of God to overcome the corruptions of their nature, nor the pardon of their sin on repentance, issuing in deliverance from death temporal and eternal. Justification therefore was not to be obtained by that law.

Ver. 23.—1. *Before faith came.* The gospel is called *faith*, ver. 2. 23. 25. *and the law of faith*, Rom. iii. 27. because it requires faith, instead of perfect obedience, as the means of men's justification. This law of faith, or method of justification, *came* at the fall; it was then established: and till it came, Adam was kept in ward without hope, under the law he had broken. In like manner, the Gentiles under the law of nature, and the Jews under the law of Moses, were kept in ward as criminals, and had no hope of pardon, but what the law of faith gave them, as made known obscurely in the first promise, Gen. iii. 15. and afterwards in the covenant with Abraham.

2. *Shut up together unto the faith.* The law of Moses, instead of being contrary to the promises of God, or covenant with Abraham, effectually co-operates therewith. By the perfection and spirituality of its moral precepts, it makes us Jews sensible of our inability to obey perfectly, and by its curse denounced against every one who does not obey perfectly, it makes us flee, trembling and affrighted, to the method of salvation revealed to us in the covenant

ousness *would* have been (εκ νομου) *by law.*

22 But the scripture hath *shut up together* (τα παντα) all under sin, that the promise (εκ) by faith of Jesus Christ, might be given to them *who* believe.

23 (Δε, 106.) *Wherefore,* before faith[1] came, we were kept *in durance* under law, shut up *together*[2] (εις) unto the faith, which should afterwards be revealed.

24 (Ωστε, 326.) *So that* the law *hath been* our *pedagogue*[1] TO BRING US (εις) to Christ, that we might be justified by faith.

25 But *faith being come,* we are no longer under *the pedagogue.*

to the promises for justification. *For if there had been a law given, which was able to make* sinners *alive,* either from the spiritual death under which they were lying, or from the temporal death to which they were condemned for their sins, *certainly justification would have been* obtained *by* that *law.*

22 *But* so far is this from being the case, that *the scripture hath shut up together all,* as condemned to death, *on account of sin,* (that is, hath declared that they are so shut up, Ess. iv. 3.) *that the promise* of justification made known *by the gospel of Jesus Christ,* (ver. 23.) *might be given to them who believe.*

23 *Wherefore, before the gospel was published, we were kept in durance under law;* the law of nature and of Moses; *shut up together* as criminals whom these laws had condemned, *to make us embrace the law of faith, which should afterwards be revealed.*

24 *So that the law* of nature and of Moses, by making us sensible of the impossibility of being meritoriously justified by works, *hath* in all ages *been our pedagogue to bring us to Christ, that we might be justified by faith* gratuitously.

25 *But* the law of *faith being promulgated, we* in that dispensation *are no longer under the pedagogue.* There is no occasion for the law as a pedagogue, to bring us to Christ.

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with Abraham, and published to all mankind in the gospel.—This sense the preposition εις hath likewise, ver. 24.

Ver. 24. *The law hath been our pedagogue.* The servant who attended the children of great men to their exercises and to school, was called *pædagogus,* a pedagogue; a Greek word signifying *a conductor of children.* The name was given likewise to the servant who taught children their letters, and superintended their behaviour. They were generally persons of rigid manners.

26 For ye are all the children of God by faith in Christ Jesus.

26 Παντες γαρ υἱοι Θεȣ εστε δια της πιστεως εν Χριστῳ Ιησȣ.

27 For as many of you as have been baptized into Christ, have put on Christ.

27 Ὁσοι γαρ εις Χριστον ἐβαπτισθητε, Χριστον ενεδυσασθε.

28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

28 Ουκ ενι Ιȣδαιος, ȣδε Ἑλλην· ȣκ ενι δȣλος, ουδε ἐλευθερος· ȣκ ενι αρσεν και θηλυ· παντες γαρ ὑμεις εἱς εστε εν Χριστῳ Ιησȣ.

29 And if ye *be* Christ's, then are ye Abraham's

29 Ει δε ὑμεις Χριστȣ, αρα τȣ

Ver. 26. *Ye are all the sons of God through the faith published by Christ Jesus.* Ye are all the church and people of God, and heirs of the promises, through believing the gospel of Christ. See Gal. iv. 5. note 2. and 1 John ii. 29. note.—By this observation, the apostle insinuated, that the dispensation was now at an end, in which men were the sons or people of God, by virtue of their descent from Abraham. For, on that account alone, the Israelites as a nation were called *God's son*, and his *first born*, Exod. iv. 22, 23. Deut. xiv. 1. All who believe the gospel are *the sons*, that is, *the people of God*, and heirs of all the privileges which belong to the professed people of God.

Ver. 27. *As many of you as have been baptized into Christ, have put on Christ;* that is, have professed that ye have put on Christ. See Ess. iv. 1. *Christ*, here, signifies the temper and virtues of Christ.—By telling the Galatians, that in their baptism they professed to put on the virtues of Christ, the apostle insinuated, that by possessing the virtues of Christ, they were more truly the sons of Abraham and of God, than those who were related to Abraham by natural descent only, and to God by holding a place in his visible church: Having the virtues of Christ wrought in them by the power of God accompanying the promise to Abraham, *A father of many nations I have constituted thee*, they were truly the sons of God.—In the expression, *have put on Christ*, there is an allusion to the symbolical rite which in the first age usually accompanied baptism. The person to be baptized put off his old clothes before he went into the water, and put on new or clean raiment, when he came out of it; to signify that he had put off his old corrupted nature, with all his former bad principles and practices, and was become a new man. Hence the expressions, *putting off the old man*, and *putting on the new*, Eph. iv. 22. 24. Wherefore baptism under the gospel, as the rite of initiation, is as effectual for making men the sons of God, as circumcision was under the law.

26 (Γαρ) For ye are all the sons of God (δια) *through the* faith PUBLISHED (εν Χριστω Ιησου) *by* Christ Jesus.[1]

27 (Γαρ, 91.) *Besides,* as many of you as have been baptized into Christ, (see Rom. vi. 3. note 1.) have put on Christ.[1]

28 IN CHRIST JESUS, there is neither Jew nor Greek,[1] there is neither *bondman* nor *freeman,* there is neither male nor female;[2] for ye are all one in Christ Jesus.

29 And if ye BE Christ's, *certainly* ye

26 It is not necessary to your being the sons of God, and heirs of the promises, that ye be under the law: *For ye are all the sons of God, through* your believing *the gospel published by Christ Jesus.*

27 *Besides, as many of you as have been baptized into Christ,* have thereby professed that ye *have put on* the very temper and virtues of *Christ,* God's greatest Son; and having so done, ye are really, not nominally, the sons of God, and are greatly beloved of your Father.

28 *In Christ Jesus* there is no distinction of persons, as under the law; under the gospel, *no Jew is superior to a Greek, neither are slaves inferior to free men; nor are males preferred to females; for ye are all one,* in respect of dignity and privileges, *under the gospel dispensation.*

29 *And if ye be Christ's* brethren by possessing his temper of mind,

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Ver. 28.—1. *There is neither Jew nor Greek.* Ενι is here put for Εστι, as it is likewise James i. 17. The clause is elliptical, and must be supplied, as I have done, from the end of the verse, in this manner: *In Christ Jesus there is neither Jew nor Greek,* &c. In the gospel dispensation God pays no regard to men on account of their descent, their station, or their sex; but all who truly believe in Christ, have an equal right to the privileges of the gospel, are equally in favour with God, and are equal in respect of dignity. To the Judaizing teachers in Galatia, who imagined that their being Abraham's children according to the flesh, would of itself secure their acceptance with God, this must have appeared a most humiliating doctrine: But to the Galatians it was of singular use, to prevent their being seduced by those teachers, who strongly affirmed, that the Gentiles could not share in the privileges of the people of God, without being circumcised.

2. *Neither male nor female.* Under the law, males had greater privileges than females. For males alone bare in their bodies the sign of God's covenant; they alone were capable of the priesthood, and of the kingdom; and heritages belonged to them, preferably to females in the same degree.

seed, and heirs according to the promise. Αβρααμ σπερμα εσε, και κατ' επαγγελιαν κληρονομοι.

Ver. 29.—1. *If ye be Christ's, certainly ye are Abraham's seed.* This may mean, *If ye be Christ's brethren, certainly ye are Abraham's seed.* For, in the first place, no where in scripture are believers called *Christ's seed,* or *sons,* but Christ's *brethren.* In the second place, this interpretation renders the apostle's conclusion just. In the former part of the chapter he had affirmed, that Christ is Abraham's seed in which the nations are to be blessed. Therefore, if believers are Christ's brethren by imitating him in his virtues, they also are Abraham's seed, by reason of their relation to Christ. See ver. 27. note.—The apostle's reasoning will be equally conclusive, supposing that his meaning is, *If ye be Christ's people* by possessing his virtues.

CHAP. IV.

View and Illustration of the Matters contained in this Chapter.

THE apostle having established the joyful doctrine, that believers, in every age and country of the world, are heirs of the promises made to Abraham and to his seed, goes on in this chapter to answer two questions, which he knew would naturally occur to his readers, but which, according to his manner, he doth not formally state. The first is, Since all believers from the beginning were heirs of the promises, as well as of the things promised, why were they not put in possession of the promises from the beginning, by sending Christ into the world, and introducing the gospel dispensation in the first age; that the promises, especially the promise of pardon and eternal life through faith, might have been published universally, and preserved for the benefit of the heirs in every age? The second question is, Why were mankind left for so many ages to the direction of the laws of nature and of Moses, neither of which gave them any hope of pardon and eternal life?—To the first of these questions the apostle replied, That in not giving the heirs the knowledge of the promises by introducing the gospel dispensation immediately after the fall, God treated them as a prudent father treats his son, while under age. During his non-age, he does not allow him to possess the estate of which he is the heir, because he has not discretion to use it aright, but he keeps him in the condition

are Abraham's seed,[1] and heirs according to the promise.[2] Gen. xvii. 8.

certainly ye are Abraham's seed, more really than those Jews who are related to him only by natural descent, *and heirs* of the heavenly country, *according to God's promise* to Abraham.

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2. *And heirs according to the promise.* Christ's brethren being Abraham's spiritual seed, are heirs of the heavenly country, according to the true meaning of God's promise in the covenant, to give to Abraham and to his seed the everlasting possession of the heavenly country, typified by the possession of the earthly Canaan, the heritage of Abraham's natural seed.

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of a bondman. In the same manner, though believers from the beginning were heirs of the promises, God did not in the early ages put them in possession of them, by immediately setting up the gospel dispensation; because in the first ages, the state of the world did not admit, either of the universal publication of the gospel, or of its preservation, ver. 1.—To the second question, concerning the keeping of the heirs for so many ages under the tuition of the laws of nature and of Moses, the apostle answered, That as the heir of a great estate must be prepared by a proper education for enjoying it with dignity, and is therefore, in his childhood, placed under tutors who protect and instruct him, and stewards who manage his estate and supply him with necessaries, till the time appointed in his father's will for taking possession of his inheritance, ver. 2.—So, to prepare believers for the actual inheritance of the promises under the gospel dispensation, God judged it proper to continue them for a long time under the bondage of the laws of nature and of Moses, that by experiencing the hardships of that bondage, they might be the more sensible of the happiness which they were to derive from the liberty of the gospel, ver. 3.

More particularly, it was not fit that a complete discovery of the method of salvation should be made to all mankind, by the publication of the promises in the gospel, till they were made sensible of the insufficiency of their own natural powers for discovering an effectual method of reconciling themselves to God. Accordingly, for many ages they were left to the

guidance of their own reason; and during that period, they lost even the imperfect knowledge of the method of salvation, which God had revealed to their first parents after the fall, notwithstanding, to preserve that knowledge, God appointed the sacrifice of beasts, as an emblem of that effectual sacrifice which the seed of the woman was to offer in due time. For mankind, not preserving the true meaning of these sacrifices, believed them to be real atonements, and in that persuasion multiplying them without end, they foolishly expected to be pardoned, through the number and costliness of the animal sacrifices which they offered. In this state of the world, God thought fit to introduce the law of Moses, in which the same sacrifices of beasts were appointed; not however as real atonements for sin, but expressly as types of the real atonement which God had promised should be made; that by bringing back the rite of sacrifice to its original intendment, and by reviving the expectation of a real atonement, mankind might be made sensible, that it is not possible for the blood of bulls and of goats to take away sin. This important truth was still more directly shewed in those precepts of the law of Moses, which ordered the same sacrifices to be often offered for the same persons. For, as the apostle justly argues, Heb. x. 2. if these sacrifices had been real atonements, being once offered, and the sinner cleansed, he would have had no more conscience of sin; consequently, he needed not to have repeated these sacrifices.—Thus the Levitical sacrifices, by reviving the expectation of a real atonement to be made in due time, and by shewing the utter inefficacy of the sacrifices of beasts to procure the pardon of sin, led the Jews to the sacrifice of Christ, the only real atonement; so that, as the apostle affirms, Gal. iii. 24. the law of Moses, by its sacrifices as well as by its curse, was a pedagogue to lead the Jews to Christ.—Wherefore, when the heathens, under the tuition of the light of nature, were made sensible of the insufficiency of their own natural powers to discover any effectual method of obtaining pardon; and when the Jews, by the law of Moses, were shewed that it was not possible for the sacrifices of beasts to take away sin; and when the political state of the world admitted the gospel to be preached to all nations, and preserved when preached, then was *the fulness of the time*, or the proper season for God's sending forth his Son into the world, born of a woman descended from Abraham, to make a complete discovery of the method of salvation by the gospel revelation, ver. 4.—And by offering himself a sacrifice for sin, to redeem believers, the heirs of the promises, from the tuition both of the law of nature and of the law of Moses; and to place them

under the gospel dispensation, that they may *receive the adoption of sons*; that is, all the privileges which belong to *the sons* or heirs of God.

Next, in regard the believing Gentiles, equally with the believing Jews, are the sons of God, and heirs of the promises, the apostle addressed both, saying, Wherefore, because ye are sons, God hath sent forth the Spirit of his Son into your hearts, the Holy Spirit, whose gifts are evidences of your sonship, and embolden you to address God by the endearing appellation of *Father*, ver. 6.—Thou then who possessest the gifts of the Spirit, whether thou be a Jew or a Gentile, art no longer *a bondman* under the tuition of the law either of nature or of Moses, but a son; and if a son, then an heir of God, an heir of all the promises of God, through the atonement which Christ hath made for thee, ver. 7.—However, ye Gentiles ought to remember, that in your heathen state, being ignorant of the true God, ye worshipped with a slavish subjection things which are no gods, ver. 8.—But now, having acknowledged the true God as your Father, or, to express it better, being acknowledged by the true God as his sons, ye worship him acceptably with spiritual services. And being in this happy state, why do ye, by embracing Judaism, return to the same kind of bodily unprofitable worship, by sacrifices, washings, and holy days, which ye practised in heathenism? ver. 9.—I am told ye observe the days, and new moons, and seasons, and years enjoined in the law of Moses; which kind of worship, though different in respect of its object, is in its nature the same with the worship ye formerly paid to your idols, and has the same tendency to beget in you a superstitious, slavish disposition. These observances, I know, ye have been made to believe are necessary to your salvation. But I assure you, they are utterly ineffectual for that purpose, ver. 10.—I am afraid I have laboured in vain among you, ver. 11. —Lest, however, this rebuke might have offended the Galatians, he assured them that it proceeded from love; and desired the continuance of their affection, which, when he first preached to them, had been very great, ver. 12,—20.

The apostle next turned his discourse to the false teachers, and asked them and their disciples, who wished to be under the law of Moses as the rule of their justification, Why they did not understand the law? He meant the writings of Moses, which, when rightly interpreted, taught the freedom of Abraham's seed by faith from the bondage of the law, ver. 21. —To prove this, the apostle entering into the deep meaning of the things which Moses hath written concerning Abraham, observed that Abraham, as the father of the people of God,

had two sons, the one by the bond-maid, Hagar, the other by the free-woman, Sarah, ver. 22.—But the one by the bond-maid was begotten by the natural strength of his parents; but the son who was born of the free-woman was begotten supernaturally, through the strength communicated to his parents by the promise, ver. 23.—These things, the apostle told the Galatians, are an allegory: For these mothers represent the two covenants, by which men are made the church and people of God. The one covenant is that of *the law*, given from Mount Sinai, whereby the descendants of Abraham, according to the flesh, were made the visible church and people of God; and which bringeth forth all its children in bondage to the law. This covenant is represented by Hagar, ver. 24.—Wherefore, her son Ishmael, whom she brought forth in bondage, was a type of the then present Jerusalem, or visible Jewish church, consisting of Abraham's natural descendants by Isaac; who are all in bondage to the law, and who, if they have no relation to Abraham but by natural descent, and to God but by being in his visible church, will be excluded from the inheritance of heaven; as Ishmael was from the earthly inheritance, on account of his being brought forth in bondage. Hagar and her son Ishmael are likewise types of those who, under the gospel dispensation, are members of God's visible church, merely by being born of parents who are members of that church, and who are in bondage to their lusts; for they likewise will be excluded from the inheritance of heaven, ver. 25.—The other covenant is that of *the gospel*, which was published from Mount Zion, Isa. ii. 3. whereby believers, Abraham's children by faith, are made citizens of the Jerusalem above; that is, members of God's invisible Catholic church, whose perfect state will be in heaven. This covenant is fitly typified by Sarah the free-woman, who was constituted by God the mother of all believers. And her son Isaac, who was born in freedom, is an apt type of Abraham's children by faith, who being regenerated by God, are born in freedom from the bondage of the law, and from the slavery of

OLD TRANSLATION.	GREEK TEXT.
CHAP. IV. 1 Now I say, *that* the heir, as long	1 Λεγω δε, εφ' οσον χρονον ὁ

Ver. 1.—1. *As long as the heir is a child.* Seeing the apostle, in the close of the preceding chapter, declared that all who have put on the temper and dispositions of Christ, whether they be Jews or Gentiles, are Christ's brethren and heirs according to God's promise, it is evident that in this chapter, when he speaks concerning

sin; and are the Catholic invisible church of God, and heirs of the heavenly inheritance, ver. 26.

The foregoing account of Abraham's wives and sons, and of the persons and things typified by them, the apostle told the Galatians, was confirmed by Isaiah, who foretold the conversion of the Gentiles, under the idea of their becoming *Sarah's children* by faith, in these words: *Rejoice, O barren woman*, &c. ver. 27.

Having thus established his allegorical interpretation of the history of Abraham's wives and sons, he drew therefrom the following conclusion, concerning believers of all nations: *We, brethren, after the manner of Isaac, are the children* begotten to Abraham *by* God's *promise*, "a father of many nations I have constituted thee," and are the persons typified by Isaac, ver. 28.—But, says the apostle, as then Ishmael, who was begotten according to the flesh, persecuted Isaac who was begotten according to the Spirit, by mocking him, and by insisting that he should be excluded from the inheritance because he was the younger son, so it hath happened now; the Jews, the natural descendants of Abraham, persecute us believers in Christ, who are Abraham's spiritual seed, and endeavour to exclude us from the inheritance, because they were made the church and people of God before us, ver. 29. —But what saith the scripture happened on that occasion? why, that God ordered Abraham to *cast out the bond-woman and her son; for the son of the bond-woman shall not inherit with the son of the free-woman*; thereby declaring, that those who are the people of God only by natural descent and outward profession, shall not inherit heaven, ver. 30.—Thus, brethren, it appears from the law itself, that the births of Ishmael and Isaac were ordered in such a manner as to shew, that believers of all nations are the children of Abraham, not by the bond-woman, indeed, but by the free; consequently, that they are heirs of the promises, and of the heavenly country, although they are not in bondage to the law of Moses, ver. 31.

NEW TRANSLATION.	COMMENTARY.
CHAP. IV. 1 Now I say, *as long as the heir*[1]	CHAP. IV. 1 *Now* if ye ask, why the gospel dispensation was not

[1] the heir, and describeth the treatment which, by his father's appointment, he receives during his minority, his discourse cannot be restricted to the Jews, as if they were the only heirs, but must comprehend the Gentiles also, describing their condition under the discipline of the law of nature, ver. 8. In like manner, the per-

as he is a child, differeth nothing from a servant, though he be Lord of all;

2 But is under tutors and governors, until the time appointed of the father.

3 Even so we, when we were children, were in bondage under the elements of the world:

κληρονομος νηπιος εστιν, ουδεν διαφερει δουλου, κυριος παντων ων·

2 Αλλα υπο επιτροπους εστι και οικονομους, αχρι της προθεσμιας του πατρος.

3 Ουτω και ημεις, οτε ημεν νηπιοι, υπο τα στοιχεια του κοσμου ημεν δεδουλωμενοι.

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sons in bondage to the elements of the world, ver. 3. and under the law, ver. 4. who are said to be bought off by Christ, ver. 5. must be the Gentiles as well as the Jews; because Jews and Gentiles, equally, were under the discipline of law. And having been bought off by Christ, chap. iii. 13. they were both of them, after his death, placed under the gospel dispensation, which is the discipline of sons. See ver. 5. note 2.

2. *He differeth nothing from a bond-man:* He is kept in as much subjection, and hath as little the disposal of his person and property, as if he were the meanest servant in the house.

Ver. 2.—1. *For he is under tutors.* According to Elsner, Wolf, and other critics, Επιτροπος signifies *an instructor of children;* such as the Παιδαγωγος, or *pedagogue* was. See Gal. iii. 24. note.

2. *And stewards.* The Οικονομος was the person who managed the affairs of those who were rich, as is plain from Luke xvi. 1. *There was a certain rich man who had,* οικονομον, *a steward; and the same was accused to him that he had wasted his goods.—So he called every one of his Lord's debtors, &c.*

3. *The time before appointed of his father.* Probably this was a time before appointed in his father's testament, at which the son was to take possession of the inheritance; consequently, the father is supposed by the apostle to have been dead. This shews the propriety of placing the heir under tutors and stewards; which is the only circumstance intended to be illustrated by the similitude.

Ver. 3. *Were in bondage under the elements of the world.* By *the elements of the world,* the apostle meant the law of Moses, and the different forms of religion which prevailed among the heathens. These, here, and Col. ii. 8. he calls, στοιχεια, *elements,* (See 2 Pet. iii. 10. note 3.) because they contained only some of the first principles of religion; also, *elements of the world,* because these first principles entered, in some shape or other, into all the religions of the world. That the apostle included the institutions of Moses in the general expression, *elements of the world,* and classed them with the heathen religions, need not be thought strange. For, however much the institutions of Moses might excel the rites of heathenism, in respect of their divine original, and of the knowledge of a real

is a child, he differeth nothing from a *bond-man,*[2] *although* he be lord of all:

introduced immediately after the fall? and why the heirs, during so many ages, were left to the guidance of the laws of nature and of Moses? *I answer, as long as the heir is a child, he differeth nothing from a bond-man, although* by right of inheritance *he be proprietor of the whole estate.*

2 (Αλλα, 78.) *For he* is under tutors[1] and *stewards,*[2] until the *TIME before* appointed of *HIS* father.[3]

2 *For he is* put *under instructors* who teach him, *and stewards* who manage his estate, and supply him with necessaries, *until the time before appointed of his father,* for giving him the possession of his inheritance, arriveth.

3 *So also* we, (*οτε*) *whilst* we were children, were in bondage under the elements of the world.[4]

3 *So also we,* the heirs of the promises, *whilst we were children,* were not put in possession of the promises, by the introduction of the gospel dispensation, immediately after the fall, but, to fit us for that dispensation, *were* placed *in bondage under the elements of the world.*

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atonement for sin to be made by the sacrifice of Christ, exhibited in the types and figures of the law; and of the knowledge of men's duty, as the subjects of God's moral government, given in its precepts, the law of Moses afforded the sinner no better hopes of pardon than the heathen religions. Like the law of nature, the law of Moses required a perfect obedience to all its precepts, under the penalty of death; consequently, it subjected every sinner to death without mercy. It prescribed no better sacrifices and purifications than the heathen religions; consequently, it could not cleanse the conscience of the sinner from the guilt of sin; it afforded no assistance to enable men to obey its requisitions; in short, it was as incapable of saving sinners, as any of the heathen religions whatever. Wherefore, in respect of its efficacy, to procure the pardon of sin and eternal life for sinners, being precisely the same with the heathen religions, the apostle justly classes it with them in this argument; more especially, as its rites were of the same nature with the rites of heathenism. Hence, such of the Galatians as had gone over to Judaism, are represented by the apostle, ver. 9, as having turned back again to the weak and poor elements, under which they had formerly been in bondage.

The state of mankind under *the elements of the world,* the apostle in this verse termed *bondage,* because the rites by which the Jews

4 But when the fulness of the time was come, God sent forth his Son made of a woman, made under the law,

5 To redeem them that were under the law, that we might receive the adoption of sons.

4 Ὅτε δὲ ἦλθε τὸ πλήρωμα τοῦ χρόνου, ἐξαπέστειλεν ὁ Θεὸς τὸν υἱὸν αὐτοῦ, γενόμενον ἐκ γυναικός, γενόμενον ὑπὸ νόμον·

5 Ἵνα τοὺς ὑπὸ νόμον ἐξαγοράσῃ, ἵνα τὴν υἱοθεσίαν ἀπολάβωμεν.

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as well as the Gentiles, endeavoured to obtain pardon, were not only ineffectual, but intolerably burdensome and expensive. See Gal. iv. 24. note 2. Nevertheless, for the reasons mentioned in the Illustration, it was needful to continue mankind for many ages under that bondage; especially as the very inefficacy of the rites of heathenism constrained the intelligent Gentiles to lead virtuous lives, as the best means in their power for obtaining the favour of God; and to trust to his mercy, of which they had some intimation in their most ancient traditions.—In like manner, the inefficacy of the Mosaic rites no doubt led the considerate among the Jews, to seek the favour of God by piety and virtue, rather than by ritual services, and to trust for pardon to the mercy of God, made known to them in his covenant with their progenitor Abraham, wherein God promised to count the faith of believers to them for righteousness.—Thus, both the heathen superstition and the law of Moses were, as the apostle affirms, Gal. iii. 24. pedagogues to lead men to Christ.

Ver. 4.—1. *The fulness of the time was come.* It being necessary, before the gospel dispensation was introduced, to make trial whether human reason, aided by the law of Moses, could find out any effectual means of sanctifying and saving sinners, God was pleased to put the world under the direction of these instructors for many ages, resolving, after their inefficacy was shewed by a full trial, to put an end to these dispensations, by introducing the gospel. The space of time in which this trial was made, the apostle calls the *childhood of the heirs;* and the period at which an end was put to the direction of these laws, he calls, ver. 2. *the time before appointed of the Father;* and here, *the fulness of the time.*

2. *Sent forth his Son born of a woman.* The original word (γινομαι, nascor, orior; Scapula,) properly signifies *born*, and ought to have been so translated in this passage: Because although the Son of God, in respect of his body, might be said to have been *made of a woman*, and *of the seed of David*, (Rom. i. 3.) no one can think that he derived his spirit from his mother. See Rom. i. 3. note 2.—By observing, that God sent forth his Son born of a woman, the apostle insinuates, that Christ is *the seed of the woman*, promised at the fall to come and bruise the serpent's head.

3. *Born under the law.* This shews that the Son of God was one of Abraham's children; consequently, that he is the seed of Abra-

4 But when the fulness[1] of the time was come, God (ἐξαπέστειλεν) sent forth his Son, *born* of a woman,[2] *born* (ὑπὸ νόμον) under the law,[3]

5 *That he might buy off those* (ὑπὸ νόμον) *under law*,[1] that we might receive the adoption[2] of sons.

4 *But when the time* before appointed of the Father, for putting the heirs in possession of the promises, by introducing the gospel dispensation, *was fully come, God sent forth*, from heaven into our world, *his Son, born of a woman*, and *born under the law*;

5 *That* by his obedience unto death, *he might buy off Jews and Gentiles who were under law, that we might receive the adoption of sons*; that we Gentiles might be made the people of God, and receive the blessings belonging to the people of God, by being introduced into the gospel church.

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ham, in which all the nations of the earth are to be blessed.—Also, it is mentioned that he was born under the law, to shew that he was subjected, not only to the precepts, but to the curse of the law of Moses, that is, to *death*. But having never done any thing to merit that curse, it is added in the next verse, that he was thus born under the law, *that he might buy off those under law*.

Ver. 5.—1. *Buy off those under law.* That the apostle had the Gentiles here in his view, as well as the Jews, is evident from ver. 8. where the Gentiles are addressed in particular.—The *law* from which all are bought off, was not the law of Moses alone, but the law of nature as a rule of justification, (see chap. iii. 13. note 1.) and even the municipal laws of particular countries, which, though extremely imperfect, were the only rules of duty which the heathens enjoyed, before the introduction of the gospel. From all these different laws and religious institutions, Christ hath bought off, that is, delivered mankind by his death, that he might place them under the gracious gospel dispensation, and thereby bestow on them all the privileges of the sons of God.

2. *That we might receive the adoption of sons.* The first clause of this verse directs us to consider both Jews and Gentiles as bought off from the law. Nevertheless, the persons in whose name he speaks, when in this clause he says, *That we might receive the adoption of sons*, are the Gentiles, as is evident from the parallel passage, Rom. viii. 16. See the note on that verse.—The Israelites were the adopted sons of God from the beginning, by virtue of the covenant which God made with their father Abraham. See 1 John ii. 29. note. And as by their adoption they were made the church and people of God, and were entitled to all the privileges belonging to the church and people of God, the adoption of the Gentiles as the sons of God implies, that under the gospel they were made

6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

7 Wherefore thou art no more a servant, but a son, and if a son, then an heir of God through Christ.

8 Howbeit, then when ye knew not God, ye did service unto them which by nature are no gods.

9 But now after that ye have known God, or rather are known of God,

6 Ὅτι δέ ἐστε υἱοί, ἐξαπέστειλεν ὁ Θεὸς τὸ πνεῦμα τοῦ υἱοῦ αὐτοῦ εἰς τὰς καρδίας ὑμῶν, κρᾶζον, Ἀββᾶ, ὁ πατήρ.

7 Ὥστε οὐκέτι εἶ δοῦλος, ἀλλ' υἱός· εἰ δὲ υἱός, καὶ κληρονόμος Θεοῦ διὰ Χριστοῦ.

8 Ἀλλὰ τότε μὲν οὐκ εἰδότες Θεὸν, ἐδουλεύσατε τοῖς μὴ φύσει οὖσι θεοῖς·

9 Νῦν δὲ, γνόντες Θεὸν, μᾶλλον δὲ γνωσθέντες ὑπὸ Θεοῦ, πῶς

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the church and people of God, and were entitled, equally with the Jews, to all the privileges of the church and people of God. And in particular, being the sons of God they were heirs of God, as the apostle observes, ver. 7.—What is implied in a person's being an *heir of* God, see in the note on ver. 7.

Ver. 6. *Sent forth the Spirit of his Son into your hearts.* As the phrase *sent forth*, is used, ver. 4. to express the coming down of Christ from heaven, many are of opinion, that the apostle is here speaking, not of God's infusing the temper of his Son into the hearts of the believing Gentiles, but of the effusion of the Holy Ghost upon them, whereby they were in their hearts assured of their acceptance with God, and of their being heirs of eternal life through faith, as he tells them in the next verse.—*The Holy Spirit* is called *the Spirit of God's Son*, for the reason mentioned, John xiv. 26.—If by *the Spirit of his Son sent forth into the hearts* of the Gentiles, the apostle meant the dispositions of God's Son infused into their hearts, his reasoning is equally conclusive.

Ver. 7. *If a son, then an heir of God.* Since, as was shewed, ver. 5. note 2. *the adoption* of the Gentiles who believed the gospel, consisted in their being made the church and people of God under the gospel dispensation, even as *the adoption* of the Israelites anciently consisted in their being made the church and people of God, under the Mosaic economy, their being *heirs of God*, means their being entitled to all the privileges belonging to the church and people of God in the gospel dispensation.—But as *the adoption*, when spoken of individuals, implies that they are the sons of God by possessing the dispositions of his sons, their being *heirs of God* means, that they are to be raised from the dead with incorruptible bodies, and to be immortal like God their father. For their *adoption* is said, Rom. viii. 23. to consist in *the redemption of their bodies*, namely, from the bondage of corruption, ver. 21. Farther, as heirs of God,

6 And, because ye are sons, God (εξαπεστειλεν) hath sent forth the Spirit [1] of his Son into your hearts, crying, Abba, Father. (See Rom. viii. 15. note 2.)

7 *So that* thou art no more a *bond-man*, but a son; (see Gal. iii. 2. note 1.) and if a son, then an heir of God [1] through Christ.

8 (Αλλα, 81.) *However*, then *indeed, not knowing* God, ye *served as slaves* (τοις μη φυσει ουσι θεοις) *those* WHO *are not gods by nature.* [1] See Eph. ii. 3. note 2.

9 But now, *having acknowledged* God, or rather, *being acknowledged* of God,[1] *why* turn

6 *And, because ye* believing Jews and Gentiles *are sons, God hath sent forth the Spirit of his Son into your hearts*, by whose gifts, being assured that ye are God's sons, ye can address him in prayer with confidence, *calling him*, each in your own language, *Abba, Father.*

7 *So that thou* who possessest the gifts of the Spirit, *art no more a bond-man*, under law as a rule of justification, and driven to obey by the fear of punishment; *but a son* actuated by love: *And if a son, then an heir of God through Christ.*

8 *However*, that ye Gentiles may not foolishly renounce your privileges as the sons of God, ye ought to remember what your condition was, whilst under the elements of the world, and compare it with your present happy state: That *then indeed, not knowing God, ye served slavishly, beings who are not gods by* their own *nature*, but by human appointment.

9 *But now*, under the gospel, *having acknowledged* the true *God* as your father, (ver. 6.) *or rather being acknowledged by him* as sons, *why*,

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his sons are to have the pardon of their sins, together with the everlasting possession of the joys of their father's house. And in the present life, they have the assurance of God's love, peace of conscience, protection from their spiritual enemies, assistance in times of trial and temptation, and the certain hope of eternal life.

Ver. 8. *Who are not gods by nature.* This is a true description of the idols worshipped by the heathens: for either they had no existence, being mere creatures of the imagination; or, if any of them existed, they were dead men, or evil spirits, or the luminaries of the heavens, deified by human folly; and being destitute of divine perfections, they were utterly incapable of bestowing any blessing whatever on their worshippers.

Ver. 9.—1. *Or rather being acknowledged of God.* Beza translates this clause, (edocti sitis a Deo) *are taught of God*; supposing the Greek verb to be used in the sense of the Hebrew conjugation

how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?

10 Ye observe days, and months, and times, and years.

11 I am afraid of you, lest I have bestowed upon you labour in vain.

12 Brethren, I beseech you, be as I *am*, for I *am* as ye *are*: ye have not injured me at all.

13 Ye know how thro' infirmity of the flesh, I preached the gospel unto you at the first.

14 And my temptation which was in my flesh, ye

επιστρεφετε παλιν επι τα ασθενη και πτωχα στοιχεια, οις παλιν ανωθεν δουλευειν θελετε;

10 Ἡμερας παρατηρεισθε, και μηνας, και καιρους, και ενιαυτους.

11 Φοβουμαι ὑμας, μη πως εικη κεκοπιακα εις ὑμας.

12 Γινεσθε ὡς εγω, ὁτι καγω ὡς ὑμεις, αδελφοι, δεομαι ὑμων· ουδεν με ηδικησατε.

13 Οιδατε δε ὁτι δι' ασθενειαν της σαρκος ευηγγελισαμην ὑμιν το προτερον.

14 Και τον πειρασμον μου τον εν τη σαρκι μου ουκ εξουθενησατε,

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Hiphil. But the word *know*, in scripture, often signifies *to acknowledge*, Amos iii. 2.

2. *The weak and poor elements.* See ver. 3. note, for the meaning of *elements*. The apostle calls the law of Moses, and the heathen religions, *weak elements*, because they afforded men no assistance to overcome their corruption. He calls them also *poor elements*, because they gave to men no hope of a blessed immortality after death.

3. *To which again from the first.* Ανωθεν, in most of the translations is made to signify *again*. But παλιν hath that signification; and the word ανωθεν is emphatical, representing the Galatians as attached, ever since their conversion, to their former carnal worship.

Ver. 10. *Ye carefully observe days*, &c. By *days*, the apostle means the Jewish weekly Sabbaths; by *moons*, their new moons; by *seasons*, their annual festivals; and by *years*, their Sabbatical years and jubilees. See Col. ii. 16. note 4. This was directed to such of the Galatians as had embraced Judaism. Chandler thinks this verse should be read interrogatively, *Do ye observe*, &c. because it insinuates a hope that it might be otherwise. As a question, it likewise expresses the apostle's surprise that the Galatians observed these days.

Ver. 12. *Be as I am, for I am as ye are.* See 2 Chron. xviii. 3. where these expressions denote the most strict friendship.—The apostle having sharply rebuked the Galatians for their attachment to Judaism, checked himself, and turned his discourse into the most affectionate intreaties and expostulations; in which he shewed him-

ye *back* again to the weak and *poor* elements,[2] *to which again, from the first,*[3] *ye incline to* be in bondage?

10 Ye *carefully* observe days, and *moons*, and *seasons*, and years.[1]

11 I am afraid of you, lest, *perhaps*, I have *laboured in vain among you.*

12 Brethren, I *pray* you, Be as I am: for I AM as ye ARE.[1] Ye have *injured me IN nothing.*

13 Ye know, *indeed, that* (διὰ, 117.) *in weakness* of the flesh,[1] I preached the gospel *to* you *at first.*

14 (Καὶ, 211.) *Yet* my temptation which *WAS*

by embracing Judaism, *turn ye back again to the unprofitable and low kind of worship* formerly practised by you in your heathenish state, and *to which again, ever since your conversion, ye incline to be in bondage?*

10 Why do *ye carefully observe days, and moons, and seasons, and years?* These holidays, though enjoined by Moses, are equally ineffectual with the rites of the heathen religions, formerly practised by you, for procuring the favour of God.

11 Ye are so fond of these weak and poor elements, that *I am afraid of you, lest perhaps I have preached in vain among you.* For ye do not seem to understand and value the privileges of the gospel.

12 *Brethren, I pray you to continue in friendship with me; for I am your true friend,* having reproved you from love, and not from resentment. For all the time I was with you, *ye injured me in nothing.*

13 On the contrary, ye behaved towards me with the greatest respect and affection. *Ye remember certainly, that under a bodily infirmity,* which might have rendered my labours ineffectual, *I preached the gospel to you at first.*

14 *Yet my* bodily infirmity, which was a *temptation* to me, *ye did not*

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self to have had a great knowledge of human nature. For he mentioned such things, as must have deeply affected the Galatians; especially as he expressed them in a simplicity and energy of language that is inimitable.

Ver. 13. *In weakness of the flesh, I preached the gospel to you.* What the apostle here calls *weakness of the flesh,* was probably *the thorn in the flesh,* with which, after his rapture into the third heaven, he was afflicted, lest he should have been exalted above measure with the transcendency of the revelations which were given him, as mentioned, 2 Cor. xii. 7. See note 1. on that verse, for an account of this *weakness of the flesh* of which the apostle speaks.

despised not, nor rejected; but received me as an angel of God, *even* as Christ Jesus.

15 Where is then the blessedness you spake of? for I bear you record, that *if it had been* possible, ye would have plucked out your own eyes, and have given them to me.

16 Am I therefore become your enemy, because I tell you the truth?

17 They zealously affect you, *but* not well; yea, they would exclude you, that you might affect them.

18 But *it is* good to be zealously affected always in a good thing, and not only when I am present with you.

εδε εξεπτυσατε, αλλ' ως αγγελον Θεε εδεξασθε με, ως Χριστον Ιησεν.

15 Τις εν ην ὁ μακαρισμος ὑμων; μαρτυρω γαρ ὑμιν ὁτι, ει δυνατον, τες ὀφθαλμες ὑμων εξορυξαντες αν εδωκατε μοι.

16 Ὡστε εχθρος ὑμων γεγονα αληθευων ὑμιν;

17 Ζηλεσιν ὑμας ε καλως· αλλα εκκλεισαι ἡμας θελεσιν, ἱνα αυτες ζηλετε.

18 Καλον δε το ζηλεσθαι εν καλῳ παντοτε, και μη μονον εν τῳ παρειναι με προς ὑμας.

Ver. 14.—1. *Neither did ye reject me.* Εξεπτυσατε, literally, *ye did not spit me out* with abhorrence, as one spits out meats which he abominates.

2. *As an angel of God, nay, as Christ Jesus.* The veneration with which the Galatians regarded the apostle at his first coming among them, cannot be more strongly painted than by these expressions.

Ver. 15. *What then was your happiness!* Locke says, the word μακαρισμος, in this place, may be taken actively, *What*, or *How great then was your blessing of me?* the blessings which ye gave me. But this sense of the phrase μακαρισμος ὑμων, is unusual. In other passages of Paul's writings, the word is used to denote *blessedness*, or *happiness*. Rom. iv. 6. 9.

Ver. 16. *So that I am become your enemy.* The apostle's address, in putting the Galatians in mind of their former affection and gratitude to him, as their spiritual father, and his contrasting it in this verse with their present temper of mind, is admirable.

Ver. 17.—1. *They love you ardently.* For this translation of Ζηλεσι, see 2 Cor. xi. 2. note 1. Here, by imputing the change of the Galatians' disposition towards him to the artifices of the false teachers, the apostle in some measure extenuated their fault.

2. *They wish to exclude us.* Instead of ὑμας, *you*, which is the common reading, some MSS and printed copies have ἡμας, *us*: for which reason our translators have put it in the margin. I suppose

in my flesh, ye *did not despise, neither did ye reject* ME;[1] but received me as an angel of God, NAY, as Christ Jesus.[2]

15 *What then was your happiness!*[1] for I bear you *witness, that, if possible, plucking out your eyes, ye would have* given them to me.

16 *So that I am* become your enemy,[1] *when I speak truth to you!*

17 *They love you ardently,*[1] *not honourably; for they wish to exclude us,*[2] that *ye may love* them *ardently.*

18 But IT IS *honourable to be ardently in love with a* good MAN *at all times,*[1] and not *merely* when I am present with you.

ridicule, neither did ye reject me with abhorrence as an impostor, *but received me as an angel of God; nay,* ye received me with as much respect, *as* if I had been *Christ Jesus* himself.

15 *Great then was your happiness,* and much did ye think yourselves obliged to me for the doctrines I taught you. *For I bear you witness, that if it had been a thing allowable,* and could have done me any good, *ye would have plucked out your eyes, and have given them to me.*

16 *So that,* after all these expressions of affection and gratitude to me, your spiritual father, ye think *I am become your enemy* now, *when I inculcate the true doctrine of the gospel on you,* and exhort you to adhere to it!

17 The teachers who have seduced you, pretend that *they love you ardently;* but they do *not* love you *honourably: for they wish to exclude me,* your spiritual father, from your affection, *that ye may love them ardently,* as the only faithful teachers of the gospel.

18 *But* ye should consider, that *it is comely* and commendable for you *to be ardently in love with* me, *a good man, at all times, and not merely when I am present with you.*

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it to be the true reading, because it agrees better than the other with the sense of the apostle's discourse.

Ver. 18. *It is honourable to be ardently in love,* &c. Chandler paraphrases this verse in the following diffuse manner: "As you "once thought yourselves happy in my friendship, and loved me "with the strongest affection, when I was with you and preached "the gospel to you, so I am still worthy of the same share of your "affection, though I am absent from you; for I still bear you the "tenderest love, and press on you nothing but your continuance in "that gospel which at first I preached to you; and therefore, it is "neither honourable nor decent for you to renounce my friendship,

19 My little children, of whom I travail in birth again, until Christ be formed in you,

20 I desire to be present with you now, and to change my voice, for I stand in doubt of you.

21 Tell me, ye that desire to be under the law, do ye not hear the law?

22 For it is written, that Abraham had two sons; the one by a bond-maid, the other by a free-woman.

23 But he *who was* of the bond-woman, was born after the flesh, but he of

19 Τεκνια μου, ους παλιν ωδινω, αχρις ου μορφωθη Χριστος εν υμιν,

20 Ηθελον δε παρειναι προς υμας αρτι, και αλλαξαι την φωνην μου· οτι απορουμαι εν υμιν.

21 Λεγετε μοι οι υπο νομον θελοντες ειναι, τον νομον ουκ ακουετε;

22 Γεγραπται γαρ, οτι Αβρααμ δυο υιους εσχεν· ενα εκ της παιδισκης, και ενα εκ της ελευθερας.

23 Αλλ' ο μεν εκ της παιδισκης, κατα σαρκα γεγεννηται· ο δε

"or exclude me from your own, for the sake of any other persons "whatsoever."

Ver. 19.—1. *My little children.* This is an expression of the tenderest affection. See 1 John ii. 1. note. But as coming from Paul, it likewise insinuates that he had been the instrument of their conversion.

2. *For whom I again travail in birth.* According to Beza, ωδινω signifies the pains of gestation. But whether it signifies the pains of gestation, or of child-bearing, it denotes the labour and sufferings which the apostle had undergone at the first, in converting the Galatians. The image is beautiful. He speaks to the Galatians in the character of a mother, who had once before suffered labour and pains equal to those of child-bearing, when he converted them. He now suffered these pangs a second time, while he endeavoured to bring them back to the true faith of the gospel.—It is not possible by words, to express the anxiety of desire and affection more strongly than the apostle hath done by this image.

Ver. 20. *And to change my speech.* The phrase αλλαξαι την φωνην, is taken from orators, who change their tone in speaking according to the subjects of their discourse. Here it signifies the framing of the apostle's discourse suitably to the circumstances of the Galatians. By this, I think, he insinuated, that if he had been certain of their good disposition, he would expressly have commanded them to cut off, by excommunication, the person who troubled them with his false doctrine. Whereas, chap. v. 9, 10. 12. he only expressed a wish that they would do it.

Ver. 21. *Why do ye not understand the law?* The argument the

19 My little children,[1] *FOR* whom I *again* travail in birth[2] *till* Christ be formed in you,

20 (ΗΘελον δε, 107.) I *could wish, indeed,* to be present with you now, and to change my *speech;*[1] for I *am exceedingly in doubt* (εν, 168.) *concerning* you.

21 Tell me, ye *who wish* to be under the law, *WHY* (ουκ ακουετε, 45.) do ye not *understand* the law?

22 For it is written,[1] that Abraham had two sons; *one* by *the* bond-maid, *and one* by *the* free-woman.

23 But he, *verily,* WHO WAS of the bond-*maid,* was *begotten* (κατα) *according to* the flesh; but he *WHO WAS* of the free-woman, (δια) *through*

19 *My beloved children* in Christ, *for whom I a second time travail in birth, till* the knowledge, and temper, and virtues of *Christ, be formed in you,*

20 *I could wish, indeed, to be present with you now, that I might suit my speech to your case; for I am altogether uncertain concerning you,* how ye stand affected towards me; and feel the greatest anxiety on that account.

21 *Tell me, ye who wish to be under the law* of Moses as the rule of your justification, *why do ye not understand the law,* which teaches that Abraham's children by faith, who are heirs of the promises, are free from the bondage of the law?

22 *For it is written* in the law, *that Abraham* the father of the people of God, *had two sons; one by the bond-maid* Hagar, *and one by the free-woman* Sarah, his wife.

23 *But he, verily, who was of the bond-maid, was begotten by the natural strength of his parents,* and being born a slave, had no title to inherit his father's estate. *But he who was of the free-woman,* was begotten

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apostle is going to use, being taken from the law of Moses, was urged with much propriety, not only against the Judaizers, who affirmed that obedience to the law of Moses was necessary to men's salvation, but against those Gentiles also, whom the Judaizers had seduced to receive the law. For if the apostle made it evident from the law of Moses itself, that Abraham's children by faith were free from the bondage of the law, no farther argument was necessary to prove, that obedience to the law is not necessary to justification.

Ver. 22. *For it is written.* As the apostle had said, ver. 21. that he was going to reason from the law, the expression, *It is written,* certainly means, *written in the law.* Yet the passages quoted here and ver. 29. are taken, the one from Gen. xvi. 15. xxi. 3. the other from Isa. liv. 1. Wherefore, this is one of many examples, in which the word *law* is used for the whole body of the Jewish revelation. See Rom. ii. 12. note 1.

the free-woman *was* by promise.

24 Which things are an allegory; for these are the two covenants; the one from the Mount Sinai, which gendereth to bondage, which is Agar.

εκ της ελευθερας, δια της επαγγελιας.

24 Ατινα εστιν αλληγορεμενα· αυται γαρ εισιν αι δυο διαθηκαι· μια μεν απο ορες Σινα, εις δουλειαν γεννωσα, ητις εστιν Αγαρ.

Ver. 24.—1. *Which things are an allegory.* This clause, ατινα εστιν αλληγορεμενα, is translated by Pierce, *which things are allegorized*, namely, by the prophet Isaiah, chap. liv. 1. But as the Greek participles are sometimes put for their corresponding substantive nouns, (Ess. iv. 16. last paragraph,) the common translation, *Which things are an allegory*, is abundantly just. Properly, *an allegory* is, when persons and events present, or near at hand, with their qualities and circumstances, are considered as types or representations of persons and events more remote, to which they have a resemblance. Of this kind were the histories of some persons and events recorded in the Old Testament, as was shewed page 5. For the qualities and circumstances of these persons were, it seems, so ordered by God, as to be apt representations of such future persons and events as God intended should attract the attention of mankind.—This, however, is to be laid down as a fixed rule, that no ancient history is to be considered as allegorical, but those which God himself, or persons inspired by him, have interpreted allegorically. Wherefore, since the apostle Paul tells us, that what Moses hath written concerning the wives of Abraham the father of the people of God, is an allegorical representation of the two covenants, by which men are made the church and people of God; and that his sons by these wives represent the persons born under the two covenants, together with the treatment they are to receive from God, he may be believed on account of the inspiration by which he wrote; especially as in ver. 27. he hath appealed to the prophet Isaiah, as giving the same account of these matters in his livth chapter, where, addressing Sarah, he says, ver. 1. *Sing, O barren, thou that didst not bear.—For more are the children of the desolate, than the children of the married wife.* For, since it is not true that Sarah's children by Isaac according to the flesh, were more numerous than Hagar's children by Ishmael, the prophet certainly doth not speak of her children by Isaac, but of the children that were given her by the promise, Gen. xvii. 16. *She shall be the mother of nations.* Now, seeing the prophet, as well as the apostle, ver. 26. considers Sarah as the mother of all believers, may we not suppose she was made to conceive her son supernaturally, that she might be a type of the covenant under which believers are regenerated by the power of God; and that her son might be a type of all who by regeneration become members of the invisible church of God, called, ver. 26. *the Jerusalem above*, which is free both from the bondage and from

the promise. (Gen. xviii. 10.)

24 Which things are an allegory;[1] for (αυται) these *WOMEN* are the two covenants: The one, *verily*, from *mount* Sinai, *bringing forth* CHILDREN (ις, 141. 2.) *into* bondage,[2] which is *Hagar*.

through the strength supernaturally communicated to his parents by *the promise*, "Lo, Sarah thy wife shall "have a son," and like his mother being free, was his father's heir.

24 *Which things*, concerning the sons and wives of Abraham, and the power by which these sons were begotten, and the state into which they were born, *are an allegory. For these women*, as the mothers of Abraham's children, *are* types of *the two covenants*, by which men become the church and people of God. *The one* is that, *verily*, which was given *from mount Sinai*, which made Abraham's posterity by Isaac only the visible church and people of God, and *bringeth forth* its *children into bondage* to the law; *which* covenant *is* fitly represented by *Hagar*, who brought forth her son Ishmael into bondage.

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the curse of the law.—In like manner, Abraham's son by Hagar the bond-maid, may have been begotten by the natural strength of his parents, and born in bondage, that he might be a proper representation of such of Abraham's children as are God's visible church merely by being his children according to the flesh; consequently a type, or allegorical representation of *the Jerusalem which existed when the apostle wrote*, or of the then present Jewish church, which was in bondage to the law, and which gave its members no title to the heavenly inheritance on account of the relation which they had to Abraham by natural descent.—In this view, Hagar herself is a representation of the covenant from Sinai, by which the Israelites were made the visible church of God, and put in bondage to the law, and were by its curse excluded from the inheritance of heaven, if they had no other relation to Abraham but that of natural descent. In farther confirmation of the allegorical meaning of the facts recorded by Moses, the apostle observes, ver. 29. That as Ishmael, who was begotten according to the flesh, persecuted Isaac who was begotten according to the spirit, so the Jews, the natural seed of Abraham, persecuted the believing Jews and Gentiles, his spiritual seed. Wherefore, as in his birth and condition, so in his character and actions, Ishmael was a fit type of the unbelieving Jews, Abraham's natural seed. Lastly, from his interpretation of the allegory, the apostle draws this conclusion, ver. 31. That all

25 For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.

26 But Jerusalem which is above, is free, which is the mother of us all.

25 Το γαρ Αγαρ, Σινα ορος εστιν εν τη Αραβια, συστοιχει δε τη νυν Ιερουσαλημ, δουλευει δε μετα των τεκνων αυτης.

26 Η δε ανω Ιερουσαλημ, ελευθερα εστιν, ητις εστι μητηρ παντων ημων.

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believers are the children, not of the bond-woman, but of the free. St Peter likewise gives the same interpretation of Abraham's wives and sons; for he calls all believing holy women, whether Jews or Gentiles, *the daughters of Sarah*, if they, like her, behave well, 1 Pet. iii. 6. And Christ himself tells us, that those only are the children of Abraham, who do the works of Abraham, John viii. 39.

2. *Bringing forth children into bondage.* The Jews are very properly said to have been *brought forth into bondage* by the covenant from Sinai, because the worship enjoined in that covenant was extremely troublesome and expensive; particularly their frequent separations on account of uncleanness, their purifications and washings, their numerous sacrifices, and especially their three annual journies to Jerusalem; all which were the more grievous, that they were of no avail in procuring them the favour of God, as moral governor of the world. For, notwithstanding the anxious care and trouble with which the pious Jews performed these things, their conscience of sin and dread of punishment remained as great as before. See chap. iv. 3. note. Besides, the covenant from Sinai rendered all its members slaves, by the rigour of its precepts, and the terror of its curse. But the covenant or *law* which went forth from Mount Zion, (Isa. ii. 3.) the gospel covenant, by abolishing the Jewish church with its ineffectual rites of worship, and by erecting the Christian church with its spiritual worship, makes all its members *free men* and *sons*, who obey God from love, and who can address him with confidence by the endearing appellation of *Father*.

Ver. 25.—1. *Hagar denotes Mount Sinai in Arabia.* The whole of that mountainous ridge in Arabia Petrea, of which Sinai was a part, was called *Horeb*, probably on account of its excessive dryness. It was called by Moses, *the mountain of God.* Exod. iii. 1. because on Sinai God gave the law to the Israelites.—Kuster, in the preface to his edition of Mill's Greek Testament, agrees with Bentley in thinking, that the clause, το γαρ Αγαρ Σινα ορος εστιν εν τη Αραβια, is an explanation, which at first was written on the margin of some copies, and afterwards was taken into the text by ignorant transcribers.—Grotius says, *Sinai* is called *Hagar* or *Agar* synecdochically, because in that mountain there was a city which bare Hagar's name. By Pliny, it is called *Agra*; and by Dio, *Agara*; and its inhabitants were called *Hagarenes*, Psal. lxxxiii. 6. The later Greek writers likewise call them *Agareni*. Whitby thinks

25 (Το γαρ Αγαρ, For *the* NAME *Hagar denotes* mount Sinai[1] in Arabia,) and SHE answereth to *the present* Jerusalem,[2] (δε, 101.) and is in bondage with her children.[3]

25 Hagar, the bond-maid, is a fit type of the covenant from Sinai, *(for Hagar is* one of the names of *mount Sinai in Arabia,* from whence that covenant was given,) *and she,* with her son, *representeth the present Jerusalem* or Jewish church, which was formed on that covenant, *and is in bondage* to the law, *with* the Jews *her children.*

26 (Δε, 100.) But *the Jerusalem above* (ελευθερα εστιν, see ver. 30.) *is the free-woman,*[1] *who* is the mother of us all. (See ver. 24. note 1.)

26 *But* the catholic church, consisting of believers of all nations, which is formed on the covenant published from mount Zion, and which I call *the Jerusalem above,* because its most perfect state will be in heaven, *is* represented by *the free-woman* Sarah, *who is the mother of us all* who believe.

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the allusion is taken from the meaning of the word *Hagar,* which in the Hebrew language signifies a *rock;* for so Sinai is sometimes called, Exod. xxxiii. 22.

2. *And she answereth to the present Jerusalem.* Συστοιχει δε τη νυν Ιερουσαλημ, literally, *And she goeth with the present Jerusalem,* namely, in the allegory. I have supplied the relative αυτη, *she,* to prevent the reader from imagining that *Mount Sinai* is that which answereth to the present Jerusalem; an inaccuracy found in all the translations, and into which Erasmus, Grotius, and others have fallen. Raphelius tells us, that Polybius uses συστοιχα, and ομοια, as synonymous words. If so, συστοιχει may be translated, *is like the present Jerusalem.* But this does not exactly represent the apostle's meaning. In my opinion, the true translation of the clause is, *And she representeth the present Jerusalem.*

3. *With her children.* The apostle calls the Israelites Hagar's *children,* because, like her son Ishmael, they were descended from Abraham according to the flesh, and, like her son, had no title to the inheritance, by their fleshly descent from Abraham.

Ver. 26. *Is the free-woman.* The judicious reader will perceive, that if the apostle had formed the second member of the allegory agreeably to the first, it would have run in this manner: "The "other covenant or law, verily from Mount Zion, (Isa. ii. 3.) "bringeth forth children into freedom, which is Sarah; and she "answers to the Jerusalem above, and is in freedom with her chil-"dren, *viz.* Abraham's children by promise." The apostle, however, trusting that the account given of Hagar and her son Ishmael would lead his readers, of themselves, to form the second member of the allegory concerning Sarah and her son Isaac, contents him-

27 For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath more children than she which hath an husband.

28 Now we, brethren, as Isaac was, are the children of promise.

29 But as then he that was born after the flesh

27 Γεγραπται γαρ· Ευφρανθητι στειρα ἡ ου τικτουσα· ῥηξον και βοησον ἡ ουκ ωδινουσα, ὁτι πολλα τα τεκνα της ερημου μαλλον ἡ της ἐχουσης τον ανδρα.

28 Ἡμεις δε, αδελφοι, κατα Ισαακ, επαγγελιας τεκνα εσμεν.

29 Αλλ' ὡσπερ τοτε ὁ κατα

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self with expressing it briefly thus: *But the Jerusalem above is the free-woman, who is the mother of us all.*—The Jerusalem above, the spiritual Jerusalem or Catholic church, consisting of believers of all nations, with the covenant on which it is formed, is fitly typified by Isaac, and his mother Sarah the free-woman, because she was constituted by God the mother of all believers, on account of her bringing forth Isaac supernaturally, by virtue of the promise.

Ver. 27. *More are the children of the deserted.* Isaiah calls Sarah *the deserted wife*, because with her own consent, when he found her absolutely barren, Abraham deserted her to cohabit with Hagar, who therefore is said to have possessed the husband, namely of the deserted.—By foretelling the conversion of the Gentiles, under the idea of their becoming Sarah's children, Isaiah alluded to Gen. xvii. 15, 16. where God said concerning her, *she shall be a mother of nations*; and by changing her name from *Sarai* into *Sarah*, confirmed that promise, as he confirmed his promise to Abraham, *that he should be the father of many nations*, by changing his name. See ver. 24. note 1.

Ver. 28. *We therefore, brethren, after the manner of Isaac, are children by promise.* If believers, after the manner of Isaac, are children begotten to Abraham by the divine power accompanying the promise, *A father of many nations have I constituted thee*, can it be doubted that they are typified by Isaac, and that his procreation was deferred till the bodies of his parents were dead as to these things, that being supernaturally begotten, he might be a fit type of those who by the divine power become the seed of Abraham through faith? And seeing God called the Israelites his *sons*, Exod. iv. 22. on account of the supernatural begetting of Isaac, their progenitor, may we not suppose, that believers of all nations are called *the sons* or *children of God*, on account of their being begotten to Abraham for seed by the power of God? Accordingly, the apostle told the Romans, chap. ix. 8. *The children of the flesh, these are not the children of God; but the children of the promise are counted for seed.* In this light, the expressions in scripture, concerning believers being

27 For it is written, (Isa. liv. 1.) Rejoice, *O barren WOMAN who didst not bring forth;* break *out* and cry, *THOU who* travailest not *in birth;* for *more are the children of the deserted,*[1] *than of her who had the husband OF THE DESERTED.*

28 *We therefore,* brethren, (κατα Ισαακ, 226.) *after the manner of Isaac, are children* (sup. δια. See ver. 23.) *BY* promise.[1]

29 But *even* as then, he *who was begotten* (κατα σαρκα) *according to* the flesh, persecuted[1] him

27 My interpretation, of the things respecting Abraham's wives and sons, is not new: it is alluded to by Isaiah, *For* (chap. liv. 1.) *it is written,* "Sing, O barren, thou that "didst not bear; break forth into "singing and cry aloud, thou that "didst not travail with child: for "more are the children of the deso-"late, than the children of the "married wife, saith the Lord."

28 *We therefore, brethren,* who believe, even though we are not related to Abraham by natural descent, *after the manner of Isaac are children* to Abraham and to Sarah *by* the *promise,* which made him the father, and her the mother of nations.

29 *But even as* it happened *then,* that *Ishmael who was begotten according to the flesh;* begotten by the natural strength of his parents, and

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begotten of God, and *of the Spirit,* are allusions to the supernatural begetting of Isaac, and to what was typified thereby. For example, John i. 12. *To as many as received him, to them gave he power to become the sons of God,* οι εγεννηθησαν, *who were begotten, not of blood, nor of the will of the flesh, nor of the will of man, but of God.*—John iii. 6. *Except a man be born of water, and of the Spirit,* &c. And seeing our Lord, when speaking of men's *being born again,* and *of the Spirit,* said to Nicodemus, *Art thou a master in Israel, and knowest not these things?* he certainly supposed that the Jews might have known these things from their own scriptures. But where were they to find them, unless in those passages which speak of Abraham's seed or sons, namely, Ishmael and Isaac? Wherefore, if I mistake not, Christ himself hath directed us to the very interpretation which St Paul, in this passage, hath given of Abraham's wives and sons. See 1 John ii. 29. note.

Ver. 29. *Persecuted him,* &c. Ishmael's persecution of Isaac, consisted in his mocking at the feast of his weaning, Gen. xxi. 9. No doubt he pretended, that by right of primogeniture he was his father's heir, and therefore he ridiculed the feast made in honour of Isaac as the heir, together with Sarah's laying claim to the whole of the inheritance for her son.—This action was typical of the contempt with which the Jews, Abraham's natural posterity, would treat his spiritual seed, and their hopes of salvation through faith:

persecuted him *that was born* after the Spirit, even so *it is* now.

30 Nevertheless, what saith the scripture? Cast out the bond-woman and her son: for the son of the bond-woman shall not be heir with the son of the free-woman.

31 So then, brethren, we are not children of the bond-woman, but of the free.

σαρκα γεννηθεις, εδιωκε τον κατα πνευμα· ὑτω και νυν.

30 Αλλα τι λεγει ἡ γραφη; Εκβαλε την παιδισκην και τον υἱον αυτης· ε γαρ μη κληρονομησῃ ὁ υἱος της παιδισκης μετα τε υἱε της ελευθερας.

31 Αρα, αδελφοι, ȣκ εσμεν παιδισκης τεκνα, αλλα της ελευθερας.

Typical also of the claim which the natural seed would set up, of being the only heirs of God, because they were first his people.

Ver. 30. *The son of the bond-maid shall not inherit.* In this transaction God declared, that all who have no relation to him, nor title to the inheritance of heaven, but that which arises from their being members of the visible church, shall be cast out of the family of God, and be for ever excluded from heaven. Perhaps also, in this transaction, God prefigured the rejection of the Jews, the natural seed, from being the church and people of God, for their persecuting the Christians, the spiritual seed of Abraham. These things, however, the apostle hath not pointed out to his readers, but left them to be investigated by their own sagacity.

CHAP. V.

View and Illustration of the Exhortations contained in this Chapter.

THE apostle, in the third chapter, having from Abraham's justification by faith, proved, 1. That all who believe are the seed of Abraham, whom God in the covenant promised to justify by faith.—2. That the law of Moses, which was given long after the covenant was ratified by the oath of God, could neither annul nor alter the covenant, by introducing a method of justification different from that which was so solemnly established in the covenant.—3. That men are heirs of the heavenly country, of which Canaan was the type, not meritoriously by obedience to the law, but by the free gift

WHO WAS BEGOTTEN *according to* the Spirit, *so also* now.

related to Abraham by natural descent only; *persecuted Isaac who was begotten according to the Spirit*, and resembled his father Abraham in the dispositions of his mind, *so also* it hath happened *now*, the Jews the natural seed persecute us the spiritual seed.

30 *But*, what saith the scripture? (Gen. xxi. 10.) Cast out the bond-*maid* and her son; for the son of the bond-*maid* shall not *inherit*[1] with the son of the free-woman.

30 *But what saith the scripture?* "She said unto Abraham, cast out "this bond-woman and her son; for "the son of this bond-woman shall "not be heir with my son, even "with Isaac. And God said to "Abraham, in all that Sarah hath "said unto thee, hearken to her "voice: For in Isaac shall thy seed "be called."

31 *Well* then, brethren, we are not children of the bond-*maid*, but of the free-*woman*.

31 *Well then, brethren*, it appears from the law itself, that *we* who by faith are Abraham's sons, *are not children of the bond-maid* Hagar, *but of the free-woman* Sarah; and as her children, we are heirs of the promises, although not in bondage to the law.

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of God.—4. That the law was given to the Israelites, not to justify them, but to restrain them from transgressions, and by making them sensible of their sins, and of the demerit of their sins, to lead them to Christ for justification.—Farther, having in the fourth chapter observed, that the method of justification by faith, established at the fall, was not universally published in the first ages, by immediately introducing the gospel dispensation, because the state of the world in the first ages did not admit thereof; and because it was proper that mankind should remain a while under the tuition of the light of nature, and of the law of Moses.—Also having declared, that the supernatural procreation of Isaac, and his birth in a state of freedom, was intended to typify the supernatural generation of Abraham's seed by faith, and their freedom from the bondage of the law of Moses as a term of salvation,—the apostle,

in this fifth chapter, as the application of the whole of his doctrine, exhorted the Galatians to stand firm in that freedom from the law of Moses as a term of salvation, wherewith Christ had freed them in the gospel dispensation; and by no means to be again held fast in bondage to any ritual form of worship, ver. 1.—Then, with the authority of an inspired apostle, he solemnly declared, that if they sought salvation by receiving circumcision, Christ would be of no manner of use to them as a Saviour, ver. 2.

The Judaizing teachers, who enjoined obedience to the law of Moses as necessary to salvation, being sensible, that the burdensomeness of the services required by Moses, might deter the Gentiles from receiving circumcision, had, it seems, made the Galatians believe, that circumcision did not bind those who lived out of Judea, to obey the more troublesome and expensive services of the law; such as the offering of sacrifices, the paying of tithes, the going up to Jerusalem three times in the year, &c. but to obey those precepts only, which were of easy performance; namely, the keeping of the sabbaths, the new moons, and the other holy days enjoined in the law; the abstaining from unclean meats, the avoiding of the company of the uncircumcised, &c. Wherefore, to undeceive the Galatians, the apostle solemnly testified to them, that every circumcised person, who sought to be justified by the law of Moses, bound himself to obey all its precepts without exception, and subjected himself to its curse if he failed in the least particular, ver. 3.—In short, they separated themselves from Christ, who sought to be meritoriously justified by the law of Moses; and, to their unspeakable loss, excluded themselves from the grace offered in the gospel, ver. 4.—as they might know from this, that all who adhere to Christ are warranted, by the gifts of the Spirit bestowed on them, to hope for justification through faith, without the works of the law of Moses, ver. 5.—Besides, in the gospel dispensation, neither circumcision, nor the want of it, availeth any thing to men's acceptance with God, but faith strongly working by love to God and to man, ver. 6.—Next, the apostle having observed that, at the first, the Galatians made good proficiency in the doctrine of the gospel, he asked, who it was that now interrupted their progress, so as to make them forsake the truth? ver. 7,—9.—And hoped, that when they considered what he had written, they would not think differently from him concerning the method of justification, ver. 10.—And because his enemies had said, that since he conversed with the apostles at Jerusalem, he had altered his doctrine, and now taught the necessity of circumcision, he desired to know how it came to

pass that the Jews still persecuted him? For if he preached circumcision, the stumbling-block of the cross of Christ was certainly removed out of their way, ver. 11.—Then concluded with wishing them to cut off by excommunication the person who had subverted them, ver. 12.

The doctrinal part of the epistle being finished, the apostle in what remains, advised the Galatians not to use their freedom from the law of Moses with respect to meats, as a pretence for gratifying their sensual appetites, to the offence of their weaker Jewish brethren, who still thought the meats forbidden by Moses unclean, ver. 13.—Because, in so doing they would break the great Christian law of love, ver. 14.—the Jews, by speaking of the Gentiles as profane persons, and the Gentiles, by representing the Jews as ignorant bigots. For, said the apostle, by thus giving occasion to the flesh to exercise its lusts in biting and devouring one another, ye will bring destruction on one another, ver. 15.—He therefore commanded them to obey the dictates of their spirit, and not to fulfil the lusts of their flesh. Withal, to make them the more watchful in that respect, he told them, that the inclinations of the spirit and of the flesh are oftentimes contrary the one to the other: And that, through the prevalence of the inclinations of the flesh, men are frequently hindered from doing what their spirit, that is, their reason and conscience incline them to do. At the same time, to encourage them, he assured them, that if they followed the dictates of their reason enlightened by the spirit, they would not fall under the curse of any law whatever, ver. 18.—Then, to shew what sort of actions the lust of the flesh would lead them to perform, he enumerated the works of the flesh; and, to make them sensible of the dangerous nature of these works, he foretold now, as he had done before, that they who do such things shall not inherit the kingdom of God, ver. 19,—21.—Also he enumerated the fruits of the spirit; and in their commendation took notice, that their excellency is so evident, that in no nation was there ever any law made against them, ver. 22, 23.—Farther, as a powerful motive to renounce the works of the flesh, he assured them that all Christ's faithful disciples have crucified the flesh with its passions and lusts, ver. 24.—In short, since the Galatians lived under the spiritual dispensation of the gospel, he commanded them to walk according to its rules, ver. 25.—And cautioned such as possessed the spiritual gifts, to avoid vain-glory in the exercise of them, that they might not provoke their brethren to anger and strife. And those who were destitute of the spiritual gifts, he exhorted not to envy those who were endowed with them, ver. 26.

OLD TRANSLATION.

CHAP. V. 1 Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

2 Behold I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.

3 For I testify again to every man that is circumcised, that he is a debtor to do the whole law.

4 Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.

GREEK TEXT.

1 Τῃ ἐλευθερίᾳ ᾗ ἡμας Χριστος ἠλευθερωσε, στηκετε, και μη παλιν ζυγῳ δουλειας ἐνεχεσθε.

2 Ἰδε, ἐγω Παυλος λεγω ὑμιν, ὁτι ἐαν περιτεμνησθε, Χριστος ὑμας οὐδεν ωφελησει.

3 Μαρτυρομαι δε παλιν παντι ἀνθρωπῳ περιτεμνομενῳ, ὁτι ὀφειλετης ἐστιν ὁλον τον νομον ποιησαι.

4 Κατηργηθητε ἀπο τυ Χριστυ οἵτινες ἐν νομῳ δικαιουσθε· της χαριτος ἐξεπεσατε.

Ver. 1. *Be not again held fast.* The apostle, though writing to Gentiles, might say, Be not *again* held fast in the yoke of bondage, because the law of Moses, which he was cautioning them to avoid, was a yoke of the same kind with that under which they had groaned while heathens. See Gal. iv. 3. note.—By this precept, the apostle likewise condemns the superstitious bodily services enjoined by the church of Rome, which are really of the same nature with those prescribed by Moses, with this difference, that none of them are of divine appointment.

Ver. 2. *If ye be circumcised, Christ will profit you nothing.* This general expression must be limited, as in the commentary; because we cannot suppose that the circumcision of the Jewish believers incapacitated them from being profited by Christ.—Farther, as the preservation of Abraham's posterity, a distinct people from the rest of mankind, answered many important purposes in the divine government, see Rom. xi. 15. note 1. Ess. v. sect. 4. their observance of the rite of circumcision, declared by God himself to be the seal of his covenant with Abraham, was necessary to mark them as his descendants, as long as it was determined that they should be continued a distinct people. This sheweth, that the apostle's declaration is not to be considered as a prohibition of circumcision to the Jews as a national rite, but as a rite necessary to salvation. And therefore, while the Jews practised this rite, according to its original intention, for the purpose of distinguishing themselves as Abraham's descendants, and not for obtaining salvation, they did what was right. But the Gentiles not being of Abraham's race, were under no political obligation to circumcise themselves; conse-

NEW TRANSLATION.

CHAP. V. 1 Stand fast, therefore, in the *freedom* wherewith Christ hath *freed us*, and be not *again*[1] *held fast in* the yoke of bondage.

2 Behold, I Paul say *to* you, That if ye be circumcised, Christ *will* profit you nothing.[1]

3 (Μαρτυρομαι δε παλιν, 267.) *And* I testify, *moreover*, to every *circumcised* person, that he is a debtor to do the whole law.[1]

4 *Ye are loosed from Christ*,[1] *who* are justified (Ess. iv. 1.) by the law; ye are fallen from grace.

COMMENTARY.

CHAP. V. 1 Because believers are the children of the free-woman, do ye Gentiles *stand fast in the freedom* from the law of Moses, *wherewith Christ hath freed us* in the gospel dispensation, *and be not a second time held fast in the yoke of bondage*, as if it were necessary to your salvation.

2 *Behold, I Paul say to you, that if ye be circumcised* as a condition necessary to your salvation, the death of *Christ will profit you nothing.*

3 *And*, though ye have been taught otherwise by the Judaizers, *I testify moreover to every circumcised person* who seeks justification by the law, *that he is bound to perform the whole law* of Moses perfectly; and if he fails, he subjects himself to the curse. (Gal. iii. 10.)

4 *Ye have renounced Christ* as a Saviour, *who seek to be justified by the law* of Moses; consequently ye shall receive no benefit from his death. *Ye have excluded yourselves from the free gift of justification* offered to you in the gospel.

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quently, if they received that rite, it must have been because they thought it necessary to their salvation; for which reason, the apostle absolutely prohibited it to all the Gentiles.

Ver. 3. *He is a debtor to do the whole law.* See the Illustrat. ver. 3.—From chap. vi. 13. it appears, that the Judaizing teachers, who so earnestly enjoined obedience to the law of Moses, as necessary to salvation, did not observe it themselves. This sheweth, that their sole motive in urging the Galatians to be circumcised, was, as the apostle in the passage just now cited observes, that they might avoid persecution from their unbelieving brethren, and have the honour of making the Galatians proselytes to Judaism.

Ver. 4. *Ye are loosed from Christ.* So the word καταργεομαι is rendered by our translators, Rom. vii. 2.—The Vulgate hath here, *Vacui estis a Christo*: Beza, *Evanuistis separati a Christo.* The apostle's meaning is, that whoever sought to be justified meritoriously by the law of Moses, and for that purpose received circumcision, dissolved his connexion with Christ, which had been esta-

5 For we through the Spirit wait for the hope of righteousness by faith.

6 For in Jesus Christ, neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by love.

7 Ye did run well, who did hinder you, that ye should not obey the truth?

8 This persuasion *cometh* not of him that calleth you.

9 A little leaven leaveneth the whole lump.

10 I have confidence in you through the Lord,

5 Ἡμεις γαρ πνευματι εκ πιστεως ελπιδα δικαιοσυνης απεκδεχομεθα.

6 Εν γαρ Χριστω Ιησυ ουτε περιτομη τι ισχυει, ουτε ακροβυστια, αλλα πιστις δι' αγαπης ενεργουμενη.

7 Ετρεχετε καλως· τις υμας ανεκοψε τη αληθειᾳ μη πειθεσθαι;

8 Η πεισμονη ουκ εκ του καλουντος υμας.

9 Μικρα ζυμη ὁλον το φυραμα ζυμοι.

10 Εγω πεποιθα εις υμας εν Κυριῳ, ὁτι ουδεν αλλο φρονησετε· ὁ

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blished by his baptism, and renounced all relation to, and dependence on Christ as a Saviour.

Ver. 5. *Look for the hope of righteousness.* So the word απεκδεχομεθα is translated, Philip. iii. 20.—Either this clause is elliptical, and must be supplied thus; *We look for the* accomplishment of our *hope of righteousness by faith:* or, *Hope*, the substantive noun, stands for the participle; *We through the Spirit look for the hoped righteousness by faith.*

Ver. 6.—1. *Nor uncircumcision.* The apostle mentioned *uncircumcision*, lest the Galatians, from his speaking so much against circumcision, might have fancied there was something meritorious in uncircumcision.

2. *But faith strongly working by love.* The account which the apostle gives here of faith, deserves attention. He does not say that it consists in the mere speculative belief of the truths of the gospel; nor in a confident persuasion, taken up any how, that we are actually justified; or, that Christ hath died for us in particular. These things are no where in scripture represented as constituting justifying faith; and they who trust to them delude themselves. The faith which is counted for righteousness, according to St Paul, is such a belief of the truth, as worketh in the mind of the believer by love, and maketh him *a new creature*, chap. vi. 15. The apostle called the attention of the Galatians to this operation of faith, because they were deficient in love to each other, chap. v. 15.

Ver. 7.—1. *Ye did run well.* The exercises of faith and holiness enjoined in the gospel, are often in scripture compared to the ancient athletic exercises, especially to *the race;* because in that exercise the greatest exertions of activity and strength were necessary to obtain the prize, Heb. xii. 1.

5 (Γαρ, 98.) *But* we through the Spirit, *look* for the hope of righteousness[1] by faith.

6 For in *Christ Jesus* neither circumcision availeth any thing, nor uncircumcision,[1] but faith *strongly working* by love.[2]

7 Ye did run[1] well; who *put a stop to* you,[2] that ye should not obey the truth?

8 (H) This persuasion COMETH not *from* him *who called*[1] you.

9 A little leaven[1] leaveneth the whole lump.

10 *I am persuaded* (εις, 142.) *concerning* you

5 *But we* believers, the spiritual seed of Abraham, whom God hath promised to justify, *through the gifts of the Spirit* which are the evidence of our adoption, *look for the hoped righteousness by faith*, to be bestowed on us as a free gift at the general judgment.

6 *For in the gospel dispensation, neither circumcision availeth any thing* towards our acceptance with God, *nor uncircumcision, but faith strongly working by love* to God and to man.

7 At first *ye made great progress* in the doctrine and practice of the gospel. *Who hath interrupted you* in that good course, *so as to make you* now *reject the truth?*

8 *This persuasion* concerning the law, and the efficacy of its expiation, *is not* wrought in you *by him who* first *called you.*

9 *A little leaven*, that is, the errors of one teacher, are sufficient to *corrupt a whole church.*

10 However, to comfort you, *I am persuaded concerning you by the*

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2. *Who put a stop to you?* In this question, the apostle did not ask who the person was who had put a stop to them; but he expressed his surprise and grief at their being stopped. The word ανεκοψε, signifies one's going across the course, so as to jostle and stop another who is running.

Ver. 8. *Cometh not of him who called you.* So καλουντος should be translated, being the participle of the imperfect of the indicative. The apostle here described himself: For he was the person who converted the Galatians, as is plain from chap. i. 6. See Preface, sect. 1.

Ver. 9. *A little leaven leaveneth the whole lump.* This is a proverbial expression, in which the pernicious and infectious nature of erroneous doctrine, and vicious example, is set forth. Hence our Lord gave the name of *leaven* to the doctrine of the Pharisees and Sadducees, Matt. xvi. 11, 12. The same name the apostle gave to the doctrine of the Judaizers in this passage, and to the incestuous person, 1 Cor. v. 7. See note 1. on that verse.

that you will be none otherwise minded: but he that troubleth you, shall bear *his* judgment, whosoever he be.

11 And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased.

12 I would they were even cut off which trouble you.

13 For, brethren, ye have been called unto liberty; only *use* not liberty for an occasion to the flesh, but by love serve one another.

14 For all the law is fulfilled in one word, *even*

δε ταρασσων υμας βασασει το κριμα, ὁστις αν η.

11 Εγω δε, αδελφοι, ει περιτομην ετι κηρυσσω, τι ετι διωκομαι; αρα κατηργηται το σκανδαλον τε σαυρε.

12 Οφελον και αποκοψονται οἱ ανασατεντες υμας.

13 Υμεις γαρ ἐπ' ελευθερια εκληθητε, αδελφοι· μονον μη την ἐλευθεριαν εις αφορμην τη σαρκι, αλλα δια της αγαπης δελευετε αλληλοις.

14 Ὁ γαρ πας νομος εν ἑνι

Ver. 10. *Shall bear punishment.* See 2 Cor. x. 6. 8. xiii. 10. 1 Tim. i. 20. where in like manner the apostle threatens to punish false teachers.

Ver. 12.—1. *Were even cut off.* Jortin thinks οφελον αποκοψονται may be translated, *I wish they would cut themselves off;* namely, by leaving your society. But as the apostle had hinted at the excommunication of the false teachers, ver. 9. by comparing them to leaven which was to be purged out, that it might not leaven the whole lump; and had threatened, ver. 10. that those who subverted them should bear their punishment, I am inclined to think, that in this verse he desired the Galatians themselves to cut the false teachers off from their society. See 1 Cor. v. 2.

2. *Who subvert you.* The word ανασατεντες properly signifies, to drive one from his habitation. The phrase, Acts xvii. 6. οἱ την οικουμενην ανασατωσαντες, is translated, *who have turned the world upside down.*

Ver. 13. *Only use not this liberty for an occasion to the flesh.* Here, and in what follows, the apostle proposed to remedy the dissensions which had arisen in the churches of Galatia, as in other Gentile churches, where the Jewish converts insisted that the Gentiles should observe the distinction of meats and days prescribed by Moses, but the Gentiles strenuously maintained their Christian liberty. In carrying on these disputes, both parties, it seems, took such liberties with each other's characters, that the apostle termed it, ver. 15. *a biting and devouring each other.*—In the expression,

(ἐν Κυρίῳ, 165.) *by* the Lord, that *ye* will *think nothing* differently *FROM ME:* But he who troubleth you, shall bear *punishment*,[1] whosoever he be.

11 (Δὲ) *But* I, brethren, if I (ἔτι, 193.) *now* preach circumcision, why *am* I (ἔτι) *now persecuted? Certainly the* offence of the cross *is abolished.*

12 I *wish* they were even cut off[1] *who subvert* you.[2]

13 (Γάρ, 97.) *Now ye, brethren,* have been called (ἐπ') *into* liberty; (v. 1.) only USE not *this* liberty for an occasion to the flesh;[1] but *thro'* love (δουλεύετε) *assiduously serve* one another.

14 For *the whole* law[1] is fulfilled (ἐν λόγῳ, 60.) *by one precept,* EVEN *by*

Lord, that on reading what I have written, *ye will not think differently* from me, concerning the doctrine of justification by faith. *But the teacher, who,* by his falsehoods, *hath given you so much trouble, shall,* when I come, *be punished for it, whosoever he be.*

11 My enemies tell you, that I preach circumcision. *But I, brethren, if I now preach circumcision, why am I now persecuted* by the Jews? Having left off preaching salvation through a crucified Messiah, *certainly the offence of the cross is removed,* (1 Cor. i. 23.) and they should no longer persecute me.

12 *I wish they were even cut off* by excommunication, *who subvert your faith* by their malicious calumnies, and false doctrines.

13 *Now ye, brethren, have been called* by the gospel *into freedom* from the law of Moses, as the rule of your justification. *Nevertheless, use not this liberty as a pretext for gratifying* those appetites, and exercising those passions, which have their seat in *the flesh. But,* agreeably to the law of Christ, *assiduously serve one another* in all things innocent.

14 They who stickle for the law, ought to be zealous in the offices of love. *For the whole law,* as it re-

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Use not your liberty as an occasion to the flesh, the apostle insinuated, that the Gentile Christians indulged their sensual appetites, by eating those meats which their Jewish brethren reckoned unclean, without regarding the offence which they gave them by so doing; and that, on the other hand, the Jewish converts enraged against the Gentiles, gave vent to their fleshly or angry passions, by speaking evil of them, and giving them opprobrious names.—See Rom. xiv. where the apostle hath treated of these disputes at great length.

Ver. 14.—1. *For the whole law.* Here *law* signifies those parts of the law of Moses which enjoined men's duty to their neighbours; as is plain from the use of the word, Rom. xiii. 8. 10.

in this, Thou shalt love thy neighbour as thyself.

15 But if ye bite and devour one another, take heed that ye be not consumed one of another.

16 *This* I say then, Walk in the spirit, and ye shall not fulfil the lust of the flesh.

17 For the flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would.

18 But if ye be led by the spirit, ye are not under the law.

19 Now the works of the flesh are manifest,

λογῳ πληρεται, εν τῳ· Αγαπησεις τον πλησιον σε ὡς ἑαυτον.

15 Ει δε αλληλους δακνετε και κατεσθιετε, βλεπετε μη ὑπο αλληλων αναλωθητε.

16 Λεγω δε· πνευματι περιπατειτε, και επιθυμιαν σαρκος ου μη τελεσητε.

17 Ἡ γαρ σαρξ επιθυμει κατα του πνευματος· το δε πνευμα κατα της σαρκος· ταυτα δε αντικειται αλληλοις, ἱνα μη ἁ αν θελητε, ταυτα ποιητε.

18 Ει δε πνευματι αγεσθε, ουκ εστε ὑπο νομον.

19 Φανερα δε εστι τα εργα της

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2. *Shalt love thy neighbour as thyself.* As we cannot live comfortably without the assistance of our neighbour, he may on account of his necessary services be reckoned a part of ourselves; in the same manner that the wife, on account of her necessary services to her husband, is called *his own body*, Eph. v. 28. Our neighbour, therefore, hath a title to be loved by us with as much sincerity as we love ourselves.

Ver. 15. *Lest ye be consumed by one another.* This Chandler interprets of their destroying the church of Christ; because it would prevent the progress of the gospel, when the first converts quarrelled amongst themselves, and manifested a bitter and angry spirit towards one another.

Ver. 16. *Walk by the spirit.* The apostle often uses the word *spirit*, to denote men's *spiritual part*, their reason and conscience enlightened by the doctrines and precepts of the gospel revealed by the Spirit of God; and more especially, when the spirit is opposed to *the flesh*, as in the following verse. See Gal. v. 25. where *living in the spirit* signifies living in the gospel dispensation.

Ver. 17.—1. *For the flesh.* In scripture *the flesh* frequently denotes the natural depravity of the animal part of our nature, which is so prevalent in all, that even the regenerated are troubled with the relics of it.

2. *So that the things which ye incline, these ye cannot do.* The *things which we incline*, are the things which reason and conscience

this; Thou shalt love thy neighbour as thyself.[2]

15 But if ye bite and devour one another, *have a care, lest* ye be consumed *by one* another.[1]

16 {Λεγω δε, 55.} *I command* then, Walk *by* the spirit,[1] (και, 212.) *and so ye will* not fulfil the lust of the flesh.

17 For the flesh[1] lusteth against the spirit, and the spirit against the flesh; and these are contrary *to one another*, so that the things *which* ye *incline, these* ye cannot do.[2]

18 But if ye *are* led by the spirit, ye are not (υπο νομον) under *law*. (See the note on ver. 23.)

19 Now, the works of the flesh are manifest: which are THESE;

spects our neighbour, *is fulfilled by* obeying *one precept, even this, Thou shalt love thy neighbour as* sincerely as thou lovest *thyself.*

15 *But if,* from your zeal for, or your zeal against the law of Moses, *ye wound and destroy one another's* characters, *have a care lest ye bring* everlasting *destruction on one another.*

16 *I command then, Walk according to* the dictates of *your spiritual part, and so ye will not gratify the lust of your animal nature;* particularly, ye will not gratify the sinful passions of envy, malice, anger, revenge.

17 Ye have great need to subdue the lusts of the flesh: *For the flesh strongly inclines men to act contrary to reason and conscience; and these* principles *are* often *contrary to one another, so that ye cannot* always *do the things which your better part inclines* you to do. See Rom. vii. 18.

18 *But,* to encourage you to subdue the flesh, know, that *if ye habitually follow the dictates of your better part, ye are not under* the curse of any *law,* so as to be punished.

19 *Now, the works* produced by the lust *of the flesh are manifest: namely, adultery, fornication,* and all

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incline. The expression *ye cannot do,* does not mean *ye cannot at any time do,* but *ye cannot at all times do;* for as the apostle tells us, ver. 24. *They who are Christ's have crucified the flesh with the passions and lusts:* So that for the most part they do the things which their better part inclines. Besides, how absurd would it have been for the apostle to command the Galatians not to fulfil the lusts of the flesh, for this reason, that they could not at any time do the things which their reason and conscience inclined.

Ver. 19. *Adultery.* This work of the flesh is mentioned first, as being the most prejudicial to society. It destroys conjugal happiness, ruins families, introduces a spurious breed, alienates the affection of parents from their children, and causes them to neglect their education.

which are these, Adultery, fornication, uncleanness, lasciviousness,

20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things, shall not inherit the kingdom of God.

22 But the fruit of the Spirit is love, joy, peace,

σαρκος· ἁτινα εστι, μοιχεια, πορνεια, ακαθαρσια, ασελγεια,

20 Ειδωλολατρεια, φαρμακεια, εχθραι, ερεις, ζηλοι, θυμοι, εριθειαι, διχοστασιαι, αἱρεσεις,

21 Φθονοι, φονοι, μεθαι, κωμοι, και τα ὁμοια τουτοις· ἁ προλεγω ὑμιν, καθως και προειπον, ὁτι οἱ τα τοιαυτα πρασσοντες βασιλειαν Θεου κληρονομησουσιν.

22 Ὁ δε καρπος του πνευματος

Ver. 20.—1. *Idolatry* is justly reckoned among the works of the flesh, because the worship paid to many of the heathen gods consisted in the most impure fleshly gratifications.

2. *Sorcery.* Φαρμακεια, *sorcery*, being placed immediately after idolatry, means those arts of incantation and charming, and all the pretended communications with invisible malignant powers, whereby the heathen priests promoted the reverence and worship of their idol gods, and enriched themselves. In this sense the word is used concerning Babylon, Rev. xviii. 23. Εν τῃ φαρμακειᾳ σου, *By thy sorcery were all nations deceived;* that is, by a variety of wicked arts and cheats, the nations were deluded to support Babylon in her idolatries and corruptions. The word Φαρμακεια, translated *sorcery*, comes from Φαρμακον, *a drug*, either salutary or noxious; so denotes, sometimes the art of curing diseases by salutary drugs; sometimes the art of poisoning by such drugs as are noxious. Hence it signifies among other things, the cheats of such impostors as by noxious draughts and ointments pretend to govern men's passions, while in reality they do nothing but injure the bodies of those who use their prescriptions.

3. *Strifes.* Ερεις, as distinguished from Εχθραι, *enmities*, may signify such law-suits as proceed from fleshly passions, rather than from the sober dictates of reason.

4. *Separations.* The word *seditions*, by which our translators have rendered the Greek word διχοστασιαι, is of too limited a signification, denoting only *a state crime;* whereas the Greek word signifies, those uncharitable and causeless separations, which break not only the civil, but the religious ties, whereby mankind are united; and which proceed from the prevalence of covetousness, pride, and other lusts of the flesh.

adultery,[1] fornication, uncleanness, lasciviousness,

kinds of *uncleanness*: such as incest, sodomy, bestiality, the indulging *lascivious thoughts*, and the reading of lascivious books;

20 Idolatry,[1] *sorcery*,[2] *enmities*, *strifes*,[3] emulations, wrath, *brawlings*, (see 2 Cor. xii. 20. note) *separations*,[4] heresies,[5]

20 *The worshipping of idols*, *sorcery*, or a pretended communication with invisible malignant powers; *enmities* long kept up; *quarrels* issuing in unreasonable law-suits; ambitious *emulations*; violent *anger*; *brawlings*; causeless *separations*; the forming of *sects in religion*, for the sake of gain, in opposition to conscience;

21 Envyings, murders, *drunkennesses*, revellings, (Rom. xii. 13. note 1.) and such like: CONCERNING *which I foretel you* NOW, as I *also have foretold*, that they *who practise* such things shall not inherit the kingdom of God.

21 *Inward grievings at the happiness of others; the taking of mens' lives unjustly*, and the maiming of their members; *drinkings to intoxication*; *lewd frolics*, and running through the streets in the night-time; *and such like* evil practices: *concerning which I foretel you now, as I have* often *done formerly, that they who practise such things, shall not inherit the kingdom of God.* Awful declaration!

22 But the fruit of the Spirit[1] is love, joy, peace, long-suffering, gentleness,[2] goodness,

22 *But the fruit which* reason enlightened by *the Spirit* of God *produceth, is love* to God and man; *joy*, occasioned by that excellent affec-

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5. *Heresies* being ranked among the works of the flesh, must be opinions in religion, embraced from pride of understanding, and factiously obtruded on others, in opposition to a man's own conviction, for the sake of worldly interest. See 2 Pet. ii. 1. note 2. and Titus iii. 10. note 1.

Ver. 22.—1. *But the fruit of the Spirit*, &c. The apostle calls the virtues mentioned in this verse, the *fruit* rather than the *works* of the Spirit, to shew their excellency. For trees which produce fruit, are on that account valued and cultivated. It is not possible to give a higher praise to any temper of mind or course of life, than to say it is the fruit of the Spirit; whether by *the spirit* we understand the Spirit of God, or the spirit of man.

2. *Gentleness.* Χρηστης, from χρηστος, suavis, jucundus, mitis. This, Crellius says, is "comitas seu suavitas quædam morum, quæ "elucet in verbis, in cultu, atque rebus externis ob quam fiat ut sis

long-suffering, gentleness, goodness, faith,

23 Meekness, temperance: against such there is no law.

24 And they that are Christ's, have crucified the flesh, with the affections and lusts.

25 If we live in the Spirit, let us also walk in the Spirit.

26 Let us not be desirous of vain glory, provoking one another, envying one another.

εσιν αγαπη, χαρα, ειρηνη, μακροθυμια, χρηστοτης, αγαθωσυνη, πιστις,

23 Πραοτης, εγκρατεια· κατα των τοιουτων ουκ εστι νομος.

24 Οἱ δε του Χριστου, την σαρκα εσταυρωσαν συν τοις παθημασι και ταις επιθυμιαις.

25 Ει ζωμεν πνευματι, πνευματι και στοιχωμεν.

26 Μη γινωμεθα κενοδοξοι, αλληλους προκαλουμενοι, αλληλοις φθονουντες.

"amabilis:" Sweetness of speech and manners.—Gentleness differs from meekness in this respect, that *meekness* is a passive virtue, and consists in the bearing of injuries, insults, and provocations, without anger or resentment. Whereas, *gentleness* hath more of the nature of an active virtue, and exerts itself in a soft obliging manner of speaking and acting, even when necessitated to differ from, or oppose those with whom we converse.

Ver. 23. *Against such things there is no law.* Syriac, *Adversus hos, lex non est posita.* By this observation the apostle insinuates, that the virtues here mentioned are so manifestly excellent, that there never hath been any nation which did not acknowledge their excellence, and give proofs that they did so, by making them objects either of their public or of their private institutions. Agreeably to this sentiment he says, ver. 18. *If ye are led by the spirit, ye are not under* the condemnation of any *law* whatever.

Ver. 24.—1. *Have crucified the flesh.* This is a beautiful and affecting allusion to our Lord's sufferings on the cross. The restraining of our fleshly lusts may be very painful to us, as the word

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CHAP. VI.

View and Illustration of the Exhortations in this Chapter.

THE apostle, in what follows, recommended to the spiritual men who were teachers in the Galatian churches, to restore, by meek exhortations and affectionate rebukes,

fidelity, (so πιστις is translated in our Bibles, Tit. ii. 10.)

23 Meekness, temperance: against such *things* there is no law.[1]

24 (Δε,) *Besides*, they *who* are Christ's, have crucified[1] the flesh, with the *passions*[2] and lusts.

25 (Ει, 134.) *Since* we live in the spirit, let us also walk (sup. εν, 176.) BY the spirit.

26 Let us not be *vain-glorious*, provoking one another, envying one another.

tion; *peace* with all men; *the patient bearing of injuries; a soft and sweet manner of speaking; a beneficent disposition; fidelity* in engagements, promises, and trusts;

23 *Calmness under provocations; temperance* in the use of meats and drinks. In praise of these virtues I observe, that *there never was any law* or religion *by which they were prohibited*, or the persons punished who practised them.

24 *Besides, they who are Christ's* brethren, (iii. 29.) *have*, from love to him, and admiration of his character, *crucified the body with the passions and lusts* proper to it.

25 *Since we live in the spiritual dispensation of the gospel*, and enjoy the spiritual gifts, *let us also walk by the spirit*; that is, by the rules prescribed in this spiritual dispensation.

26 In particular, *let us* who enjoy the spiritual gifts, *beware of being puffed up with pride, lest we provoke one another* to anger; and let us who want these gifts, abstain from *envying those who possess them.*

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crucify implieth. But the same word, by putting us in mind of Christ's suffering much greater pains for us, touches all the generous feelings of the heart, and excites us, from gratitude to him, to disregard the pain which so necessary a duty may occasion to us.

2. *With the passions.* Παθημασι, *the passions*, as distinguished from *the lusts* of the flesh, are *malice, anger, revenge, envy, pride.*

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those who were surprised into any fault, ver. 1.—And to sympathize with, and assist one another in every distress, whereby they would fulfil Christ's law of love, ver. 2.—And because mens' neglecting others in their distresses, often proceeds from pride, or an high opinion of themselves, the apostle declared, that if any one, especially any teacher of religion, thinketh himself to be something, yet being nothing, in as

much as he refuses to do works of love, he deceiveth himself, ver. 3.—Wherefore, that the Galatian teachers might form a just judgment of themselves, the apostle exhorted every one to try his own work; and if he found it good, he would have matter of boasting in what he himself is, and not in the inferiority of others, ver. 4.—This he told them was the only sure ground of boasting, because every one shall bear his own burden at the judgment, and be treated, not according to the opinion which he hath of himself, or which others have of him, but according to what he really is, ver. 5.

Having thus instructed the teachers in their duty to the people, he shewed the people their duty to their teachers; for he commanded every one who was instructed in the word, to impart some share of all the temporal good things which he enjoyed, to the person who instructed him, ver. 6.—And lest any of them might neglect to provide a proper maintenance for the ministers of the word, on the pretences which an immoderate selfishness is ready to suggest, he assured them, that as certainly as men reap the kind of grain which they sow, ver. 7.—so certainly he who, neglecting good works, soweth into his flesh, by employing himself in procuring the gratification of his fleshly appetites, shall from such a course reap corruption: whereas he who soweth into his spirit the good seed of knowledge and virtue, shall from that course reap life everlasting, ver. 8.—And therefore he exhorted the Galatians whilst they had opportunity, to do good to all, especially to them who were of the household of faith, ver. 9, 10.—Next, he desired them to consider what pains he had taken, in writing so large a letter to them with his own hand, to secure

OLD TRANSLATION.	GREEK TEXT.
CHAP. VI. 1 Brethren, if a man be overtaken in a fault, ye which are spi-	1 Αδελφοι, εαν και προληφθη ανθρωπος εν τινι παραπτωματι, ὑμεις οἱ πνευματικοι καταρτιζετε

Ver. 1.—1. *If a man be surprised.* Προληφθη here signifies, *taken before* one considers what he is going to do; consequently, the apostle is speaking of those sins which men commit without previous deliberation; as is plain likewise from the reason subjoined, *Lest even thou be tempted.*

2. *Ye, the spiritual men, restore.* Καταρτιζετε. See Eph. iv. 12. note 1.—According to Locke, Chandler, and others, πνευματικοι, *the spiritual men*, were those among the Galatians who were eminent for their knowledge and goodness. But I rather think they were persons who possessed the spiritual gifts, 1 Cor. xiv. 37. and to whom it belonged to instruct, admonish, and rebuke others. For

them against the sophistry of the false teachers, ver. 11.—And having recalled these impostors to his thoughts, he could not finish his letter without observing, that the earnestness with which they pressed circumcision, proceeded entirely from their desire to live in pleasure, and to avoid persecution for preaching salvation through a crucified Messiah, ver. 12.—To prove this, he assured the Galatians, that these circumcised teachers did not themselves keep the law; but they wished them to be circumcised, that they might boast among the unbelieving Jews, of their having proselyted them to Judaism, ver. 13.—But with respect to himself, he told them, that he had no worldly views whatever in converting them, and never wished to boast in any thing, but in the doctrine of salvation through the cross of Christ, by which the world was crucified to him, and he to the world, ver. 14.—Then declared a second time, (see chap. v. 6.) that under the gospel, neither circumcision availeth any thing towards our acceptance with God, nor uncircumcision, but an entire change of principles, dispositions, and actions, ver. 15.—and wished peace and mercy to all who sought justification by that rule; namely, by becoming new creatures. For such were *the Israel of God*, the spiritual seed of Abraham, to whom the promises belonged, ver. 16.—And having in this epistle plainly declared, and fully established the doctrine of justification by faith, he forbade the false teachers to trouble him any more on account of that doctrine, as he bare on his body marks of his sufferings for the gospel, whereby his sincerity in the things which he preached was put beyond all doubt, ver. 17.—Then concluded with giving the Galatians his apostolical benediction, ver. 18.

NEW TRANSLATION.	COMMENTARY.
CHAP. VI. 1 *Also*, brethren, if a man be *surprised*[1] *into any* fault, ye, *the spiritual* MEN,[2] restore such *a person* in the spirit of meekness; *taking a view of* [3]thy-	CHAP. VI. 1 *Also, brethren, if any member of your churches*, through the strength of temptation, or the frailty of his own nature, *is surprised into any work of the flesh, ye who are teachers and rulers, restore such a person* to his proper place in Christ's

the teachers and rulers were generally chosen from among the first converts, on whom the spiritual gifts were bestowed in the greatest plenty.

3. *Taking a view of thyself.* There is a great beauty in thus suddenly changing the discourse from the Galatian spiritual men to the reader himself. It rouses his attention, and carries the exhortation home to him with peculiar force.

ritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.

2 Bear ye one another's burdens, and so fulfil the law of Christ.

3 For if a man think himself to be something, when he is nothing, he deceiveth himself.

4 But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.

5 For every man shall bear his own burden.

6 Let him that is taught in the word, communicate unto him that teacheth, in all good things.

7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

8 For he that soweth to

τον τοιουτον εν πνευματι πραοτητος· σκοπων σεαυτον, μη και συ πειρασθης.

2 Αλληλων τα βαρη βασταζετε, και ουτως αναπληρωσατε τον νομον του Χριστου.

3 Ει γαρ δοκει τις ειναι τι, μηδεν ων, εαυτον φρεναπατα.

4 Το δε εργον εαυτου δοκιμαζετω εκαστος, και τοτε εις εαυτον μονον το καυχημα εξει, και ουκ εις τον ετερον.

5 Εκαστος γαρ το ιδιον φορτιον βασταση.

6 Κοινωνειτω δε ο κατηχουμενος τον λογον τω κατηχουντι, εν πασιν αγαθοις.

7 Μη πλανασθε· Θεος ου μυκτηριζεται· ο γαρ εαν σπειρη ανθρωπος, τουτο και θερισει.

8 Οτι ο σπειρων εις την σαρκα

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4. *Lest even thou be tempted;* that is, *fall by temptation;* the cause being here put for the effect. The consciousness of our own frailty should dispose us to be merciful towards those who sin.

Ver. 2. *Bear ye one another's burdens.* This is an allusion to the custom of travellers, who, when too heavily laden with their baggage, relieve one another by bearing the burdens of the weak or fatigued, and in that manner shew their good disposition towards each other.

Ver. 4. *Have boasting in himself alone, and not in another.* Locke thinks, *the boasting in another,* here condemned, was the boasting of the false teachers in those they had persuaded to receive circumcision, ver. 13. But the context doth not favour that interpretation.

Ver. 6. *Communicate of all good things to the instructor.* If the teachers, who by the spiritual gifts were supernaturally qualified to instruct others, deserved to be liberally maintained, how much more is a liberal maintenance due to those, who not possessing the spiritual gifts, are obliged to spend a great deal of time and

self, lest *even thou* be tempted.[4]

body, the church, *by meek instructions and affectionate rebukes:* and thou who readest, *take a view of thine own frailty, lest even thou fall by temptation.*

2 Bear ye one another's burdens,[1] and so fulfil the law of Christ.

2 Instead of rebuking one another with harshness, *sympathize with one another* in every distress; *and thus fulfil the law of Christ,* which enjoins benevolence even to those who fall into sin.

3 For if *any one* think himself to be something, *being* nothing, he deceiveth himself.

3 *For if any one, thinking highly of himself,* is immoderately severe towards his brethren, when they fall into sin, and does not assist the distressed, such a person, *being nothing, deceiveth himself* in thinking himself better than others.

4 But let every *one try* his own work, and then *he shall* have *boasting* in himself alone, and not in another.[1]

4 *But,* the worth of a man being shewn by his works, *let every one try his own work,* rather than the work of others, *and* if good, *then he shall have boasting in himself alone, and not in another,* as worse than him.

5 For every *one* shall bear his own burden.

5 To bring your actions to the trial, is absolutely necessary; *for every one,* at the judgment, *shall answer for his own actions* only.

6 (Δε, 103.) *Now* let him *who is instructed* in the word, communicate (εν, 166.) *of* all good things *to the instructor.*[1]

6 *Now let him who is instructed in* the doctrines and precepts of *the gospel, impart a share of all* the *good things* he enjoys *to the instructor.* By this good work, ye may have matter of boasting in yourselves, ver. 4.

7 *Do* not *deceive yourselves,* God is not mocked: For *whatever* a man soweth, that *also he shall* reap.

7 To maintain them who teach you, is your duty. Therefore *do not deceive yourselves, God will not be mocked: For,* as in the natural, so in the moral world, *whatever a man soweth, that also he shall reap.*

8 (Ὅτι, 255.) *There-*

8 *Therefore he who,* by spending

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money in fitting themselves for their office, and who employ themselves assiduously in discharging it?

his flesh, shall of the flesh reap corruption; but he that soweth to the spirit, shall of the spirit reap life everlasting.

9 And let us not be weary in well-doing, for in due season we shall reap, if we faint not.

10 As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

11 Ye see how large a letter I have written unto you with mine own hand.

12 As many as desire to

ἑαυτῷ, ἐκ τῆς σαρκὸς θερισει φθορὰν· ὁ δὲ σπείρων εἰς τὸ πνευμα, ἐκ τοῦ πνευματος θερισει ζωὴν αἰωνιον.

9 Τὸ δὲ καλὸν ποιουντες μὴ ἐκκακωμεν· καιρῷ γαρ ἰδιῳ θερισομεν, μὴ ἐκλυομενοι.

10 Ἀρα οὖν ὡς καιρὸν ἐχομεν, ἐργαζωμεθα τὸ ἀγαθὸν πρὸς πάντας, μαλιστα δὲ πρὸς τοὺς οἰκειους τῆς πιστεως.

11 Ἰδετε πηλικοις ὑμιν γραμμασιν ἐγραψα τῇ ἐμῇ χειρι.

12 Ὅσοι θελουσιν εὐπροσωπη-

Ver. 8. *Who soweth into his own flesh.* In this passage the apostle considers the human body and mind as fields into which seed is cast, and which produce fruit according to the nature and measure of the seed sown on them; and by this similitude hath shewn, that there is an unalterable connexion between vice, continued in, here, and misery hereafter.

Ver. 10. *Let us work good to all, but especially to them who are of the household of faith.* Every man's first duty is to provide for those whom God hath more immediately committed to his care, namely, his wife and children, and near relations. And if, besides taking care of them, he is able to assist others, he should, when there is a competition between the objects to be relieved, prefer those who in their prosperity relieved others, and whose characters are virtuous. These are the members of the household of faith, of whom the apostle speaks.—Yet the vicious are not to be wholly overlooked in their distresses. They ought to be relieved by the charitable; but not in such a manner as to prevent them altogether from feeling the evil consequences of their sinful courses. For, as misery is appointed by God to follow vice, even in the present life, for the purpose of reclaiming the wicked, to relieve their wants in an abundant manner, would be to counteract the wise plan of the divine providence, and to encourage them in their wickedness.

Ver. 11. *Ye see how large a letter.* The phrase πηλικοις γραμμασι is rightly translated *how large a letter.* For the first word, πηλικοις, properly signifies *of what size;* and the second word, γραμμασι, denotes *an epistle,* as well as the letters of the alphabet. See Acts xxviii. 21. This translation is adopted by Beza, Le Clerc, Beausobre, Wolf, and Lardner. But Whitby, Doddridge, and others, following Jerome, Chrysostom, and Theophylact, translate πηλικοις

fore he *who* soweth (εις) *into his own* flesh,[1] shall (εκ) *from* the flesh reap corruption: But he *who* soweth *into* HIS spirit, shall *from* the spirit reap life everlasting.

9 (Δε, 106.) *Wherefore*, let us not *flag* in well-doing, for in *the proper* season we shall reap, if we faint not.

10 *Well then, while* we have opportunity, Let us *work* good *to all, but* especially[1] *to* them who are of the household of faith.

11 Ye see how large a letter[1] I have written *to* you with *my* own hand.

12 As many as *wish* to *appear fair by* the

his time and wealth in gratifying his sensual desires, *soweth into his own flesh, shall from such a sensual life reap corruption*; the utter destruction of his soul and body. *But he who* by spending his time and wealth in improving his mind, and in doing good to others, *soweth into his spirit, shall, from* such sowing into *the spirit*, assuredly *reap life everlasting.*

9 *Wherefore*, having such a prospect, *let us not flag in improving our own minds, and in doing good* to others: *For in the proper season*, namely, at the judgment, *we shall reap* (ver. 8.) the blessed harvest of everlasting life, *if we faint not.*

10 *Certainly, then, while the season of sowing lasteth, let us work good to all men*, whatever their country or their religion may be, *but especially to them who are of the family of* God by *faith*: for, considering our persecuted state, we ought to be very attentive in succouring one another.

11 *Ye see how large a letter I have written to you with my own hand.* By this ye may understand my anxiety to preserve you in the true faith of the gospel.

12 *As many* of your teachers *as wish to appear fair* in the eyes of

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γραμμασι, *with what kind of letters*; supposing it to be an apology for the inelegance of the writing. For from the apostle's making use of an amanuensis in his other letters, they infer that he was not accustomed to write Greek. The inference, however, does not follow. Eminent men, much engaged in affairs, commonly employ others to write for them, notwithstanding they are able to write very well themselves. I therefore prefer the translation in our Bibles, which represents the apostle as informing the Galatians, that he wrote this large epistle with his own hand, to shew how anxious he was to reclaim them from their errors, and to give them the fullest assurance of the truth of the doctrines contained in it; and that he uniformly preached the same doctrine every-where.

make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ.

13 For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they might glory in your flesh.

14 But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

σαι εν σαρκι, ἑτοι αναγκαζουσιν ὑμας περιτεμνεσθαι, μονον ἱνα μη τω σταυρω τυ Χριστυ διωκωνται.

13 Ουδε γαρ οἱ περιτεμνομενοι αυτοι νομον φυλασσουσιν· αλλα θελουσιν ὑμας περιτεμνεσθαι, ἱνα εν τη ὑμετερα σαρκι καυχησωνται.

14 Εμοι δε μη γενοιτο καυχασθαι ει μη εν τω σταυρω τυ Κυριυ ἡμων Ιησυ Χριστυ· δι' ὁυ εμοι κοσμος εσταυρωται, καγω τω κοσμω.

Ver. 12.—1. *As many as wish to appear fair by the flesh.* So the phrase ευπροσωπησαι εν σαρκι may be translated: for ευπροσωπησαι properly signifies, to have *an handsome* or *lovely countenance.* The apostle's meaning is, that the false teachers wished to appear well in the eyes of the Jews, on account of their attachment to the law of Moses, which the apostle in other passages terms *the flesh*, in opposition to the gospel, which he calls *the spirit*, Gal. iii. 3. note.

2. *That they may not be persecuted for the cross of Christ.* The Jewish chief priests and elders were great persecutors of the disciples of Christ, and began their persecution very early, John ix. 22. xii. 42. xix. 38. Even Paul himself, before his conversion, was employed by them in this hateful work, which he executed with great violence, not in Judea only, but in foreign cities. It seems the mandates of the council at Jerusalem were received with implicit submission, even by the synagogues in the Gentile countries, Acts ix. 2. Wherefore the false teachers, of whom the apostle speaks, to recommend themselves to the rulers at Jerusalem, who stirred up the unbelieving Jews every-where against the Christians, fell upon the scheme of blending Judaism with the gospel; and as the apostle informs us, urged the Gentiles to receive circumcision, merely that they themselves might not be persecuted for *the cross of Christ*, or gospel doctrine of salvation through a crucified Messiah.

Ver. 14.—1. *By which the world is crucified to me*, &c. As believers are no where said to be crucified by Christ, the words δι' ὁυ must be translated *by which*, and not *by whom*; for the pronoun ὁυ is put for σταυρου. The world is said to be crucified to believers by the cross of Christ, because Christ having been put to death for calling himself the Son of God, he was demonstrated to be really

flesh,[1] *these* constrain you to be circumcised, only *that* they *may not be persecuted* for the cross of Christ.[2]

their unbelieving brethren, *by their attachment to the law, these strongly persuade you to be circumcised,* not because they think circumcision necessary to salvation, but only *that they may not be persecuted* by the unbelieving Jews, *for* preaching salvation through *a crucified Messiah.*

13 For *not even do the circumcised* themselves keep the law, (see chap. v. Illust. ver. 3.) but *they wish you to be circumcised,* that they *may boast* in your flesh.

13 These hypocrites do not enjoin circumcision on any conscientious motives; *for not even do the circumcised themselves keep the law* of Moses, *but they wish you to be circumcised,* merely *that they may boast* among the unbelieving Jews, *of having persuaded you to receive that rite in your flesh.*

14 But *let it never happen to me to boast, except* in the cross of our Lord Jesus Christ, by *which* the world is crucified to me,[1] and I to the world.[2]

14 *But let it never happen to me to boast, except in* salvation through *the cross of our Lord Jesus Christ, by which the world is crucified to me;* is rendered incapable, either of alluring me by its pleasures, or of terrifying me by its frowns; *and I* am crucified *to the world;* I am rendered incapable of its sinful practices and sinful pleasures.

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the Son of God by his resurrection from the dead. Consequently by that great miracle, God confirmed all the promises which Christ made to mankind concerning the pardon of their sins through his death, and concerning his own return from heaven to raise the dead, and judge the world, and to bestow on the righteous eternal life. Now, by the firm expectation of these great events, and the assured hope of enjoying eternal happiness with Christ in heaven, founded on the cross, that is, on the death and resurrection of Christ, *the world,* like the dead carcass of a crucified malefactor, is stript of all its vain allurements.—Farther, our Lord having on the cross endured, with the greatest patience and fortitude, extreme sufferings; and having received in his human nature the government of the world, as the reward of these sufferings, his followers are thereby taught, that the cause of God and religion often needs the sufferings of good men to support it; and that when they are called to suffer for his cause, they shall receive extraordinary assistances and consolations from God; and that distinguished rewards shall be bestowed on them who suffer courageously for righteousness' sake. By all which it comes to pass, as the apostle affirms, that the world

15 For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.

15 Εν γαρ Χριστω Ιησυ ουτε περιτομη τι ισχυει, ουτε ακροβυστια, αλλα καινη κτισις.

16 And as many as walk according to this rule, peace *be* on them, and mercy, and upon the Israel of God.

16 Και οσοι τω κανονι τουτω στοιχησουσιν, ειρηνη επ' αυτους και ελεος, και επι τον Ισραηλ του Θεου.

17 From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus.

17 Του λοιπου, κοπους μοι μηδεις παρεχετω· εγω γαρ τα στιγματα του Κυριου Ιησου εν τω σωματι μου βασταζω.

18 Brethren, the grace of our Lord Jesus Christ *be* with your spirit. Amen.

18 Η χαρις του Κυριου ημων Ιησου Χριστου μετα του πνευματος υμων, αδελφοι. Αμην.

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with its terrors, hath no more power to excite in the mind of believers undue fears, than the dead carcass of a crucified enemy.

2. *And I to the world.* The cross of Christ likewise crucifies believers to the world. It inspires them with such principles, and leads them to such a course of life, as renders them in the eyes of the world as contemptible, and as unfit for their purposes, as if they were dead carcasses. All believers, therefore, after the apostle's example, justly glory in the crucifixion of their Master, not only as it is the foundation of that assured hope of pardon which they entertain, but as it is an effectual principle of their sanctification.

Ver. 15. *A new creature.* The phrases *new creature, new man,* Col. iii. 10. and *the putting on of Christ,* Gal. iii. 27. (see Eph. iv. 24. note,) are often used by the apostle to denote an entire change of principles, dispositions, and actions. See 2 Cor. v. 17. notes 1, 2.

Ver. 16.—1. *Peace be on them;* or *peace shall be on them.* In this manner of translating the clause, it is a prediction or promise of happiness, rather than a benediction. For the meaning of *peace,* see Rom. i. 7. note 4.

2. *Israel of God.* Not the believing Jews only, but the believing Gentiles, are called *the Israel of God,* because they are the spiritual seed of Abraham, and the only children of God to whom the promises in their secondary and highest meaning belong. But here, *the Israel of God,* being distinguished from the believing Gentiles, are plainly the Jewish believers.

Ver. 17. *I bear the marks of the Lord Jesus in my body.* Because the word στιγματα denotes marks made by burning, it is generally supposed that the apostle had in his eye those servants in the heathen temples, on whose foreheads the name of the god to whom they belonged was burned. After which, it was believed they were

15 For in Christ Jesus, neither circumcision availeth any thing, nor uncircumcision, but a new creature.[1] (See chap. v. 6. note 2.)

15 I boast in the cross of Christ, as the only foundation of my hope of salvation, and as the great principle of my sanctification: *Because, under the gospel, neither circumcision nor uncircumcision is of any avail* towards our acceptance with God, *but* the being *a new creature.*

16 *Now* as many as *shall* walk *by* this rule, (κανονι. Philip. iii. 14. note 1.) peace BE on them,[1] and mercy, and *on* the Israel of God.[2]

16 *Now as many* of the believing Gentiles *as walk by this rule*, seeking acceptance with God, not by circumcision, but by becoming new creatures, *may peace be their portion* in this life, *and pardon* at the day of judgment. *The same blessing I wish on the believing Jews.*

17 *Henceforth* let no *one give me trouble;* for I bear the marks[1] of the Lord Jesus in my body.

17 *Henceforth, let no one give me trouble*, by calling my commission, my doctrine, or my faithfulness in question: *For I bear the marks of the Lord Jesus*'s servant *in my body.*

18 The grace of our Lord Jesus Christ BE with your spirit, *brethren.*[1] Amen.

18 *May the love of our Lord Jesus Christ be* always *felt in your mind, brethren. Amen.* See Eph. vi. 24. note.

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under the immediate protection of the god. Hence the beast, Rev. xiii. 1. had upon its head the name of *Blasphemy;* and the worshippers of the beast, ver. 16. *had a mark on their right hand,* or *on their foreheads,* whereby they were known to be its worshippers. In like manner, the servants of God have *his name on their foreheads,* Rev. xxii. 4.—The apostle, in allusion to these customs, calls the scars of the wounds which he received, when stoned and left as dead on the street of Lystra, *the marks of the Lord Jesus.* Farther, as he was five times scourged by the Jews, and thrice beaten with rods by the Romans, 2 Cor. xi. 24, 25. he may have suffered some of these punishments before this epistle was written. And if the wounds which he then received left scars in his body, he might call them likewise *the marks* by which he was distinguished as the servant of the Lord Jesus.—Chandler conjectures, that by forbidding any one to give him trouble, seeing he bare the marks of the Lord Jesus in his body, the apostle threatened to punish the Judaizing teachers with the rod; as if he had said, *at his peril* let any man from henceforth give me trouble, by calling my apostleship in question. Perhaps he meant likewise to insinuate, that the marks of the Lord Jesus in his body were much better proofs of his being Christ's servant, than the mark of circumcision, of which the false teachers boasted, was a proof of their being God's servants.

CONCLUSION.

As it was the general belief of the Jewish nation, that salvation could only be obtained by obedience to the law of Moses, it is natural to suppose, that many of the Jews who embraced the gospel, would teach the Gentiles, that unless they were circumcised they could not be saved: And, on the other hand, that such of them as knew the truth of the gospel, would oppose that false doctrine with a zeal equal to the magnitude of its pernicious consequences. The truth is, this controversy actually took place very early in the church, and occasioned such keen disputation and dissension among the brethren, that it became necessary to apply to the apostles and elders in Jerusalem to have it determined. Accordingly, after deliberating on the matter with the chief brethren of the church of Jerusalem, they unanimously decreed, that circumcision was by no means necessary to the salvation of the Gentiles; and sent copies of their decree to the churches in Antioch, and Syria, and Cilicia, by the hands of Barnabas and Paul. But the latter, who knew the extreme attachment of the Jews to the law, foreseeing, that notwithstanding the decision of the apostles and elders, some of the more zealous Jewish believers in every church would urge the Gentiles to receive the law as necessary to their salvation; and knowing, that by the prevalence of that doctrine the gospel would be overturned, he judged it proper that the brethren of the Gentiles should be secured from being drawn into an error so pernicious. He therefore wrote immediately to the churches of Galatia, where, as he was informed, some had already gone over to Judaism, the letter in the Canon which bears their name, in which he proved by the strongest reasoning, that circumcision was not necessary to the salvation of either Jews or Gentiles, but faith working by love. The same doctrine he inculcated in most

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Ver. 18. *Brethren.* The attentive reader must have taken notice of the severity with which the apostle treated the Galatians. His rebukes were sharp, (chap. i. 6. iv. 11. v. 15.) and the language in which he gave them, cutting. For he twice called them *senseless Galatians.* Nevertheless, having expressed his persuasion, that after reading what he had written, they would not think differently from him in the great articles of the Christian doctrine, chap. v. 10. he shewed his love to them, not only by giving them his apostolical benediction, but by calling them *brethren;* and by making that appellation the last word of his letter but one.

of his other epistles; and by his zeal for the truth of the gospel, and earnest endeavours to maintain it, he at length banished Judaism out of the Christian church. The epistle to the Galatians, therefore, in which this matter was debated and settled, being, as Chandler observes, perfectly suited to the state of the Christian church in its most early period, carrieth, in the very nature of the question of which it treats, a strong internal evidence of its antiquity and authenticity. For it is not to be supposed, that any person in the second or third age of Christianity, would be at the trouble to write such an elaborate letter, for the purpose of determining a controversy, which it is well known had no existence in the church after the apostles' days.

A NEW

LITERAL TRANSLATION

OF

ST PAUL'S EPISTLE

TO THE

EPHESIANS.

PREFACE.

SECT. I. *Of the Introduction of the Christian Religion at Ephesus.*

ST PAUL'S first coming to Corinth happened in the year 51, as was formerly shewed, Pref. to 1 Cor. sect. 1. On that occasion he abode among the Corinthians somewhat more than eighteen months, Acts xviii. 11. 18. then departed by sea for Judea. In his voyage, touching at Ephesus, a city famed for its commerce and riches, and for its being the metropolis of the province of Asia, he preached in the synagogue there with some prospect of success. But hastening to go to Jerusalem to keep the feast of Pentecost, he left Ephesus soon, Acts xviii. 19, 20, 21. His first visit, therefore, to the Ephesians, was in the year 53. From the history of the Acts it appears, that the Ephesians were a very dissolute people, and extremely addicted to magic; *walking*, as the apostle expresseth it, chap. ii. 2. *according to the prince of the power of the air, the spirit which worketh in the children of disobedience.*— Their city, also, was the very throne of idolatry; the worship of idols being performed in no part of the heathen world with greater splendour than at Ephesus, on account of the famous

temple of Diana, which was built between the city and the harbour, at the expense of all Asia; and in which was an image of that goddess, said to have fallen down from Jupiter, Acts xix. 35. This image, as we may well suppose, was worshipped with the most pompous rites by a multitude of priests, and a vast concourse of votaries from every quarter, who, to gain the favour of Diana, came to Ephesus to offer sacrifice at her shrine.

Such being the state of religion and morals among the Ephesians, St Paul, who was expressly commissioned by Christ to turn the Gentiles from darkness to light, and from the power of Satan to God, resolved, at his departure from their city, to return soon, Acts xviii. 21. that he might have an opportunity of attacking idolatry in this its chief seat. Accordingly, having celebrated the feast of Pentecost in Jerusalem, *he went down to Antioch, and after he had spent some time there, he departed, and went over all the country of Galatia and Phrygia in order, strengthening all the disciples*, Acts xviii. 22, 23. And having passed through the upper coasts, he came to Ephesus, Acts xix. 1. On this occasion he preached boldly in the synagogue for the space of three months, discoursing concerning, and proving the things which related to the kingdom of God, ver. 8. But the Jews, who had heard him with pleasure at his former visit, now opposed him violently, when they perceived that he preached salvation without requiring obedience to the law of Moses. They spake also with the greatest virulence against the gospel itself; in so much, that the apostle found it needless, and even dangerous to frequent the synagogue any longer. Wherefore, separating the disciples from the unbelieving Jews, he discoursed daily in the school of one Tyrannus, who either was himself a disciple, or allowed the apostle the use of his school for hire: *And this*, we are told, Acts xix. 10. *continued for the space of two years; so that all they who dwelt in Asia heard the word of the Lord, both Jews and Greeks.*

After leaving the school of the philosopher Tyrannus, the apostle seems to have preached and worked miracles at Ephesus, in the places of most public resort; for his fame became so great, that *from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them*, Acts

xix. 12. About this time, also, the apostle's fame was greatly increased, by what happened to the seven sons of *Sceva*, one of the Jewish chief priests, who went about pretending to cast out devils. In short, Paul's preaching and miracles were so blessed of God, that multitudes of the idolatrous inhabitants of Asia, strongly impressed by them, embraced the gospel; and among the rest, many who had practised the arts of magic and divination. These, to shew how sincerely they repented of their former evil practices, brought out the books which contained the secrets of their arts, and burned them publicly, notwithstanding they were of very great value: So mightily grew the word of the Lord, and prevailed in Ephesus itself. This extraordinary success determining the apostle to stay in Asia for a season, he sent Timothy and Erastus into Macedonia. But after they were gone, one Demetrius, a silversmith, who made shrines for Diana, calling together the workmen of like occupation with himself, said to them, *Sirs, ye know that by this craft we have our wealth: Moreover, ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people; saying, that they be no gods which are made with hands: So that not only this our craft is in danger to be set at nought; but also, that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia, and the world worshippeth.* By this artful speech Demetrius enraged the craftsmen to such a degree, that they made a great tumult, laid hold on Gaius and Aristarchus, Paul's companions, and rushed with them into the theatre, intending, no doubt, to throw them to the wild beasts which were kept there. But the town-clerk, speaking to the multitude with great calmness and prudence, quieted them and dismissed the assembly; so that the Christian preachers were let go in safety.

It is said, Acts xx. 1. That *after the uproar was ceased, Paul departed for to go into Macedonia.* But as in the sacred history many events are narrated as in immediate succession, which happened at a considerable distance of time from each other, the passage just now quoted may be supposed an instance of that kind. For, if I am not mistaken, the apostle abode two or three months in Ephesus and its neighbourhood after

the riot. This appears from his speech to the elders of Ephesus at Miletus, Acts xx. 31. *Remember, that by the space of three years, I ceased not to warn every one*, &c. These three years were completed in the following manner: At his first coming to Ephesus, he abode only a few weeks, Acts xviii. 19,—21. When he returned, he preached in the synagogue three months, then taught in the school of Tyrannus two years. On leaving the school of Tyrannus, he preached and wrought miracles more publicly; the effect of which was, that many believed, and came and confessed their evil deeds, Acts xix. 18. Many also who used curious arts, being converted, brought their books and burned them, ver. 19. After which the apostle sent Timothy and Erastus into Macedonia, but he himself staid in Asia till the riot of Demetrius. The things which happened after Paul left the school of Tyrannus, to the riot of Demetrius, may have taken up five months; and these added to the two years and four months before mentioned, make his abode in Ephesus, from his first arrival to the riot, in whole, only two years and nine months. Wherefore, the remaining months of his three years' abode at Ephesus, must have passed after the riot; unless we are of opinion, that his transactions from the time of his leaving the school of Tyrannus, to the riot, occupied eight months. However, as some of the Asiarchs were his friends, Acts xix. 31. there is nothing improbable in supposing, that he remained in safety at Ephesus, or in the country adjacent, even after the riot; especially if he no longer taught publicly, but contented himself with instructing and comforting the disciples in their own houses, and employed himself privately in settling the affairs of the churches of Asia, before his departure for Macedonia.

The apostle, during his long abode in Ephesus and its neighbourhood, gathered a very numerous Christian church, which was as remarkable for the quality, as for the number of its members. According to Strabo, Ephesus was the greatest trading town in Asia, on this side Mount Taurus. It was also the residence of the Roman Proconsul who governed the province of Asia, and the seat of the Courts of Justice; consequently, it was the place to which men of fortune, and learning, and genius resorted. Being thus inhabited, we cannot doubt, that among those whom Paul converted, there

were people of distinction. In particular, some of the converted, who had formerly been magicians, were men distinguished by their natural parts, and by their literature; as may be inferred from the value of their books which they burned, amounting to fifty thousand pieces of silver, supposed to be equal to five thousand pounds of our money. The Asiarchs, also, or priests of Diana, who had the care of the games celebrated in her honour at Ephesus, and who are called Paul's friends, may have been converted, or in a disposition to be converted. Nay, the town-clerk, in his speech to the multitude, shewed that he entertained a good opinion of the Christian teachers, and of their doctrine, Acts xix. 37. The church at Ephesus, therefore, merited all the pains the apostle had bestowed in gathering it, and the care which he afterwards took to secure it against the erroneous doctrines, and vicious practices, which the false teachers endeavoured to introduce into it. See Pref. to 1 Tim. sect. 2.

From 2 Cor. ii. 12, 13. we learn, that on leaving Ephesus after the riot, the apostle did not go straightway into Macedonia, but abode a while at Troas, where also he had great success in preaching. Nevertheless, having no rest in his spirit, because he did not find Titus, whom he expected to meet in his way from Corinth to Ephesus, he took leave of his disciples at Troas, and went forward to Macedonia. There Titus, at length, came to him, and made him happy by the account which he gave him of the good disposition of the Corinthians towards him, their spiritual father. In Macedonia, the apostle received the collections which the churches in that province had made for the poor of the saints in Judea; then went to Corinth, where he remedied the disorders which had taken place in that church; and having received their contributions, with those of the other churches of Achaia, he proposed to sail from Cenchrea to Judea. But, understanding that the Jews lay in wait for him in Cenchrea, he altered his resolution, and returned through Macedonia. From Macedonia he went by sea to Miletus, and sent for the elders of Ephesus to meet him there; and when they came, he delivered to them the pathetic exhortation recorded Acts xx. 17,—35. then sailed away to Syria. But he no sooner appeared in the temple at Jerusalem, than the unbelieving Jews who had

come from Asia raised a great tumult against him, in which he must have been killed, if he had not been rescued by the Romans; but which ended in his imprisonment, first in Jerusalem, after that in Cesarea, and last of all in Rome.

SECT. II. *Shewing that the Epistle, which, in our Canon, is inscribed to the Ephesians, was actually written to them, and was not originally inscribed to the Laodiceans.*

Since the publication of Mill's edition of the Greek New Testament, many learned men have adopted his opinion, that the epistle in our Canon inscribed *To the Ephesians*, was not written to the Ephesians, but to the Laodiceans. This opinion Mill hath endeavoured to support by the following arguments: 1. The testimony of Marcion the heretic, who, as Tertullian reports, *said the Epistle to the Ephesians was written to the Laodiceans*; or *called* this *the Epistle to the Laodiceans*.—2. St Basil, in his second book against Eunomius, insinuates, that the first verse of the epistle to the Ephesians ran originally in this manner: *To the saints who are, and to the faithful in Christ Jesus*, without the words, *in Ephesus*.—3. Certain passages in the epistle itself, which, in Mill's opinion, are neither suitable to the character of the Ephesians, nor to the habits which subsisted between them and their spiritual father Paul.

But to these arguments Lardner, who maintains the common opinion, opposes, 1. The agreeing testimony of all the ancient MSS and versions of this epistle now extant; particularly the Syriac, Vulgate, Persic, and Arabic, all which, without exception, have the words εν Εφεσω, *in Ephesus*, in the first verse. For, as he very well observes, "It is inconceivable how there should have been such a general agreement in this reading, if it was not the original inscription of the epistle."

2. The unanimous consent of all the ancient fathers, and Christian writers, who, without exception, bear witness, that this epistle was written *to the Ephesians*, and never entertained the least doubt of it. This argument is well represented by Lardner, who, after the most accurate search into every thing

pertaining to Ecclesiastical Antiquities, hath thus written, Can. vol. ii. page 394. "That this epistle was sent to the "church at Ephesus, we are assured by the testimony of all "catholic Christians of all past ages. This we can now say "with confidence, having examined the principal Christian "writers of the first ages, to the beginning of the twelfth "century; in all which space of time, there appears not one "who had any doubt about it." Of these testimonies, that of Ignatius, Bishop of Antioch, in the end of the first century, is very remarkable. In a letter which he wrote to the Ephesians from Smyrna, in his way to Rome, he says, chap. xii. "Ye are the companions in the mysteries of the gospel of "Paul the sanctified, the martyr, deservedly most happy; at "whose feet may I be found when I shall have attained unto "God, who, πασῃ επιστολῃ (for ὁλῃ επιστολῃ, as πασα οικοδυμη, Eph. "ii. 21. is put for ὁλη,) throughout all his epistle, makes men-"tion of you in Christ." Μνημονευει ὑμων, *Makes honourable mention of you*; so the Greek phrase signifies, Matt. xxvi. 13. Mark xiv. 9. Acts x. 4. Ignatius means that Paul commended the Ephesians, and never blamed them throughout the whole of his epistle, as he did some others, in the letters which he wrote to them. This is exactly true of the present epistle to the Ephesians. Moreover, by calling them συμυστοι, *companions*, or *partakers of the mysteries of the gospel of Paul*, he alluded to those passages in the present epistle to the Ephesians, where the gospel is represented as *a mystery* made known to the apostle, and by him to them. Ignatius having thus plainly described our epistle to the Ephesians, there can be no doubt of the genuineness of its inscription. For if that epistle was written in the 9th of Nero, and Ignatius's epistle in the 10th of Trajan, as Bishop Pearson supposes, the distance between the two epistles will be only forty-five years; consequently, Ignatius being of age at the time Paul is supposed to have written to the Ephesians, he could not be ignorant of the truth concerning it. But, without citing more testimonies, it is sufficient to observe with Lardner, in the general, "That Irenæus, Clement of Alexandria, Tertullian, "Origen, and Cyprian, writers of the second and third cen-"turies, quote this epistle as written to the Ephesians, as "freely and plainly as they do his epistles to the Romans,

"Galatians, Corinthians, or any other of the acknowledged "epistles of Paul; and that it is quoted, in like manner, by "all the writers of every age, Latins, Greeks, and Syrians." Canon ii. page 408.

3. As to Marcion, on whose affirmation Mill lays so great a stress, Lardner observes, that his credit is very little in an affair of this kind. For Tertullian, who says Marcion called this *the Epistle to the Laodiceans*, says also that Marcion rejected the epistles of Paul to Timothy and Titus. And though Grotius has remarked, that in speaking of the epistle to the Ephesians, Marcion had no temptation to falsify, the answer is, all the catholic writers of that age have called this *the Epistle to the Ephesians*, and they had no temptation to falsify; for they had no interest to serve by it. And if Marcion ever said this epistle was written to the Laodiceans, meaning thereby that it was written, not to the Ephesians, but to the Laodiceans, he affirmed what was false; as we are expressly assured, by the unanimous testimony of men who had no interest to deceive us in this matter, and who could not be deceived themselves.—Farther, though Tertullian hath said that Marcion called this *the Epistle to the Laodiceans*, he hath not said that Marcion founded his opinion on the authority of any ancient MSS he had ever seen. On the contrary, there is reason to believe, that the copy of this epistle which Marcion used, was inscribed, not to the Laodiceans, but to the Ephesians, as Lardner has shewed. Besides, as it is not said that Marcion founded his opinion on any ancient MSS he had ever seen, so neither is it said, that any person who had opportunity to know the matter, told him that this epistle was written, not to the Ephesians, but to the Laodiceans. We have good reason, therefore, to believe, with Lardner, that if this was Marcion's opinion, he took it up without inquiry; being led to it, perhaps, as others since his time have been, by the mention that is made, Col. iv. 16. of an epistle from Laodicea.

4. With respect to St Basil's insinuation, that the words, *in Ephesus*, were wanting in the original inscription of this letter, Lardner hath observed, that if any ancient MSS wanted these words, they were so little regarded, as not to be followed by any of those who transcribed the scriptures. For

there are no MSS now extant, in which that reading is preserved. And even though it had been preserved in some, they could have no authority; because the omission of the words, *in Ephesus*, would make this a general epistle; contrary to chap. i. 15. which shews, that it was addressed to some particular church, of whose faith and love the apostle had heard good accounts, and whom he begged not to faint at his afflictions for them, chap. iii. 13. Contrary also to chap. vi. 21, 22. which shews, that the members of this particular church were well acquainted with the writer, and took such an interest in him as to be comforted by the knowledge of his affairs. Nay, contrary to ver. 23, 24. of the same chapter, where the benediction is given, first to the brethren of a particular church, and then to all who loved our Lord Jesus Christ in sincerity.

5. To the passages in this epistle quoted to prove that it could not be written to the Ephesians, Lardner opposes a variety of other passages, which agree better to the Ephesians than to any other people; particularly those which shew, that the apostle was well acquainted with the persons to whom he wrote. For example, chap. i. 13. where he says, *By whom*, (Christ) *after ye believed, ye were sealed with the Spirit of promise.*—Also in the end of chap. i. having spoken of Christ as filling all his members with his gifts and graces, he adds, chap. ii. 1. *Even you who were dead in trespasses and sins.*—Chap. iv. 20. *But ye have not so learned Christ.* 21. *Seeing ye have heard him, and have been taught concerning him, as the truth is in Jesus.* Now, could the apostle say these things, unless he had been well acquainted with the persons to whom he wrote? or rather, unless they had been instructed and endowed with the spiritual gifts by himself?—Farther, if the apostle had not been well acquainted with the persons to whom he was writing, and if they had not been his own converts, would they have taken such an interest in him, as to make it proper for him to send Tychicus to make known all things to them concerning himself? chap. vi. 21, 22.—To all the former, add chap. ii. 20, 21, 22. iii. 18. in which there are evident allusions to the temple of Diana; which shews still more plainly, that the epistle under consideration was written to the inhabitants of Ephesus.

6. The passages in this epistle, which are quoted to prove that it could not be written to the Ephesians, may easily be interpreted consistently with the supposition that it was inscribed to the Ephesians; as shall be shewn in the notes on the passages themselves, chap. i. 15. iii. 2,—4.

7. The salutation sent to the brethren in Laodicea, Col. iv. 15. is a strong presumption, that the epistle in the canon, inscribed to the Ephesians, was not directed to the Laodiceans. For the epistle to the Colossians being written at the same time with the supposed epistle to the Laodiceans, and sent by the same messenger, Tychicus, Ephes. vi. 21. Col. iv. 7, 8. is it probable, that in the epistle to the Colossians, the apostle would think it needful to salute the brethren in Laodicea, to whom he had written a particular letter, in which he had given them his apostolical benediction?

To conclude, the arguments on the one side, and on the other of this question, being fairly weighed, every impartial person, I should think, must be sensible, that Mill's opinion stands on no solid foundation. And therefore, I scruple not to affirm, with Dr Lardner, that the epistle under consideration was not written to the Laodiceans, but to the Ephesians; as the inscription, which is undoubtedly genuine, expressly bears. —If any reader is of a different opinion, he may be indulged in it, because, as Chandler observes, "It is not material to "whom the epistle was inscribed, whether to the Ephesians "or Laodiceans, since the authority of the epistle doth not "depend on the persons to whom it was written, but on the "person who indited it; who was St Paul, as the letter itself "testifies, and all genuine antiquity confirms."

Sect. III. *Of the Occasion of writing the Epistle to the Ephesians.*

During the apostle's imprisonment at Rome, among others who were sent to inquire after his welfare, Epaphroditus came to him from the Philippians, and Epaphras from the Colossians. In return for the kindness of these churches, the apostle wrote to them the letters in the Canon of the New Testament, which bear their names. Now, as was observed

in the last paragraph but one of the preceding section, seeing he sent his letter to the Ephesians by Tychicus, the bearer of his epistle to the Colossians, and left it to him to give the Ephesians an account of his state, (Eph. vi. 21.); and seeing Epaphroditus, (Philip. iv. 18.) and Epaphras, (Col. i. 7, 8.) came from their respective churches, to give the apostle an account of their affairs, and to inquire how matters went with him, may we not suppose, that Tychicus also came on the same errand from Ephesus? Especially as we have reason to think he was an Ephesian, from his being appointed by the churches of Asia, of which Ephesus was the metropolis, their messenger, along with Trophimus an Ephesian, (Acts xxi. 29.) to accompany Paul to Jerusalem with the collections, Acts xx. 4. Besides, it appears, that about the time the epistle to the Ephesians was written, some person had given the apostle an account of their affairs; for he tells them, chap. i. 15. *That he had heard of their faith and love.* This person, I suppose, was Tychicus, who may have told him likewise of the insidious arts used by the Judaizing teachers, for persuading the Ephesians to join the law of Moses with the gospel. But whoever the person was who gave the information, he at the same time assured the apostle, that their arts had not succeeded. The Ephesians maintained the faith of Christ in purity, and lived suitably to their Christian profession.

This good news filled the apostle with joy. Nevertheless, knowing how indefatigable the false teachers were in spreading their errors, he wrote to the Ephesians the letter which bears their name, not to censure them for any irregularity of conduct, as he did the Corinthians, nor for any deviation from the doctrine of the gospel, as he did the Galatians, but merely to prevent them from being impressed with the plausible arguments which the Judaizers used, to persuade them to embrace the law of Moses. Of these arguments, indeed, the apostle hath given us no particular account. But, from the things which he hath written, to establish the Ephesians in the faith and profession of the gospel, we may conjecture, that at Ephesus, as in all other places, the false teachers suited their arguments to the passions and prejudices of the persons they addressed. And therefore, because the Ephesians, before their conversion, had been captivated with an high admiration

of the heathen mysteries, and with the magnificence of the temple of Diana, and with the splendour of her worship, and took great honour to themselves as keepers of the temple of that idol, and boasted of the privileges which her priests and votaries enjoyed; the Judaizers talked to them in the most pompous manner of the law of Moses, and of its wonderful discoveries concerning the being and attributes of God, the origin of things, the deluge, the general judgment, &c. as far exceeding the discoveries made in the most celebrated of the heathen mysteries. They described likewise the magnificence of the temple at Jerusalem, and the splendour of the worship performed there, according to a ritual of God's own appointment: They praised the efficacy of the atonements made by the Levitical sacrifices, and the advantages which the Jews derived from the oracles of the true God, contained in their sacred books: Withal, they extolled the Jews as the most honourable people on earth, because they were the keepers of the only temple the true God had on earth, and worshipped him in that temple, and had among them an order of men, made priests by God himself, to offer sacrifices for sin, and to perform all the other parts of the worship of God.

These discourses, I have said, are not formally stated by the apostle. Nevertheless, as was just now observed, the things which he hath written in this epistle imply, that the Judaizing teachers had amused the Ephesians with speeches of that sort. For, lest the admiration of the heathen mysteries might have made them fond of the law of Moses, whose discoveries they were told exceeded the discoveries in the mysteries; and lest their passion for a pompous worship might have inclined them to embrace the shewy rites of Judaism, or perhaps to relapse into heathenism, the apostle gave them such a sublime view of the Christian doctrine and worship, as could not fail to raise their admiration. Only in giving it, he did not follow the didactic method; but filled his letter with rapturous thanksgivings to God, for the great discoveries made to the Ephesians in the gospel. And having mentioned some of these discoveries, he called them *The mystery of God's will*, chap. i. 9.—and *the mystery*, by way of eminence, chap. iii. 3.—and *the mystery of Christ*, ver. 4.—and *the mystery of the gospel*, chap. vi. 19. and observed, that that mystery was made known

to the holy apostles and prophets by the Spirit, Eph. iii. 5. not to be concealed, like the heathen mysteries, but to be published, that Jews and Gentiles, receiving it, might be gathered together into one church, ver. 10. or fellowship; which he called *a heavenly place*, on account of the discoveries of heavenly things that were made in it, chap. ii. 6. Next, the apostle prayed that God would enlighten their understanding, that they might know the greatness and extent of the blessings promised to believers in the mystery of God's will, ver. 18, 19. Then spake of the dignity of Christ, whom God hath made head over all things to the church, and of his power to fill all the members of his church with spiritual gifts, ver. 20,—23. And among the rest, even the idolatrous Gentiles themselves, who, notwithstanding the discoveries made in the heathen mysteries, were living in deplorable ignorance and wickedness, chap. ii. 1,—13.

Next, with respect to the law of Moses, and the pompous worship performed in the temple of Jerusalem, the apostle told the Ephesians, that they and the rest of the Gentiles, while idolaters, had indeed been excluded from that worship, and of course were strangers to the covenants of promise, and without hope. But the want of these privileges was not to be regretted by them under the gospel; because Christ by his death had abolished the whole ordinances of the law of Moses, as of no farther use. And by joining Jews and Gentiles into one new society, or church, the Gentiles were become joint partakers with the Jews in all spiritual privileges, chap. ii. 11,—18.: And were no longer strangers and foreigners, but fellow-citizens with the believing Jews, ver. 19.: And were built with them on the foundation of the prophets and apostles, into a great temple for an habitation of God, chap. ii. 22.—By representing the Christian church under the idea of a temple, the apostle, if I mistake not, insinuated, among other things, that it was intended to be the repository of the mystery of God's will, as the heathen temples were the repositories of the mysteries of the gods to whom they were consecrated.

Farther, the apostle assured the Ephesians, that the mystery of Christ had been made known to him and his brethren apostles, more fully than in former ages to the Jewish prophets; namely, that the Gentiles should be joint heirs, and a

joint body, and joint partakers with the Jews, of God's promises in Christ, through the gospel, chap. iii. 3,—6. And therefore, they were to give no heed to the Judaizing teachers, who excluded the Gentiles from these privileges, merely because they were not circumcised.—And to the united body of Jews and Gentiles, forming the Christian church, he gave the appellation of *the fellowship of the mystery*, chap. iii. 9.; the honours and privileges of which he describes, ver. 15,—19. as he doth likewise the bonds by which the members of this fellowship are united; namely, *one Lord* or head, *one faith, one baptism, and one object of worship*, chap. iv. 4,—6.: Not omitting the supernatural gifts with which the members of this fellowship were endowed, chap. iv. 11, 12.—Lastly, he expressly prohibited the Ephesians from joining in any of the heathen fellowships, on account of the works of darkness committed in them, chap. v. 11.

Upon the whole, I submit it to my readers, whether the apostle, by representing the gospel in this epistle, no less than five times, under the idea of *a mystery*, did not mean to lead the Ephesians to compare it with their own mysteries, for the purpose of making them sensible,—1. That in authority and importance, the discoveries contained in the gospel infinitely exceeded the discoveries made in the most celebrated of the heathen mysteries, and were much more effectual for comforting and directing mankind in their journey through life.—2. That Christ, the head of the Christian fellowship, was much more powerful than all the heads of the heathen fellowships joined together.—3. That the Christian church, in which the mystery of God's will was kept, was a far more excellent fabric than the temple of Diana at Ephesus.—4. That the honours and advantages which the members of the Christian church derived from Christ, their head, far surpassed the honours and advantages which the initiated pretended to derive from the gods, the heads of their fellowships.—5. That the bonds by which the members of the Christian church were united, were more excellent and more effectual for promoting concord and love, than those by which the members of the heathen fellowships were united.—6. That the miraculous gifts bestowed on the apostles, and other inspired teachers in the Christian church, rendered them, as teachers, more respecta-

ble than any of the heathen mystagogues, and their teaching more worthy of the attention of mankind than theirs.—And therefore, 7. That it was far more honourable and advantageous to be a member of the Christian church, than to be initiated in the most celebrated of the heathen mysteries; consequently, that the condition of the Ephesians, as members of the church of Christ, was far more happy than their former state; even although they had been partakers in the best of the heathen mysteries, the Eleusinian not excepted.

The epistle to the Ephesians, viewed in the light wherein I have placed it, appears excellently calculated for repressing that vain admiration of the mysteries, which the Ephesian and other Gentile converts still entertained; and for enervating the specious arguments used by the Judaizers for seducing them to observe the law of Moses. This epistle, therefore, must have been of great use for confirming the whole body of the Gentile converts inhabiting the province of Asia, in the belief and profession of the gospel.

Before this section is concluded, it may be proper to observe, that the fourth, fifth, and sixth chapters of the epistle to the Ephesians are called, by Theodoret, *The moral admonition*; as containing a more complete system of precepts respecting the temper of mind which the disciples of Christ ought to possess, and respecting the duties which they owe to themselves and to each other, than is to be found in any other of St Paul's epistles.

Sect. IV. *Of the Persons for whom the Epistle to the Ephesians was designed.*

That the epistle to the Ephesians was designed for the use, not of the Ephesians alone, but of all the brethren in the proconsular Asia, not excepting those to whom the apostle was personally unknown, may be gathered from the inscription of the epistle, and from the benedictions with which it is concluded. The inscription runs thus, *To the saints who are in Ephesus, and to the believers in Christ Jesus:* by which last expression, I understand persons different from *the saints in Ephesus*; namely, all the believers in the province of Asia.

In like manner, in the conclusion of the epistle, we have, first a particular benediction, chap. iv. 23. *Peace be to the brethren*, namely, in Ephesus; then a general one, ver. 24. *Grace be with all them who love our Lord Jesus Christ in sincerity*, that is, with all the faithful in the proconsular Asia. For that there was a considerable intercourse between the churches of the proconsular Asia and that at Ephesus, appears from the first epistle to the Corinthians, which was written from Ephesus; where, instead of mentioning the church at Ephesus by itself, as saluting the Corinthians, the salutation is from the churches of Asia in general, comprehending Ephesus among the rest, 1 Cor. xvi. 19. *The churches of Asia salute you.*— Paul, indeed, commonly directed his letters to the churches in the great cities, because they were more numerous than the other churches. Yet that he designed them for all the brethren in the neighbourhood, appears from the inscriptions of his epistles to the Corinthians, as was observed, Prelim. Ess. ii. page 66. To these arguments add, that the fulness and perfection of the moral admonition delivered in the epistle to the Ephesians, as well as the catholic manner in which the other matters contained in it are handled, shew clearly, that it was designed for others besides the brethren at Ephesus.

This remark, concerning the persons for whom the epistle to the Ephesians was designed, may be of considerable use in helping us to judge of some passages. For example, when we recollect that this epistle was directed *to the faithful in Christ Jesus*, throughout the province of Asia, many of whom, it is to be supposed, had never seen Paul's face, we shall be sensible of the propriety of his saying to them, even according to the common translation, chap. iii. 2. *If ye have heard of the dispensation of the grace of God given to me.* For although the brethren at Ephesus, with whom the apostle abode three years, and many of the inhabitants of the province of Asia, who had heard him preach in Ephesus, Acts xix. 10. must have known that he was appointed by Christ the apostle of the Gentiles, some of the churches of Asia, or at least some of the members of these churches, who had never seen him, may have been ignorant of the miraculous manner in which he was converted, and commissioned to be an apostle. And therefore, his mentioning these things, together with the re-

velations that were made to him of the mystery of God's will, in his epistle to the Ephesians, which was designed for their use likewise, may have been very necessary to many, to make them understand what his knowledge and authority as an apostle of Christ were. Accordingly, as if this part of the epistle had been written for a class of readers different from those to whom the foregoing part was addressed, he introduces it with his name, Eph. iii. 1. *On account of this, I Paul am the prisoner of Jesus Christ, for you Gentiles*, &c. See, however, the new translation of the passage.—In like manner, by considering the epistle to the Ephesians as designed for all the brethren in the province of Asia, we see the reason why the apostle has handled his subjects in a general manner, without making any of those allusions to particular persons and affairs, which might have been expected in a letter to a church gathered by himself, and in which he had so long resided, and with the members of which he was so intimately acquainted. Such allusions would not easily have been understood by strangers, and therefore they were with great propriety avoided.

Sect. V. *Of the Time and Place of writing the Epistle to the Ephesians.*

During the apostle Paul's imprisonment in Cæsarea, though it lasted more than two years, he wrote no letters, either to the churches which he had planted, or to particular persons; at least we know of none which he wrote. But during his confinement at Rome, having more liberty, he wrote several epistles which still remain. For when the news of his confinement in that city reached the provinces, some of the churches which he had gathered, sent certain of their most respected members all the way to Rome, as formerly mentioned, to visit and comfort him, Philip. iv. 18. Col. i. 7, 8. These messengers having given him a particular account of the state of the churches from whence they came, their information gave rise to the letters which the apostle wrote at that time; and which may be distinguished from his other letters, by the mention made in them of his imprisonment and bonds.

Wherefore, the apostle's bonds being frequently introduced in his epistle to the Ephesians, chap. iii. 1. 13. iv. 1. vi. 12. there can be little doubt of its being written during his confinement at Rome. But whether in the first, or in the second year of that confinement, learned men are not agreed. Many supposing it to have been written at the same time with the epistle to the Colossians, have dated it in the end of the second year of the apostle's confinement, at which time we know the epistle to the Colossians was written. And that these two epistles were written about the same time, they prove by observing, that there is a great similarity of sentiment and expression in them; and that they were sent by the same messenger, namely, Tychicus, Eph. vi. 21. Col. iv. 7. But in Lardner's opinion, these circumstances are not decisive; because Tychicus may have been sent twice from Rome into Asia by the apostle, with letters, during his two years confinement; and because several reasons may have rendered it proper for him to write the same things to these churches, especially as a considerable space of time intervened between the writing of the letters in which they are contained. Rejecting, therefore, the late date of the epistle to the Ephesians, Lardner supposes it to have been written in the beginning of the first year of the apostle's imprisonment at Rome. And, in support of his opinion he offers the two following arguments, Canon, chap. xii.

1. That Timothy, who joined the apostle in his letters to the Philippians, Colossians, and Philemon, did not join him in his epistle to the Ephesians. True. But might not Timothy, after joining the apostle in the letters mentioned, leave Rome on some necessary business before the epistle to the Ephesians was begun? That this was actually the case, we have reason to believe; for the apostle, in his letter to the Philippians, promised to send Timothy to them soon, chap. ii. 19. And in his epistle to the Hebrews, which was written after his release, he informed them that Timothy was sent away, Heb. xiii. 23. Wherefore, having left Rome before the letter to the Ephesians was begun, his name could not be inserted in the inscription, notwithstanding it was finished in such time as to be sent to Ephesus by the messenger who carried the letters to the Colossians, and to Philemon.

2. Lardner's second argument for the early date of the epistle to the Ephesians is, that in his letters to the Philippians, and to Philemon, the apostle expresses his hope of being soon released; whereas, in his letter to the Ephesians, he does not give the most distant insinuation of any such expectation. But the apostle, in his epistle to the Colossians, makes as little mention of his release as in his epistle to the Ephesians. And yet all allow that that epistle was written and sent along with the epistle to Philemon, in which the apostle expresseth the strongest hope of that event. He did not think it necessary, it seems, to mention his enlargement in his letter to the Colossians, because he had ordered Tychicus to inform them of it. Col. iv. 17. *All things concerning me, Tychicus will make known to you.* For the same reason he may have omitted mentioning his release to the Ephesians, as may be inferred from Eph. vi. 21. *Now, that ye also may know the things relating to me, and what I am doing, Tychicus will make known to you all things.* The phraseology here deserves notice, *That ye also may know*; which I think implies, that at this time the apostle had ordered Tychicus to make known all things concerning him to some others; namely, to the Colossians, consequently that the two epistles were written about the same time. And as Tychicus and Onesimus, to whom the apostle delivered his epistles to the Colossians and to Philemon, were to take Ephesus in their way, he gave them his letter to the Ephesians likewise, and ordered them, when they delivered it, to enjoin the Ephesians to send a copy of it to the Laodiceans, with directions to them to send a transcript taken from their copy to the Colossians. Tychicus, therefore, and Onesimus, taking Ephesus in their way, delivered the apostle's letter to the church in that city, as they were directed, then proceeded with the letters to the Colossians and to Philemon, which when they delivered, their commission was at an end.

If the epistle to the Ephesians was written, as I suppose, soon after the epistles to the Colossians and to Philemon, the mention which is made of the apostle's release in his letter to Philemon, will lead us to fix the writing of the three epistles to the end of the second year of the apostle's confinement at Rome, answering to A. D. 60, or 61.

Sect. VI. *Of the Style of the Epistle to the Ephesians.*

The critics have observed, that the style of the epistle to the Ephesians is exceedingly elevated, and that it corresponds to the state of the apostle's mind at the time of writing. Overjoyed with the account which their messenger brought him of their faith and holiness, chap. i. 15. and transported with the consideration of the unsearchable wisdom of God, displayed in the work of man's redemption, and of his astonishing love towards the Gentiles, in making them partakers through faith of all the benefits of Christ's death equally with the Jews, he soars high in his sentiments on these grand subjects, and gives his thoughts utterance in sublime and copious expressions. At the same time, he introduces various deep, and hitherto unknown doctrines, to which he gives the appellation of *mysteries*, in allusion to the occult doctrines which the Greeks dignified with the name of *the mysteries* of this or that god, and on the knowledge of which the initiated in these mysteries highly valued themselves. In short, this epistle is written as it were in a rapture. Hence Jerome, on chap. iii. says, "Nullam epistolam Pauli tanta habere myste-"ria, tam reconditis sensibus involuta, quos et apostolus nosse "se gloriatur."

Grotius likewise entertained an high opinion of this epistle; for he says, it expresseth the sublime matters contained in it, in words more sublime than are to be found in any human language: "Rerum sublimitatem, adæquans verbis sublimio-"ribus, quam ulla unquam habuit lingua humana." This character is so just, that no real Christian can read the doctrinal part of the epistle to the Ephesians, without being impressed and roused by it, as by the sound of a trumpet.

Sect. VII. *Of the Eleusinian and other Heathen Mysteries, alluded to in this Epistle.*

I. The apostle Paul, in this and in his other epistles, having often alluded to the heathen mysteries; and having condemned them all, on account of the shameful things practised

in them, Eph. v. 11, 12. it is proper, both for understanding his allusions, and for shewing the propriety of his censure, to give, in this section, some account of these famed institutions.

Bishop Warburton, from whom I have taken the greatest part of this account, in his Divine Legation, b. ii. sect. 4. informs us, That each of the heathen gods, besides the worship paid to him in public, had a secret worship, to which none were admitted but those who were prepared by previous ceremonies. This secret worship was termed *the mysteries of the god;* which, however, were not performed in all places where he was publicly worshipped, but only where his chief residence was supposed to be. According to Herodotus, Diodorus, and Plutarch, who, in support of their opinion, appeal to the most ancient testimonies, these mysteries were first invented in Egypt, whence they spread themselves into most countries of Europe and Asia. In Egypt, they were celebrated to the honour of Isis and Osiris; in Asia, to Mythras; in Samothrace, to the mother of the gods; in Bœotia, to Bacchus; in Cyprus, to Venus; in Crete, to Jupiter; in Athens, to Ceres and Proserpine, thought to be the same with Isis and Osiris; and in other places to other gods, to an incredible number. The most noted of these mysteries, however, were the Orphic, the Bacchic, the Eleusinian, the Samothracian, the Cabiric, and the Mythraic. But the Eleusinian mysteries, celebrated by the Athenians at Eleusis, a town of Attica, in honour of Ceres and her daughter Proserpine, in process of time swallowed up all the rest. For, as Zosimus tells us, lib. iv. *These most holy rites were then so extensive, as to take in the whole race of mankind.* Accordingly, ancient authors have spoken most of the Eleusinian mysteries. However, as they all proceeded from one fountain, and consisted of similar rites, and had the same end in view, at least till they were corrupted, what we are told of any of them, Warburton thinks, may be understood of them all.

The general object of the mysteries was, by means of certain shews and representations, accompanied with hymns, to impress the senses and imaginations of the initiated with the belief of the doctrines of religion, according to the views of them which the contrivers of the mysteries, or those who introduced them into any country, entertained. And, that the

mystic shews might make the deeper impression on the initiated, they were always exhibited in the darkness of night.

The mysteries were divided into two classes, *the lesser*, and *the greater*. *The lesser mysteries* were intended for the common people. *The greater* for those in higher stations, and of more improved understandings. Plutarch seems to speak of a third class, called *the intuitive*, (see 2 Pet. i. 16. note 2.) though others give that name to the second class. In both the mysteries, the doctrines of providence, and future retributions, were inculcated; but in the greater there were, besides, revealed to the initiated, certain doctrines called απορρητα, because they were never to be mentioned, except to such of the initiated as were capable of understanding them, and that under the most religious seal of secrecy.

In the celebration of the lesser mysteries, matters were so contrived, that the person to be initiated, at his entrance, was filled with an inexpressible horror. So Proclus, *In the most holy mysteries, before the scene of the mystic visions, there is a terror diffused into the minds of the initiated.* So likewise Dion Chrysost. in his account of the initiation into the lesser mysteries: *Just so it is, as when one leads a Greek or a Barbarian to be initiated, in a certain mystic dome, excelling in beauty and magnificence, where he sees many mystic sights, and hears, in the same manner, a multitude of voices; where darkness and light alternately affect his senses, and a thousand other uncommon things present themselves before him.* It seems the darkness was dispelled by the sudden flashing of light, immediately succeeded by a dismal darkness.—Warburton, who thinks Virgil's description of Æneas's descent into hell, an allegorical relation of his initiation into the Eleusinian mysteries, supposes that the mystic vision, which occasioned the horror in the mind of the initiated of which Proclus speaks, is described, Æneid, lib. vi. 273. where, in the very entrance of hell, all the real and imaginary evils of life, together with many frightful forms, are said to be stationed.

> Vestibulum ante ipsum, primisque in faucibus Orci,
> Luctus, et ultrices posuere cubilia curæ:
> Pallentesque habitant morbi, tristisque senectus:
> Et Metus, et malesuada Fames, et turpis Egestas,

(Terribiles visu formæ) Lethumque Laborque:
Tum consanguineus Lethi Sopor: et mala mentis
Gaudia, mortiferumque adverso in limine Bellum:
Ferreique Eumenidum thalami, et Discordia demens,
Vipereum crinem vittis innexa cruentis, &c.

Corripit hic subitâ trepidus formidine ferrum lin. 290.
Æneas, strictamque aciem venientibus offert.

—Farther, because Virgil represents Æneas, after passing the river Styx, and entering the Lugentes campi, or purgatory, as distressed with the cries of the shades of infants cut off in early life, Warburton supposes that they were introduced into the mystic shew, that by an exhibition of their miserable state, parents might be deterred from the barbarous practice of exposing their children, which prevailed anciently among the Greeks.—Among the uncommon things represented in the lesser mysteries, Warburton saith, there were men and women properly habited, who, personating the gods both supernal and infernal, passed in review before the initiated. And to each of them an hymn was sung, explaining their character, attributes, and actions. These hymns, Clemens Alexandrinus has termed, *the theology of images*, or *idols*. Proclus likewise tells us, *In the celebration of the mysteries, it is said that the initiated meet many things of multiform shapes and species, which represent the first generation of the gods.*

In the lesser mysteries, there were representations of purgatory, and Tartarus; and shews exhibited to the initiated, of persons suffering punishments in Tartarus, suitable to the nature of their crimes. And to represent the miserable state of the greatest criminals, men were introduced, who personated Theseus, and Ixion, and Sysiphus, and Phlegyas, suffering eternal punishments, and who, as they passed in review, gave each an admonition to the initiated, to beware of the crime for which he in particular was suffering: And for this Warburton appeals to that passage of the Eneid, where, as Æneas was passing by the gate of Tartarus (for he was not permitted to enter) the Sibyl gave him an account of the punishments of the wicked imprisoned in that place of torment for ever, by the sentence of Rhadamanthus. Æneid, lib. vi. lin. 557.

Hinc exaudiri gemitus, et sæva sonare
Verbera: tum stridor ferri, tractæquæ catenæ.
Constitit Æneas, strepitumque exterritus hausit.
Quæ scelerum facies? (o virgo effare) quibusve
Urgentur pœnis? quis tantus plangor ad auras?
Tum vates sic orsa loqui: Dux inclyte Teucrum,
Nulli fas casto sceleratum insistere limen.
Sed me, cum lucis Hecate præfecit Avernis,
Ipsa Deûm pœnas docuit, perque omnia duxit. lin. 565.

Saxum ingens volvunt alii: radiisque rotarum lin. 616.
Districti pendent: sedet, æternumque sedebit
Infelix Theseus: Phlegyasque miserrimus omnes
Admonet, et magna testatur voce per umbras:
Discite justitiam moniti, et non temnere Divos.
Vendidit hic aurô patriam, dominumque potentem
Imposuit: fixit leges pretio, atque refixit, &c.

But whatever impression these representations might make on the minds of the initiated, Warburton saith it was rendered in a great measure ineffectual, by the shews of the gods and goddesses, who passed in review before them; and by the hymns which were sung to each, descriptive of his origin, his character, and his actions. For the vicious actions of the gods celebrated in these hymns, must have led such of the initiated as were capable of reasoning on the subject, to consider the punishments inflicted on men for the very same crimes of which the gods themselves were guilty, as utterly unjust; consequently, to think the whole a fiction. So that the motives to virtue, arising from the representations of the punishment of the damned, were destroyed by the confirmation which the popular theology derived from the other parts of the shews in the lesser mysteries. The truth is, if a person was disposed to gratify any irregular passion, it was easy for him to excuse himself by the example of the gods, as we find one actually doing in Terence: *Ego homuncio, hoc non facerem?*

To remedy this inconvenience, Warburton saith *the greater mysteries* were contrived, in which such of the initiated as were judged capable of the discovery, were made acquainted with the whole delusion of the commonly received theology. The *mystagogue*, *hierophant*, or *priest*, who might be of either sex indifferently, and whose office it was to conduct the ini-

tiated through the preparatory ceremonies, and to explain to him the mystic shews, taught him, that Jupiter, Mercury, Venus, Mars, and the rest, were only dead men, who, while in life, were subject to the same passions with themselves. But having been benefactors to mankind, grateful posterity had deified them; and with their virtues had canonized their vices also.—The fabulous divinities being thus discarded, the mystagogue discovered to the initiated the *Supreme Creator of the universe*, who pervades all things by his virtue, and governs all things by his providence, and who is *one*, having neither equal, nor second to himself. From this time the initiated was called Επoπτης, *a beholder*, to intimate that he saw things as they are, without disguise. Whereas before, he was only Μυστης, from μυειν το στομα, one who was to *keep his mouth shut*, because he did not understand the true nature of things. This doctrine of the unity of God, taught in the greater mysteries, Warburton affirms, was *the grand secret*, απορρητον, of which there is so much said in ancient authors.

The discovery of the Supreme Being was made in the greater mysteries, first of all by a mystic shew or representation, which Psellus thus describes, *The* αυτοψια *is when he who is initiated beholds the divine lights.* To the same purpose, Themistius: "It being thoroughly purified, he now "displays to the initiated a region all over illuminated, and "shining with a divine splendour. The clouds and thick "darkness are dispersed, and the mind emerges into day, full "of light and cheerfulness, as before of disconsolate obscu-"rity." That which the priest thoroughly *purified*, was αγαλμα, *an image*, which represented the Divine Being. When this was exhibited, the hierophant, habited like the Creator, sung a hymn in honour of the one only God; of which, according to Warburton, there is a fragment preserved by Clem. Alexand. and Eusebius, which begins thus: "I will declare a "secret to the initiated. But let the doors be shut against "the profane. But thou, Musæus, the offspring of fair Se-"lene, attend carefully to my song; for I shall speak of im-"portant truths. Suffer not, therefore, the former prepos-"sessions of your mind, to deprive you of that happy life "which the knowledge of these mysterious truths will procure "you. But look on the Divine Nature; incessantly contem-

"plate it, and govern well the mind and heart: Go on in the "right way, and see the sole Governor of the world. He is "one, and of himself alone; and to that one all things owe "their being. He operates through all, was never seen by "mortal eyes, but does himself see every thing."

Because Musæus, who had been hierophant at Athens, directed Æneas to the place in Elysium where his father's shade abode, Warburton thinks Anchises opened to him the doctrine of perfection in these sublime words,—

Principio cœlum, ac terras, camposque liquentes, lin. 724.
Lucentemque globum Lunæ, Titaniaque astra,
Spiritus intus alit, totamque infusa per artus
Mens agitat molem, et magno se corpore miscet.
Inde hominum pecudumque genus, vitæque volantum,
Et quæ marmoreo fert monstra sub æquore pontus, &c.

and that with this discovery of the unity, Æneas's initiation concluded. On this supposition it will follow, that before the unity of God was discovered to the initiated, the shews which represented the blessed in Elysium were exhibited to them. In these shews they saw legislators, and such as had brought mankind from a state of nature into a civilized state, enjoying happiness in the chief places of Elysium. Next to them the initiated beheld patriots, and those who had died for the good of their country. Virtuous and pious priests were represented as occupying the third place. And the lowest was assigned to the inventors of the mechanic and liberal arts.

The shews being ended, the initiated, as was observed above, were introduced to the sight of the αγαλμα, or *shining image*, which represented the Creator; and the hymn in which the απορρητα, or *secrets*, concerning his nature, attributes, and operations, were delivered, being sung, the assembly was dismissed with the two following barbarous words, κογξ ομπαξ, which, as Le Clerc thinks, are only a bad pronunciation of *kots* and *omphets*, which he says signify, in the Phœnician tongue, *watch, and abstain from evil.*

If we may believe Voltaire, the initiated at almost every celebration of their mysteries, confessed their sins. For in his Essay on Universal History, chap. xii. after telling us that Aquinas said of confession, *It is not a downright sacrament,*

but a kind of sacrament: He adds, "Confession may be look-"ed upon as the greatest check to secret crimes. The sages "of antiquity had in some measure embraced this salutary "practice. The Egyptians and the Greeks made confession "of sins at their expiations, and almost at every celebration "of their mysteries. Marcus Aurelius, assisting at the mys-"teries of Ceres Eleusina, confessed to the hierophantes." But of the sins which the vulgar among the heathens confessed, those which the gods were supposed to commit, in whose honour the mysteries were celebrated, we may be sure made no part.

The nature of the greater mysteries being such as above described, the wisest of the ancients, Warburton says, spake of them as very useful in forming men to virtue, and as the source of their best consolation. For which reason, as Zosimus tells us, when the Emperor Valentinian resolved to suppress all nocturnal ceremonies, Pretextatus, who governed Greece as Proconsul, informed him, that such a law, by abolishing the mysteries, would cause the Greeks to lead ἀβίωτον βίον, *a lifeless life*, a life absolutely void of comfort. Nor is it any wonder, saith Warburton, that the Greeks should have considered the abolition of the mysteries as the greatest evil, since the life of man, without the support of the doctrine taught in the mysteries, was thought by them as no better than a living death: On which account Isocrates called the mysteries, *the thing which human nature stood most in need of.*

But notwithstanding, according to Warburton, the greater mysteries were contrived to correct the errors of the popular religion, inculcated by the shews in the lesser mysteries, and to impress the initiated with just notions of God, of providence, and of a future state, he acknowledges, that the discovery came too late to counteract the pernicious influence of the shews in the lesser mysteries; and that the Orgies of Bacchus, and the mysteries of the mother of the gods, and of Venus, and Cupid, being celebrated in honour of deities who inspired and presided over the sensual passions, it was natural for the initiated to believe that they honoured these divinities, when they committed the vicious actions of which they were the patrons. He likewise acknowledges, that the mysteries of these deities being performed during the darkness of night, or in dark

places, and under the seal of the greatest secrecy, the initiated indulged themselves, on such occasions, in all the debaucheries with which the patron god was supposed to be delighted. The truth is, the enormities committed in the mysteries of these impure deities came at length to be so intolerable, that their rites were proscribed in different countries; as were the rites of Bacchus at Rome. See Livy, B. 39. No. 8. 18.

The English translator of Voltaire's Essay on Universal History, hath subjoined the following note to the passage quoted above from that essay: "These mysteries were so "revered by the ancients, and kept with such secrecy, that "the disclosing of them was reckoned the most impious action "that could be committed. This, however, did not hinder "several writers, in the first ages of Christianity, from prying "into the great secret, and bringing it to light. Tertullian "says of it, *Tota in adytis divinitas, &c. similacrum membri "virilis revelatur.* Theodoret says it was, *Naturæ muliebris "imago.*" Induced by these and other testimonies, Warburton himself acknowledges, what he hath termed *that very flagitious part of the mysterious rites when at the worst*, namely, the carrying of the κτεις and φαλλος in procession. Concerning this obscene rite, Leland, who, as shall be shewed immediately, differs from Warburton in his account of the design of the mysteries, saith, (*Advantage and Necessity of the Christian Revelation*, vol. i. p. 195. note,) that this obscene rite, instead of being introduced when the mysteries were at the worst, seems to have been one of those anciently used in the mysteries of Isis, from which the Eleusinian rites were derived. Warburton indeed saith, "it was introduced under the pre-"tence of their being emblems of the mystical regeneration "and new life, into which the initiated had engaged them-"selves to enter." But Leland says, "It is no way probable "that this was the original ground of introducing it; but a "pretence invented for it after it was introduced; and ob-"serves, that Arnobius justly exposed the absurdity of couch-"ing holy mysteries under obscene representations, on pre-"tence that they had a profound and sacred meaning."—Be this however as it may, the facts above mentioned, which are acknowledged by all, shew with what truth the apostle Paul styled the so much boasted heathen mysteries, Eph. v. 11.

The unfruitful works of darkness; works which produced no good, either to those who did them, or to society; and prohibited Christians from joining in them, because the things which were done in them, under the seal of secrecy, were such, that it was even base to mention them, ver. 12.

Warburton tells us, that while all the other mysteries became exceedingly corrupt, through the folly or wickedness of those who presided at their celebration, and gave occasion to many abominable impurities, whereby the manners of the heathens were entirely vitiated, the Eleusinian mysteries long preserved their original purity. But at last they also, yielding to the fate of all human institutions, partook of the common depravity, and had a very pernicious influence on the morals of mankind. Wherefore, in proportion as the gospel gained ground in the world, the Eleusinian mysteries themselves fell into disrepute; and, together with all the other Pagan solemnities, were at length suppressed; Rollin thinks, by the Emperor Theodosius. Ancient Hist. vol. v. p. 15.

II. It is now time to mention, that Bishop Warburton's account of the design of the mysteries hath been the subject of much controversy among the learned. His supposition, that Virgil's account of Æneas's descent into hell, in the sixth Æneid, is a description of the mysteries and of Æneas's initiation into them, hath been contradicted by some, who are of opinion that the poet contrived that episode, merely to embellish his poem with an account of a future state; and that, by the apparition of the ghosts which were afterwards to return to life, and become the great men of his country, he might have an opportunity of celebrating their praises.—In like manner, Warburton's doctrine concerning the design of the mysteries, that they were instituted to expose the falsehood of the vulgar polytheism, and to teach the doctrines of the unity, of providence, and of a future state, hath been opposed at great length by Dr Leland, in his *Advantage and Necessity of the Christian Revelation*, vol. i. chap. viii. ix. For, page 189. having mentioned, that the most learned and zealous advocates for Paganism, as Apuleius, Iamblicus, Hierocles, Proclus, and others, after Christianity made its appearance, cried up the mysteries as the most effectual means for purifying the soul, and raising it to communion with the

gods, Leland saith, "I cannot think that the legislators, in "instituting the mysteries, concerned themselves much about "restoring the soul to its original purity, in the Pythagorean "or Platonic sense. What they had in view, by Warbur-"ton's own acknowledgment, was, to promote the cause of "virtue, as far as was necessary for the ends of civil society. "As to any thing farther than this, they were not solicitous. "The mysteries seem to have been originally designed to "civilize the rude people, to form and polish their manners, "and by shews and representations, which were fitted to "strike the imagination, to bring them to a greater venera-"tion for the laws and religion of their country, which, "among the Pagans, was always regarded as a necessary in-"gredient in a virtuous character."—Such is Leland's ac-count of the mysteries, which he supports, page 190. by ap-pealing to Diodorus, who saith, "That in the Sicilian feasts "of Ceres, which lasted ten days, was represented the ancient "manner of living, before men had learned the use and culture "of bread-corn." This representation was evidently design-ed to make men sensible of the value of a civilized life. The same thing may be gathered from more ancient writers, who tell us, "The principal subject of the Eleusinian mysteries, was the "life of Ceres, her wanderings after her daughter, and her le-"gislation in Sicily and Africa, where she taught the inhabi-"tants agriculture and gave them laws, and thereby reclaimed "them from their rude manners." This, Leland saith, is what Cicero seems to have had in view, De Legibus, lib. ii. cap. 14. "Nam mihi cum multa divinaque videntur Athenæ peperisse, "atque in vitâ hominum attulisse, tum nihil melius istis mys-"teriis, quibus ex agresti immanique vitâ, exculti ad humani-"tatem et mitigati sumus; neque solùm cum lætitia vivendi "rationem accepimus; sed etiam cum spe meliore moriendi." With respect to what Cicero says of the mysteries, that they enabled men *to die with a better hope*, Leland thinks it relates to what was inculcated in the mysteries, that those who were initiated and purified, enjoyed after death greater felicity than others, and were honoured with the first places in the Elysian abodes; whereas others were forced to wallow in perpetual dirt, stink, and nastiness, page 191.—The like account of the mysteries, Cicero gives at the end of his fifth book against

Verres, cap. 72. "Teque Ceres et Libera, quarum sacra, sicut "opiniones hominum et religiones ferunt, longè maximis "atque occultissimis cæremoniis continentur, a quibus initia "vitæ atque victûs, legum, morum, mansuetudinis, humani- "tatis exempla, hominibus ac civitatibus data ac dispertita "esse dicuntur: quorum sacra populus Romanus a Græcis "accepta et ascita, tantâ religione et publicè et privatim "tuetur." On this passage Adrian Turnebus remarks, "*Initia* vocantur ab initiis vitæ, inventis a Cerere legibus et "frugibus, in quarum rerum memoriam (mysteria) fiebant, "cum antea ferino ritu homines sibi vitam propagabant."

Having thus explained and proved his own account of the mysteries, Leland proceeds to examine the proofs which Warburton hath produced in support of his doctrine, that the mysteries were instituted to disclose the error of polytheism, page 197. The first proof is that passage from St Austin, concerning an Egyptian hierophant, who informed Alexander the Great, that even the deities of an higher order had once been men. This is followed by two quotations from Cicero, who, according to Warburton, tells us, not only that the Eleusinian mysteries, but the Samothracian and Lemnian, disclosed the error of polytheism. But Leland saith, "All "that can be gathered from these two passages, is, not that "the error of the vulgar polytheism was taught in the myste- "ries, but only that the chief of the gods vulgarly adored, "had been taken from the human race into heaven. But "Cicero, who mentions this, neither gives it as his own opi- "nion, nor represents it as the doctrine of the mysteries, that "they were not to be regarded as gods on that account, nor "worshipped. On the contrary, in one of these passages he "plainly approves the deification of famous and excellent "men;—and the worship of such deities, he expressly pre- "scribes in his book of laws:" Lib. ii. c. 8. p. 100. and c. ii. p. 115. Edit. Davis. Leland saith, p. 198. "Nor do I be- "lieve any one passage can be produced from all Pagan anti- "quity, to shew that the design of the mysteries was to unde- "ceive the people as to the vulgar polytheism, and to draw "them off from the worship of the national gods." All the ancients who have spoken of the mysteries, have represented them as instituted for the purpose of bringing the people to a

greater veneration for the laws and religion of their country. "Some of the heathen, indeed," p. 199. "were sensible, that "if it was once allowed that their gods had been of human "extraction, this might be turned to the disadvantage of the "public religion. Hence it was, that the Roman pontiff, "Scævola, was for having it concealed from the people, that "even Hercules, Æsculapius, Castor, and Pollux, had been "once mortal men, lest they should not regard and worship "them as gods." And Plutarch, De Isid. et Osir. speaking of those who represented some of the gods as having been originally famous men, saith, "This is to overturn and dissolve "that religious persuasion, which hath taken possession of "the minds of almost all men from their birth: It is to open "a wide door to the atheistical crowd."—But, saith Leland, page 200. "Whatever Plutarch and some others might think "of it, those who conducted the mysteries seem to have been "of another mind. For if they taught the initiated in the "greater mysteries, that the gods commonly received had "been once men, it is reasonable to suppose, that they took "care the public religion should not suffer by it, by letting "them know, that, notwithstanding this, they ought now to "be regarded as gods, and to have that worship rendered to "them, which ancient tradition and the laws required."

Next, with respect to the mysteries being instituted to teach the doctrines of providence, and of a future state, by that representation of rewards and punishments in the life to come, which was made in the shews of the lesser mysteries, Leland observes, page 193. That the virtues rewarded, and vices punished in the shews, being those which more immediately affected society, these representations might be intended by the legislators and civil magistrates, to produce good effects for the benefit of the state. Nevertheless, saith he, "some "eminent Pagans seem not to have entertained very advan- "tageous thoughts of the mysteries, with regard to their "moral tendency;" particularly Socrates, who always declined being initiated. "It is true he is introduced in Plato's "Phædo, as giving a favourable interpretation of the design "of the mysteries." For he saith concerning those who instituted them, *that they were no mean persons*; and that they taught, that *whosoever went to hades without being expiated*,

would lie in the dirt, or filthiness; but that those who went thither purged and initiated, would dwell with the gods. The purification here referred to, seems to have been the ritual purification prescribed in the mysteries; concerning which, see Potter's Antiq. vol. i. p. 355. This purification, Socrates supposed, was intended to signify that the soul must be purified by virtue: But he does not say this was declared in the mysteries. To pass, however, from that circumstance, if Socrates spake of the mysteries at all, considering the veneration in which they were held by the people, and the support which they received from the magistrates, he could not speak of them otherwise than he did. Nevertheless, as Leland observes, "his neglecting to be initiated, is a much stronger proof that "he had no good opinion of the mysteries, than any thing "which can be produced to the contrary."

Leland proceeds, page 202. to examine the proofs produced by Warburton, to shew, that the doctrine of the unity, or of the one God, the Creator and Governor of the world, was taught in the mysteries, and was the απορρητον, or great secret in all the mysteries throughout the Gentile world. The proofs of this are, *first*, two passages of Clemens Alexandrinus, and one of Chrysippus. But all that can be gathered from them, Leland saith, is, that the mysteries treated of the nature of the gods, and of the universe. In these passages, there is not one word to shew that the doctrine of the unity was taught in the mysteries.—Nor is the passage produced from Strabo more express. It is true, he saith, *The secret celebration of the mysteries preserves the majesty due to the divinity; and, at the same time, imitates its nature, which hides itself from our senses.* But by the *divinity*, Leland thinks, Strabo does not understand one supreme God, as distinguished from inferior deities; but the divinity to whose honour the mysteries were celebrated. Accordingly, he immediately after mentions Apollo, Ceres, and Bacchus, as the deities sacred among the Greeks; to each of which, according to the prevailing theology, divinity was ascribed.—The *third* testimony is from Galen, who, speaking of the benefit which would arise, not only to the physician, but to the philosopher who labours to investigate the universal nature, by considering the parts of the human body, says, *Those who initiate*

themselves here, have nothing like it in the Eleusinian or Samothracian mysteries. Now, though Leland allows that Galen, in this passage, intimates that the divine nature was treated of in the mysteries, he observes, that he saith nothing from whence we can form a judgment, whether the mysteries were designed to instruct men in the unity, or what kind of doctrine they taught; only that it was not to be compared to that which might be learned from considering the human body.—The *fourth* testimony is a passage from Eusebius, which, because some terms employed in the mysteries are used in it, is brought by Warburton to prove that the doctrine of the unity was taught in the mysteries. But this Leland thinks strange, as the contrary appears from the passage itself, where Eusebius expressly saith, "For the Hebrew "people alone, was reserved the honour of being initiated "into the knowledge of the true God, the Creator of all "things, and of being instructed in the practice of true piety "towards him," page 205.—The *fifth* testimony is a passage from Josephus, than which, Warburton saith, nothing can be more explicit. But Leland is not of his opinion. In his discourse against Appian, Josephus shewed "that the Jews en-"joyed advantages, for acquiring the knowledge and practice "of religion, superior to other nations." Wherefore, as the Gentiles boasted greatly of their mysteries in that respect, Josephus, who in all his works was careful not to give offence to the Gentiles, saith nothing to the disparagement of their mysteries; but supposing them to be as holy as they would have them to be, he observes, that they only returned at certain seasons, and were solemnized for a few days: Whereas the Jews, by the benefit of their sacred rites and laws, enjoyed all the advantages pretended to be in these mysteries, through the whole course of their lives. Leland adds, "It is observ-"able, that Josephus doth not enter on the consideration of "the nature and design of these mysteries, nor of the doc-"trines taught in them, though he is very plain and express "in his account of the principles of the Jews, particularly re-"lating to the one true God, the sole cause of all existence."

But though Leland rejects the testimonies produced from ancient writers, as insufficient to prove that the doctrines of the unity, of providence, and of a future state, were taught in

the mysteries, he acknowledges that the hymn of Orpheus, which Warburton hath quoted from Clem. Alexandr. is much more to his purpose, if it could be depended upon; because in it the doctrine of the unity is plainly asserted. This hymn, Warburton endeavours to shew, was the very hymn which was sung to the initiated in the Eleusinian mysteries by the hierophant, habited like the Creator. But Leland saith, p. 207. It doth not appear from Clement, that that hymn made a part of the mysteries. "He takes notice indeed of a poem made "by Orpheus on the mysteries, and which he supposes to "have contained an account of the mysteries, and of the theo-"logy of idols. He also mentions the hymn in question, "which he supposes likewise to have been composed by Or-"pheus, and which contained a quite contrary doctrine. But "he doth not mean, that this hymn was a part of that poem "in which Orpheus gave an account of the mysteries. He "rather seems to have considered it as a distinct poem, com-"posed by Orpheus afterwards, in which he supposes him to "have recanted the doctrines he had taught in the former." To shew this, Leland appeals to Clement's account of the hymn, which is as follows: "The Thracian hierophant, and "who was at the same time a poet, Orpheus the son of "Œager, after he had opened, or explained the mysteries "and the theology of idols, introduces the truth, and makes "his recantation; singing, though late, a truly holy song." "Here," saith Leland, "Clement seems plainly to oppose "these verses to the account which Orpheus had given of "the mysteries, and makes them in effect a recantation of the "whole theology of the mysteries, which he calls *the theology "of idols.*" But it is to be observed, that Clement represents him as late in making this recantation, and singing this holy song. Leland adds, "I do not well see upon what ground "Clement could say this, if that very song made a part of "the mysteries, and was sung by the hierophant himself, at "the very time of the celebration of the mysteries, and before "the assembly was dismissed. For in that case the verses "were sung in the proper season in which they ought to have "been sung, according to the order of the mysteries." Leland further observes, that Warburton, to shew that the hymn referred to belonged to the mysteries, and made the most vene-

rable part of them, translates the latter part of the passage from Clement thus: *The sacreds then truly begin though late, and thus he enters on the matter.* But Leland affirms that there is nothing in the original, answering to these words in his translation, *The sacreds then truly begin:* Farther, he saith, page 208. "This hymn of Orpheus is very justly suspected; "as would have appeared, if the whole had been produced. "It is only the first part of it which is cited by Warburton "from Clement's admonition to the Gentiles. But it is given "more largely by the same Clement in his Stromata; and at "still greater length by Eusebius, who quotes it from Aris- "tobulus, a Jewish peripatetic philosopher, who produces it "to shew that Orpheus and the Greeks took their doctrine "of God, the Creator of the Universe, from the books of "Moses."

As a direct confutation of Bishop Warburton's doctrine concerning the mysteries, Leland saith, chap. ix. page 223. If the design of the mysteries have been such as Warburton represents it, "it is inconceivable that the ancient Christian "writers should have so universally exclaimed against them, as "Warburton acknowledges they did." Many of them had been converted from heathenism to Christianity, and some of them, no doubt, had been admitted both to the lesser and to the greater mysteries. And therefore being well acquainted with the nature and design of the mysteries, "if they knew "that in the mysteries, men were brought under the most "solemn obligation to a holy and virtuous life; and that "the secret doctrine taught in the greater mysteries, was in- "tended to detect the error of polytheism, and to turn men "from the worship of idols to the one true God, they must "have had a good opinion of these mysteries, as, so far at "least, coinciding with the design of Christianity." How then came they, in discourses addressed to the heathens themselves, "frequently to speak of the mysteries in terms of the "utmost abhorrence, as impure and abominable, and as "rather tending to confirm the people in their idolatry than "to draw them off from it? The making such odious repre- "sentations of the mysteries, supposing they knew the design "of them to be what Warburton represents it, (and if it had "been so, some of them must have known it,) would have

" been absolutely inconsistent with common honesty. Nor " can I believe," saith Leland, " that such excellent persons " as many of the primitive Christians undoubtedly were, " could have been capable of such a conduct."

Leland, page 225. mentions Clem. Alexandr. as one of the Christian writers who speaks of the representations in the mysteries, as agreeable to the fables of the poets and mythologists concerning Jupiter, Ceres, Proserpine, Bacchus, and other deities: And calls " those who brought these mysteries " from Egypt into Greece, *The fathers of an execrable super-* " *stition, who sowed the seeds of wickedness and corruption in* " *human life. And says, the mysteries were full of delusion and* " *portentous representations, calculated to impose upon the* " *people.*" He concludes his account of the mysteries with saying, " These are the mysteries of atheistical men. I may " rightly call those atheists, who are destitute of the know- " ledge of him who is truly God, and most impudently wor- " ship a boy torn in pieces by the Titans, a woman lament- " ing, and the parts which modesty forbids to name."—Leland adds, " This whole account of the heathen mysteries given by " Clement, is transcribed and approved by Eusebius, who in- " troduces it by observing, that Clement knew these mysteries " by his own experience." Farther, " the account which " Arnobius gives of the Eleusinian mysteries celebrated at " Athens, is perfectly agreeable to that of Clement."

To take off the force of the preceding argument, Leland observes, page 226. that Warburton endeavours to account for the ill opinion which the ancient Christian writers entertained of the mysteries, by observing, that they bore a secret grudge to the mysteries, because " the Christians, for their " contempt of the national deities, were branded by the mys- " tagogues as atheists, and in their solemn shews represented " as in Tartarus." But Leland saith, " this is by no means a " proper apology for the ancient Christians, if the charge " which they brought against the mysteries was false;" because no ill treatment from the heathens could authorize them to give a false and calumnious representation of their mysteries.—The last thing Warburton has advanced, to take off the force of the argument arising from the testimony which the Christian writers have borne to the impurity of the myste-

ries, and which Warburton "calls the strange part of the "story, is, that after all they have said against the mysteries, "they should so studiously and formally have transferred the "terms, phrases, rites, ceremonies, and discipline of these "odious mysteries into our holy religion." He adds, "Sure "then, it was some more than ordinary veneration the people "had for these mysteries, that could incline the fathers of the "church to so fatal a council." To this Leland replies, page 227. "The veneration which the people had for the myste-"ries, affords not the least presumption, that the design of "them was to overthrow the popular polytheism, but rather "the contrary. Yet because of the veneration which was so "generally paid to them," the Christians adopted "the terms "used in the mysteries, the better to gain upon the heathens, "and to shew that Christianity effected that in reality, which "the heathen mysteries vainly pretended to do."

As an illustration of the foregoing answer, Leland, p. 228. produces a passage from the latter end of the very discourse, in which Clement shews that he had the worst opinion imaginable of the mysteries. He there speaks of the Christian religion, in allusion to the mysteries of Bacchus, and invites the heathens to quit the one, in order to embrace the other. He all along employs the terms which were made use of in these mysteries. He talks of celebrating *the venerable orgies of the word.* To the hymns which were sung at the mysteries, he opposes a hymn sung to the great King of the Universe. He speaks of a Christian's being initiated, and cries out, *O true holy mysteries! Being initiated, I am made holy.* He says, *The Lord himself acts the part of an hierophant,* or interpreter of the mysteries; and he concludes, *These are the Bacchanalia of my mysteries: come then and be initiated.*— But, saith Leland, can any one think that Clement makes this allusion to the mysteries, because he really took them to be holy and useful things? The contrary plainly appears from this very passage, as well as from what he had said before in the same discourse. But as they were accounted holy, and were considered as the most perfect means of purifying the soul, he takes occasion to shew, that that venerable purity was really to be found in the Christian religion, and in its sacred doctrines and rites, which the heathens falsely attribut-

ed to their mysteries. Yet, saith Leland, I agree with this learned writer in the judicious remark which he makes, that the affecting to transfer the terms, phrases, and ceremonies of the mysteries into our holy religion, had a bad effect. It contributed very early to vitiate that religion which Ammianus Marcellinus, a Pagan writer, saw and acknowledged was *absoluta et simplex*, as it came out of the hands of its author.

CONCLUSION.

These are the arguments which have been advanced on the one side and on the other in this controversy. I have given them nearly in Leland's own words, and suppose they are fairly stated. The learned reader will judge of them. I shall make no remarks, except to say, that the subject is of importance, and merits a place in a work of this kind. For if the doctrines of the unity, of providence, and of a future state, were not taught in the mysteries, there was the greater need of the Christian revelation, in which these things are clearly brought to light, and published to all the world.—On the other hand, if the knowledge of these doctrines was actually communicated in the mysteries, being communicated only to a small and select number, it could have no influence to enlighten the rest of mankind, from whom the initiated were bound, under the severest penalties, to conceal it. And with respect to the initiated themselves, it is allowed on all hands, that the knowledge communicated to them in the mysteries, whatever it was, had no influence on their public conduct; as it is well known that they continued as strongly attached to the vulgar superstition as before. Wherefore, in whatever way this controversy is determined, the Advantage and Necessity of the Christian Revelation stands firmly established.

EPHESIANS.

CHAP. I.

View and Illustration of the Matters contained in this Chapter.

BECAUSE the Ephesians, in their heathen state, had held the mysteries of their idol gods in the highest veneration, on account of the supposed importance of the discoveries which were made in them to the initiated; and because they esteemed the initiated, on account of these discoveries, more honourable and happy than the rest of mankind, the apostle began this epistle with displaying the great dignity and happiness of the members of the Christian church, whether Jews or Gentiles; not by a formal declaration of their honours and privileges, but by thanksgivings to God for having bestowed these great honours and privileges on them. Thus, first of all, he thanked God for his having blessed the Gentiles with every spiritual blessing in the Christian church, equally with the Jews, although they did not obey the law of Moses, ver. 3.—And because the Judaizing teachers affirmed, that this was contrary to God's purpose respecting the Jews, the apostle, in his thanksgiving, took notice, that God had bestowed these blessings on the Gentiles as well as on the Jews, agreeably to an election of them before the foundation of the world, that they might be holy through love to God on account of his great goodness to them; and through love to man from a regard to the commandment of God, ver. 4.—Next, he thanked God for his having predestinated holy persons of all nations to be his own children; that is, to be the objects of his love, and the heirs of his happiness; not through obedience to the law of Moses, but through faith in Jesus Christ, agreeably to his own benevolence, ver. 5.—which is now made known by the gospel, in order that men may gratefully praise him for his goodness, which is admirably displayed by the great favour shewed to them on account of his beloved Son, ver. 6.—by whose blood or death, and not through the sacrifices either of Judaism or of heathenism, we his sons shall obtain redemption, even the forgiveness of our sins, according to the greatness of his goodness, ver. 7.—the knowledge of which, Paul told the Ephesians, God had made to abound in the apostles, together with sufficient wisdom and prudence, to fit them for publishing it to the world, ver. 8.

Having mentioned the knowledge of the goodness of God in the redemption of the world, which was communicated to the apostles, St Paul blessed God particularly for having made known to them the mystery of his will concerning his pardoning sins through the blood of Christ, and his making the Gentiles heirs of the inheritance of heaven through faith, equally with the Jews; agreeably to his own benevolent purpose, which he had formed from the beginning of his own accord, ver. 9.—Here it is proper to observe, that the riches of God's goodness, in resolving to pardon men's sins through the blood, or death of his Son, and to bestow that great blessing on the Gentiles, equally with the Jews, are called in this place *the mystery of God's will*, because, like the heathen mysteries, these things had hitherto been kept secret, Rom. xvi. 25. and because they were discoveries of infinitely greater importance to mankind, and much more certain, than all the discoveries made to the initiated in the most famed of the heathen mysteries. May we not, therefore, suppose, that this honourable appellation was given by the apostle to the gospel, to render it venerable in the eyes of the Ephesians, and of all the Gentiles who admired the heathen mysteries?—Farther, the apostle told them, that God's benevolent intention, in making known to him, and to his brethren apostles, the mystery of his will, was, that by their publishing it to the world, he might, in the gospel dispensation, gather together Jews and Gentiles into one church or fellowship under Christ, ver. 10.—That by faith in him, and not by obedience to the law of Moses, the Jews themselves might inherit the blessings promised in the covenant to the spiritual seed of Abraham; to which blessings he had predestinated believers of all nations, agreeably to his purpose, who bringeth all things to pass, not according to the will of any man, or body of men, but according to his own sovereign pleasure, ver. 11.—and in particular, That the believing Jews, who, before he came, might occasion praise to God for his goodness and truth in the performance of his promises, by receiving the inheritance as a free gift through faith, and not as a debt through the law, ver. 12.—By whom, (namely, by the Christ,) ye Gentiles also have inherited the promises made to the spiritual seed of Abraham, having believed the word of truth, even the good news of your salvation, which was preached to you: By whom, also, after ye believed, ye were sealed as God's children and heirs, with the Holy Spirit; so that ye can have no doubt of your salvation by faith without obedience to the law of Moses, ver. 13.—Which Holy Spirit, therefore, to believers, whether they be Jews or Gentiles, is the earnest or assurance that the

inheritance shall be bestowed on them; and is to continue in the church, until the actual redemption of the people whom Christ hath purchased with his blood, is accomplished by the general resurrection, ver. 14.—Thus it appears, that the honours and privileges belonging to believers as the children of God, and as members of the Christian church or fellowship, are infinitely greater and more valuable, than those of which the initiated, or members of the heathen fellowships, boasted.

After displaying the great excellency of the gospel revelation, and the honours and privileges belonging to the members of the Christian church, and tacitly contrasting these with the heathen mysteries, and with the privileges of the initiated, the apostle told the Ephesians, that the good news which he had received of their faith and love, made him daily give thanks to God on account of their happy state, ver. 15, 16.—and pray to God to give them both natural wisdom and revealed knowledge, in order that they might continue to acknowledge Christ as their Saviour, notwithstanding they should be persecuted for so doing, ver. 17.—also enlightened eyes of their understanding, that they might know the greatness of those privileges, which, by calling them into his fellowship, he had taught them to expect; and know likewise the glory of the inheritance which he had prepared for his children the saints, ver. 18.—and what the exceeding greatness of his power is, with respect to believers, in making them at present alive from their trespasses and sins, (chap. ii. 5.) and in raising them hereafter from the dead to enjoy the inheritance; of which power, the apostle told them, God hath already given an illustrious example, in raising Christ, the head of the Christian fellowship, from the dead, and setting him down at his own right hand, ver. 19, 20.—far above all

OLD TRANSLATION.	GREEK TEXT.
CHAP. I. 1 Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus:	1 Παυλος αποστολος Ιησυ Χριστυ δια θεληματος Θευ, τοις ἁγιοις τοις ουσιν εν Εφεσῳ, και πιστοις εν Χριστῳ Ιησυ.

Ver. 1.—1. *To the saints who are in Ephesus.* That this is the genuine inscription of the present epistle, see proved in opposition to Mill, Pref. sect. 2.

the different orders of angels in heaven, and potentates on earth, ver. 21.—and hath subjected all things under his feet, and hath given him to be head over all things, for the benefit of the church, ver. 22.—which being animated, governed, and protected by him, as the human body is by its head, it is his body, by which his character, as Lord and Saviour of the church or Christian fellowship, is rendered complete, and is filled by him with all manner of gifts and graces, in order that every member of his body or fellowship may grow, under him, in perfection and happiness, ver. 23.

This sublime account of the resurrection of Christ, the head of the Christian *church* or *fellowship*; and of God's setting him down at his own right hand, as ruler both of the angelical hosts, and of the princes and potentates on earth; and of his putting all things under his feet; and of his making him head over all things for the benefit of the church; and of his being rendered complete as the head of the Christian fellowship, by the union of its members to him; and of his making them alive from the death of sin; and of his filling them with miraculous gifts and moral graces, was, I think, designed by the apostle as a contrast, first, to the character and powers of the false gods worshipped by the heathens as the heads of their fellowships, and, secondly, to the honours, advantages, and privileges which the initiated derived from their participation in these mysteries; and all with a view to make the Ephesians sensible how far inferior in dignity and happiness the members of the heathen fellowships were, to the members of the Christian church, which is a fellowship protected and governed by so high and powerful an head as Christ, whom the only true God hath raised to the government of the Universe, for the purpose of making the members of this noble fellowship holy and happy through all eternity.

NEW TRANSLATION.

CHAP. I. 1 Paul, *by the will of God*, an apostle of Jesus Christ, to the saints (48.) *who* are *in* Ephesus,[1] and to the *believers*[2] in Christ Jesus:

COMMENTARY.

CHAP. I. 1 *Paul, by the will of God*, and not of man, *an apostle of Jesus Christ, to the Christians who are in* the city of *Ephesus*, now become the saints or people of God, *and to all* in the neighbourhood of Ephesus, *who are believers in Christ Jesus.*

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2. *To the believers.* So the word πιστος is translated, Acts x. 45. 2 Cor. vi. 15. 1 Tim. iv. 3. 10. 12. See Gal. iii. 9. note.

2 Grace *be* to you, and peace, from God our Father, and *from* the Lord Jesus Christ.

3 Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ.

4 According as he hath chosen us in him before the foundation of the world, that we should be holy, and without blame before him in love:

2 Χαρις ὑμιν και ειρηνη απο Θεȣ πατρος ἡμων, και Κυριȣ Ιησȣ Χριστȣ.

3 Εὐλογητος ὁ Θεος και πατηρ τȣ Κυριȣ ἡμων Ιησȣ Χριστȣ, ὁ ευλογησας ἡμας εν πασῃ ευλογιᾳ πνευματικῃ εν τοις επȣρανιοις εν Χριστῳ·

4 Καθως εξελεξατο ἡμας εν αυτῳ προ καταβολης κοσμȣ, ειναι ἡμας ἁγιȣς και αμωμȣς κατενωπιον αυτȣ εν αγαπῃ.

Ver. 3.—1. *Every spiritual blessing.* Spiritual blessings are such as are necessary to the perfection and happiness of our spirits, namely, the light of the gospel, the influences of the Spirit of God, both ordinary and extraordinary, the sanctification of our nature, the pardon of sin, and the everlasting possession of heaven.—*Spiritual blessings* are here opposed to the *earthly blessings* which were promised to the natural descendants of Abraham, the ancient church of God; and which consisted in the possession of Canaan, in victory over their enemies, fruitful seasons, &c. as described Deut. xxviii.—To the spiritual blessings just now mentioned, Abraham's seed by faith were entitled by the promise, *In thy seed shall all the nations of the earth be blessed.*

2. *In the heavenly places.* Here, and in chap. ii. 6. επȣρανιοις, *heavenly places*, means *the Christian church*, called by Christ himself *the kingdom of heaven*, because the Christian church was foretold, Dan. ii. 44. under the character of *a kingdom which the God of heaven would set up, and which shall never be destroyed.* It is true, the preposition επι, in the word επȣρανιοις, may be thought to denote the higher local situation of the heavenly places. Yet this doth not hinder us to interpret them of the Christian church, in as much as that kingdom of God will not attain its perfect state, till it is translated to the regions above.—Beza thinks *heavenly places* denote *heaven*, properly so called, because *heavenly places* signify heaven, Eph. iii. 10. consequently, that the apostle's meaning is, *every spiritual blessing* necessary to fit men for heaven. According to this meaning the translation should be, *every spiritual blessing for heavenly places.*

Ver. 4.—1. *Elected us through him, before the foundation of the world.* This being said of the Ephesian brethren in general, it cannot be *an election of the whole of them, as individuals, to eternal*

2 Grace BE to you, and peace (see Rom. i. 7. note 4.) from God our Father, and FROM the Lord Jesus Christ.

3 Blessed BE the God and Father of our Lord Jesus Christ, (ὁ εὐλογησας) who hath blessed us with *every* spiritual *blessing*[1] in *the* heavenly PLACES,[2] (εν, 167.) *thro'* Christ;

4 (Καθως) According as he *hath elected* us (εν) *through* him[1] before the foundation of the world, that we *might* be holy, and *unblamable* in *his sight*,[2] (εν) *through* love. (See ver. 15.)

2 *May divine assistance be* given *to you, and happiness* both temporal and eternal, *from God* who is equally *the Father* of Jews and Gentiles, *and from the Lord Jesus Christ*, by whom the Father dispenses these blessings.

3 *Praised be the God* (Eph. i. 17.) *and Father of our Lord Jesus Christ, who*, not confining his favours to the Jews, *hath blessed us* Gentiles also, *with every spiritual gift in the church of God, through* the mediation of *Christ*, and that without subjecting us to the law of Moses, as a condition of salvation.

4 This he hath done, *agreeably to his having elected us* to be his people *through Christ, before the foundation of the world*, in order *that we might be holy and unblamable in his sight*, not by the observance of any rites, whether heathenish or Jewish, but *through* the exercise of *love* to God and man.

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life, see 1 Thess. i. 4. note 2. but must be that election, which, before the foundation of the world, God made of holy persons of all nations, to be his children and people, and to enjoy the blessings promised to such. Concerning this election, see the view prefixed to Rom. v. second and fourth reflections.—The words εν αυτῳ, which I have translated *through him*, may be translated *in himself*, to signify that his own good pleasure was the sole cause of this election.—Chandler observes, "That the word καταβολη, here rendered *foun-* "*dation*, is used by the best Greek writers to signify *the beginning* "of any thing; so that the phrase, *before the foundation of the world*, "signifies *before the world began*." See Heb. xi. 11. note. Farther, by telling the Jews that God chose the Gentiles to be his people through faith, before the creation of the world, the same author thinks the apostle intended to humble the pride of the Jews, who vainly boasted that the world was created for their sakes.

2. *Holy and unblamable*, κατ' ενωπιον αυτου, *in his sight*; that is, really holy and unblamable, though not perfectly so. As the election here described, is an election of men to be holy, all professing Christians ought frequently to recollect this end of their election, that they may be careful to make it sure.

5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

5 Προορισας ἡμας εις υἱοθεσιαν δια Ιησυ Χριστυ εις αὐτον, κατα την ευδοκιαν τυ θεληματος αὐτυ,

6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved;

6 Εις επαινον δοξης της χαριτος αὐτυ, εν ᾗ εχαριτωσεν ἡμας εν τῳ ηγαπημενῳ.

7 In whom we have redemption through his blood, the forgiveness of

7 Εν ᾧ εχομεν την απολυτρωσιν δια τυ αἱματος αυτυ, την αφε-

Ver. 5.—1. *Who hath predestinated us.* As προορισας in this verse, and γνωρισας ver. 9. answer to ευλογησας, ver. 3. the clause with which ver. 3. is introduced, *Blessed be the God and Father of our Lord Jesus Christ*, as the critics justly observe, ought to be repeated at the beginning of the other verses, in manner following: *Blessed be the God and Father of our Lord Jesus Christ, who hath predestinated us.* Ver. 9. *Blessed be the Father and God of our Lord Jesus Christ, who hath made known to us.*—The original word, here translated *predestinated*, signifies God's predetermination to bestow on the Gentiles the blessings mentioned in this verse. Προορίζειν properly signifies, to determine, appoint, or decree any thing before-hand. In this passage, according to Chandler, it denotes God's everlasting purpose, or his fixed resolution formed before the creation of the world, to admit the believing Gentiles, without circumcision, to the privileges of his church and people; for this is what he understands the apostle to mean by *the adoption of sons.* But in my opinion, the phrase hath an additional and higher meaning, for which see the next note.

2. *The adoption of sons:* υἱοθεσιαν. The Jews were *God's sons*, because they sprang from Isaac, who was called *God's son*, on account of his supernatural procreation. They had this appellation likewise, because they were God's visible church and people. Hence, *the adoption* is mentioned as one of their national privileges, Rom. ix. 8. See the note on that verse. But *the adoption of sons*, in its higher meaning, belongs to believers of all nations, who, as our Lord tells us, *are the children of God, being the children of the resurrection*; on which account, the redemption of the body from mortality, is called *the adoption*, Rom. viii. 23. Wherefore, *the adoption of sons*, to which believers are predestinated through Christ, is their being delivered from the power of Satan, and made members of the catholic church of God by faith; and their being raised at the end of the world with glorious incorruptible bodies, to live with God their Father in heaven for ever. This latter event is called *the redemption of the purchased people*, Eph. i. 14. See 1 John

5 (Προορισας) *Who hath* predestinated[1] us *to* the adoption of *sons*[2] *to himself*, (δια) *through* Jesus Christ, according to *the benevolence*[3] of his *own* will,

5 Blessed be the God and Father of our Lord Jesus Christ, *who hath predestinated us* Jews and Gentiles *to a happy immortality*, (Rom. viii. 17.) not through initiation in the heathen mysteries, nor subjection to the law of Moses, but *through* obedience to *Jesus Christ*, *agreeably to the benevolence of his own disposition* towards men of all nations;

6 To the praise[1] of the glory of his grace, (εν η) *whereby* he hath *highly favoured us* (εν, 167.) *on account of* the Beloved;

6 In order *that praise may be to him for that glorious display of his goodness*, (see ver. 7. note 2.) *whereby he hath highly favoured us*, (so the word is translated, Luke i. 28.) *on account of* him whom he declared *his beloved* Son, by voices from heaven, at his baptism and transfiguration.

7 In whom we have redemption through his blood, *EVEN* the forgiveness of sins,[1] ac-

7 *In whose church we* Gentiles *have* the promise of *redemption*, *through his death* as a propitiatory sacrifice; *even the pardon of sins*

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ii. 29. note 1. Because the Jews denied that the privileges of *election and adoption* belonged to the Gentiles, the apostle in this chapter strenuously maintained their title to these privileges in common with the Jews.

3. *Benevolence.* So ευδοκια signifies, Luke ii. 14. Accordingly it is there rendered *good-will.*

Ver. 6. *To the praise of the glory of his grace.* On this Guyse makes the following remark: "Here is a noble, beautiful, and "affecting gradation from *his grace*, to *the glory of his grace*, and "from the glory of his grace, to *the praise of its glory.*"—It may be of more use to observe, that the discovery of God's purposes respecting the salvation of mankind is here said to be made, that they should gratefully praise him for his amazing goodness.

Ver. 7.—1. *In whom we have redemption,—even the forgiveness of sins.* Seeing *redemption* consists in the forgiveness of sins, it follows, that *the redeemed* shall be delivered from death, the punishment of sin, by a blessed resurrection; and, in consequence of that deliverance, they shall be put in possession of the eternal inheritance. These great blessings, the apostle assures us, believers obtain through the shedding of Christ's blood; and his intention in mentioning this, was to convince the Ephesians, that the Judaizing teachers could promise them no advantage through the observation of the law, which they could not more effectually obtain by obeying

sins according to the riches of his grace;

8 Wherein he hath abounded towards us in all wisdom and prudence;

9 Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself:

10 That, in the dispensation of the fulness of times, he might gather together in one all things

σιν των παραπτωματων, κατα τον πλουτον της χαριτος αυτου·

8 Ης επερισσευσεν εις ημας εν πασῃ σοφιᾳ και φρονησει·

9 Γνωρισας ημιν το μυστηριον του θεληματος αυτου κατα την ευδοκιαν αυτου, ην προεθετο εν αυτῳ·

10 Εις οικονομιαν του πληρωματος των καιρων, ανακεφαλαιωσασθαι τα παντα εν τῳ Χριστῳ, τα τε

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the gospel. See Whitby's note on ver. 8. of this chapter, in which he shews the wisdom and propriety of the atonement made for sin, by Christ's death, and of God's pardoning sin on account of that atonement.—The commentators observe, that απολυτρωσις, *redemption*, signifies sometimes *deliverance by power;* as when God said to the Israelites, Exod. vi. 6. *I will redeem you with a stretched out arm, and with great judgments:* sometimes *deliverance by price*, as Lev. xxv. 23,—32. and here, where we are said to *have redemption through Christ's blood;* for which reason we are said, 1 Cor. vi. 20. *to be bought with a price.* See 1 Tim. ii. 6. note 1.

2. *According to the riches of his grace.* Here *his grace* may be either *Christ's grace*, who is the nearest antecedent, or *God's grace*, who is spoken of ver. 6. and whose grace is described in the progress of the discourse, ver. 8, 9, 10.—I think the apostle meant *God's grace;* because in scripture, and even by our Lord himself, our redemption, together with all the blessings which either precede or follow it, are said to have originated in *God's grace* or goodness, John iii. 16.

Ver. 8. *With all wisdom.* Though *wisdom*, in the epistles of Paul, sometimes denotes that complete knowledge of the gospel doctrine which was communicated to the apostles by inspiration, I think, in this passage, it signifies the quality which commonly goes by the name of *wisdom;* because it is joined with *prudence*, and was an endowment very necessary to fit the apostles for discharging the duties of their office successfully, amidst so many enemies and opposers.

Ver. 9. *The mystery of his will.* The whole doctrine of the gospel, taken complexly, is called *The wisdom of God in a mystery*, 1 Cor. ii. 7. not because any part of it is unintelligible, but for the reasons mentioned in the note on that verse.—The same appellation is given to particular discoveries made in the gospel. For example, the salvation of the Gentiles through faith without obedience to the law of Moses, and the rejection, together with the future restoration of

cording to the riches of his grace;[2]

8 (Ης επερισσευσεν, 7.) *THE KNOWLEDGE of which he hath made to abound* (ης, 141.) *in us*, (εν) *with* all wisdom[1] and prudence;

9 (Γνωρισας) *Who hath* made known *to* us the mystery[1] of his will, according to his *own benevolence*, which he *purposed* in himself;

10 (Εις) *In* the dispensation of the fulness of *the* times,[1] (ανακεφα-

full and complete, *according to the greatness of his goodness.*

8 *The knowledge of which he hath made to abound in us* apostles, *with all* the *wisdom and prudence* necessary to the right manifestation of the same to the world. See Col. i. 9.

9 Blessed therefore be the God and Father of our Lord Jesus Christ, *who hath made known to us* apostles, *the secret of his will* concerning the pardon of sin, and concerning his making the Gentiles heirs of the everlasting inheritance, equally with the Jews, through faith, *agreeably to his own benevolent design which he formed within himself;*

10 Namely, *in the* gospel, which is a *dispensation calculated for the advanced state of the world*, by our

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the Jews, are called *a mystery*, Rom. xi. 25. xvi. 25.—So likewise is the great discovery, that such of the saints as are alive on the earth at the coming of Christ, shall not die, but be changed, 1 Cor. xv. 51. *Behold I shew you a mystery*, &c.—and 2 Thess. ii. 7. we have *The mystery of iniquity*,—and Rev. i. 20. *The mystery of the seven stars*,—and Rev. x. 7. *The mystery of God*,—and Rev. xvii. 5. 7. *Mystery Babylon, the woman, the beast, and the false prophet.* To this latter group, the appellation *of mystery* is given with singular propriety. For as the initiated were instructed in the mysteries, by having certain mystic shews set before them, the visions in the revelation, of the seven stars, and of the woman, and the beast, and the false prophet, representing the future state of the church, are all very aptly termed *mysteries*.—For a particular account of the heathen mysteries, see Pref. sect. 7.

Ver. 10.—1. *In the dispensation of the fulness of the times.* By this some understand the last dispensation of religion, in which all the former dispensations terminated; and which was erected when the time fixed for it by the prophets was fully come. The word οικονομια properly signifies, the plan which the master of a family, or his steward, hath established for the management of the family. Also it signifies, a plan formed for the management of any sort of business. In this passage it signifies, the plan which God had formed for accomplishing the salvation of believers, by gathering them together into one church, under Christ as their head or governor, chap. iii. 2.

in Christ, both which are in heaven, and which are on earth, *even* in him,

εν τοις ουρανοις και τα επι της γης, εν αυτω,

11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will;

11 Εν ω και εκληρωθημεν, προορισθεντες κατα προθεσιν τε τα παντα ενεργουντος κατα την βουλην τε θεληματος αυτου·

12 That we should be to the praise of his glory, who first trusted in Christ.

12 Εις το ειναι ημας εις επαινον της δοξης αυτου, τους προηλπικοτας εν τω Χριστω·

13 In whom ye also *trusted*, after that ye heard the word of truth, the gospel of your salvation: in

13 Εν ω και υμεις, ακουσαντες τον λογον της αληθειας, το ευαγγελιον της σωτηριας υμων· εν ω και

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2. *To gather together*, τα παντα, *all things*. Here, as in other passages of scripture, τα παντα is put for τους παντας, *all men*, see Ess. iv. 21. 2. The word ανακεφαλαιωσασθαι properly signifies, to recapitulate the principal matters contained in a discourse. Here it is used metaphorically, to denote the gathering together of believers of all nations into one church, of which Christ is the head.

3. *Both things in the heavens, and things upon the earth*. Because *the powers of heaven*, Luke xxi. 26. *denote the Jewish rulers*; and *the shaking of the heaven and of the earth*, foretold by Haggai, is interpreted by St Paul, Heb. xii. 25. of the abolition of the Jewish and heathen religions, I am inclined, by *things in the heavens and things upon the earth*, in this verse, to understand the Jews and the Gentiles. According to this interpretation, the gathering of all things under Christ, means, not only the forming of Jews and Gentiles into one catholic church, but the bringing of them both into the heavenly country, through the mediation of Christ, as is evident from ver. 11, —13. Whitby and Chandler, by *things in heaven*, both in this passage and Col. i. 20. understand *the angelical hosts*, and by *things on earth, believers of all nations*; who, with the angels, shall at length be joined in one great society or church, for the purpose of worshipping God through all eternity, agreeably to Heb. xii. 22. Beza, by *things in the heavens*, understands the saints in heaven, who died before Christ came into the world, and who are not to be made perfect till the resurrection.

Ver. 11. *According to the counsel of his own will*. The apostle makes this observation, to convince the believing Jews that God will bestow on them, and on the believing Gentiles, the inheritance of heaven through faith, whether their unbelieving brethren are pleased or displeased therewith.

ἀνακεφαλαιώσασθαι, John xi. 52.) *to gather* together *all things*[2] (ν, 175.) *under* Christ, both *things in the heavens, and things upon the earth*,[3] EVEN *under* him,

publishing that secret *to gather together all believers* into one body, society, or visible church, *under Christ*, as their head, (see Col. i. 18. note) *both Jews and Gentiles; I say, under him*,

11 (Ἐν) *By* whom *even we have inherited, having been* predestinated (ver. 5. note 1.) according to the purpose of him, who *effectually* worketh all things *according to* the counsel of his own will;[1]

11 *By whom even we* Jews *have inherited* the promises that were made to the children of Abraham and of God, *having been predestinated* to the adoption of sons, (ver. 5.) not through obedience to the law, but through faith, *according to the* gracious *purpose of him, who effectually accomplisheth all his benevolent intentions*, by the most proper means, *according to the wise determination of his own will.*

12 That we should be to the praise of his glory, (ver. 6.) who *before hoped*[1] in *the* Christ.

12 The inheritance is bestowed even on us Jews, not through the law, but as a free gift through faith, chap. ii. 8. *That we should occasion praise* to God *for his goodness and truth, who, before* he came, *hoped in the Christ* for salvation.

13 (Ἐν ᾧ) *By* whom ye also *HAVE INHERITED*,[1] (from ver. 11. ἀκου-

13 *By whom ye* Gentiles *also have inherited* the promises, (see Heb. vi. 12.) *having believed the word of*

Ver. 12. Τους προηλπικοτας εν τω Χριστω, *Who before hoped in the Christ.* Chandler's note here is good. He saith, "This is a proper "characteristic, or distinguishing mark of the Jews. They had "the promises of the Messiah or Christ, and therefore hoped in "him before the time of his actual appearance. Thus we find it "was the common character of the devout Jews, that they *waited* "*for the consolation of Israel*, Luke ii. 25. and that *they looked for* "*redemption in Jerusalem*, ver. 38. that is, they hoped in the Messiah "before the time of his appearance." This circumstance, therefore, proves that the apostle is speaking of the Jews in this verse: For the Gentiles had no hope in Christ before he actually came, Eph. ii. 12.

Ver. 13.—1. *By whom ye also have inherited.* I have supplied the words *have inherited*, from ver. 11. because that addition agrees better with the apostle's design, than the addition which our translators have taken from their translation of ver. 12. *Have trusted.*

whom also, after that ye believed, ye were sealed with that holy Spirit of promise,

14 Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

15 Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints,

πιστευσαντες εσφραγισθητε τω πνευματι της επαγγελιας τω αγιω·

14 Ος εστιν αρραβων της κληρονομιας ημων, εις απολυτρωσιν της περιποιησεως, εις επαινον της δοξης αυτε.

15 Δια τουτο καγω, ακουσας την καθ' υμας πιστιν εν τω Κυριω Ιησε, και την αγαπην την εις παντας τους αγιους,

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2. *Ye were sealed with the spirit of promise.* This is an Hebraism for *the promised spirit.* See 2 Cor. i. 22. note 1.—In allusion to the custom of merchants in the eastern countries, who marked their bales or parcels with seals, to distinguish them from the goods of others, Christ is said to have marked the Gentiles as the children of God, by bestowing on them the gifts of the Spirit. Hence, when Peter rehearsed to the brethren in Jerusalem, how the Holy Ghost fell on Cornelius and his company, as on the Jewish believers at the beginning, they replied, Acts xi. 18. *Then hath God also to the Gentiles granted repentance unto life.*—Others are of opinion that the ordinary influences of the Spirit on the minds of believers are also included in this *sealing*, because thereby they acquire the image of God, and are prepared for eternal life. Accordingly, though the extraordinary gifts of the Spirit, whereby the believing Jews and Gentiles in the first age were sealed as heirs of the promises, have long ago been withdrawn, the ordinary influences of the Spirit of God still remain. And if they produce in any man a new nature, he is thereby marked or declared to be God's son; and that mark or seal is to him a stronger evidence of his title to the inheritance, than if he possessed the miraculous gifts; nay, than if an angel from heaven assured him of his title. How earnest then ought we to be in our endeavours to obtain this most excellent seal of the Spirit. See Eph. iv. 30. where likewise we are said to be *sealed with the Holy Spirit to the day of redemption.*

Chandler tells us, that the initiated into the mysteries of Diana received from the priests a sacred seal or ring, with the figure of a he-goat, as the mark of their initiation. And it is well known that the servants in the temples of particular gods, and even the worshippers, had marks on their bodies, by which they were distinguished. Perhaps in this passage the apostle alluded to these marks also. See Gal. vi. 17. note 2.

Ver. 14.—1. *Who is the earnest of our inheritance.* See 2 Cor. i. 22. note 2. At this passage Jerome exclaims, "Si arrhabo tantus, "quanta erit possessio: If the earnest is so great, how great must

σωτηρίας, 45.) *having believed* the word of truth, the gospel of your salvation; (ἐν ᾧ) *by* whom also, after *ye* believed, ye were sealed with *the Spirit of promise,*[2] *the Holy* SPIRIT,

14 *Who* is the earnest of our inheritance,[1] (ὅς) until the redemption of the purchased PEOPLE,[2] *to* the praise of his glory. (Ver. 12.)

15 *For this reason, I also having heard*[1] *of the faith* in the Lord Jesus, *which is among you,* and *of the love which* IS *to* all the saints,[2]

truth, the good news of your salvation: By whom also, after ye believed, ye were sealed, as children and heirs, *with the Spirit promised* by the Father, (Joel ii. 28. Acts i. 4.) even *the Holy Spirit,* whereby ye are more illustriously shewed to be the children of God, than the Jews by the seal of circumcision.

14 *The Holy Spirit is the earnest of our* title, who are Jews, to the eternal *inheritance,* as well as of your title who are Gentiles, *until the deliverance of the* whole of the *purchased people* from the grave, and till they are introduced by Christ into heaven, *to the praise of his glory,* as Saviour.

15 *For this reason,* that all who believe have an undoubted right to the inheritance, *I also having heard of the* uncorrupt *faith in the Lord Jesus which subsists among you* Ephesians, *and of the* sincere *love which ye bear to all the saints,* whether they be Jews or Gentiles,

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"the possession be!" See Col. i. 12. where the inheritance here spoken of is called *the inheritance of the saints in light:* the inheritance belonging to the believing Jews.—Ἀρραβὼν, *earnest,* is a small part of the price of a thing, given as an evidence that the bargain is concluded; and as a pledge, that the whole price will be paid at the time agreed on.

2. *Until the redemption of the purchased people.* Believers of all nations are justly called *the purchased people,* because they are the church which Christ hath purchased with his own blood, Acts xx. 28. Perhaps the apostle alludes to God's calling the Jews *his purchased people.* See 1 Pet. ii. 9. Tit. ii. 14. notes.—*The redemption* here spoken of, being the redemption of the bodies of Christ's purchased people from death by the resurrection, Rom. viii. 23. *the earnest of the Spirit* which is to remain in the church till that glorious event is accomplished, must be principally the ordinary influences of the Spirit, producing in believers that holiness which is necessary to their inheriting heaven. See ver. 13. note 2.

Ver. 15.—1. *Having heard of the faith in the Lord Jesus, which is among you.* This does not imply that the Ephesians were strangers to the apostle. He wrote in the same terms to the Thessalonians who were his converts, 1 Thess. iii. 4. *For even when we were with*

16 Cease not to give thanks for you, making mention of you in my prayers:

16 Ου παυομαι ευχαριστων υπερ υμων, μνειαν υμων ποιουμενος επι των προσευχων μου·

17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him;

17 Ινα ὁ Θεος του Κυριου ἡμων Ιησου Χριστου, ὁ πατηρ της δοξης, δωη υμιν πνευμα σοφιας και αποκαλυψεως, εν επιγνωσει αυτου·

18 The eyes of your understanding being enlightened; that ye may

18 Πεφωτισμενους τους οφθαλμους της διανοιας υμων, εις το

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you, we foretold you that we were to be afflicted, as also happened, as ye know. 5. For this reason also, no longer bearing my anxiety, I sent to know your faith; lest by some means the tempter may have tempted you, and our labour have become in vain. 6. But now when Timothy came to us from you, and gave us the good news of your faith and love.—In like manner, writing to Philemon his own convert, he saith, ver. 4. *I give thanks to my God, making mention of thee always in my prayers. 5. Hearing of thy love and faith, which thou hast towards the Lord Jesus, and to all the saints.* Wherefore, as the apostle's hearing of the faith and love of the Thessalonians and of Philemon, does not mean that he was ignorant of these things till they were reported to him, but that he had heard of their persevering in the true faith of the gospel, and in their love to the saints; so the faith of the Ephesians, which the apostle had heard of, was not their first faith, or conversion to Christianity, but their persevering in the true faith of the gospel concerning men's justification by faith, without the works of the law.

2. *And of the love which is to all the saints.* By praising the Ephesians for their love to all the saints, the apostle insinuated that they were free from the narrow bigotted spirit which prevailed in some other churches, where difference in opinion about the necessity of circumcision had interrupted love. For the expression implies, that the Jewish and Gentile Christians in Ephesus sincerely loved one another; being created in Christ Jesus into one new man, or well agreeing church, chap. ii. 14,—16.

Ver. 16. *To give thanks for you.* By giving God thanks for the perseverance of the Ephesians, the apostle hath taught us that men's perseverance in the faith and practice of the gospel, is owing to the assistance and blessing of God.

Ver. 17.—1. *That the God of our Lord Jesus Christ.* In this expression the apostle follows his Master; John xx. 17. *Say unto them, I ascend to my God and your God.*

2. *And revelation.* The apostle did not pray that God would give to all the Ephesians the knowledge of the doctrines of the

16 *Do not cease* (see 1 Thess. v. 17. note) to give thanks for you,[1] making mention of you in my prayers;

16 *Do not cease*, morning and evening, *to give thanks* to God *for you*, on account of your perseverance in the true faith of the gospel, and in love to all the saints; *making mention of you* by name, *in my* daily *prayers*, as sincere Christians;

17 That the God[1] of our Lord Jesus Christ, the Father of glory, (Rom. i. 23. note 1.) *would* give *you* the Spirit (56.) of wisdom and revelation,[2] (ἐν, 164.) *for the acknowledgment* of him;[3]

17 Requesting *that the God, who is worshipped by our Lord Jesus Christ*, and who is *the author of* all the *perfection and happiness* that is in the universe, and more especially of that which we shall enjoy after death, (ver. 18.) *would give to you great natural wisdom, and revealed knowledge, for the* continued *acknowledgment of Jesus Christ*, as your Saviour.

18 *ALSO*, the eyes of your understanding *enlightened*, (εἰς τὸ) *in order* that ye may know what is the hope[1] of his calling,[2] and what the riches (52.) of the glory of his inheritance,[3] *PRE-*

18 *Also*, I pray God to give to you Gentiles *the eyes of your understanding enlightened*, by the discoveries of the gospel, *in order that ye may know what* blessings are the objects of *the hope* which ye justly entertain, in consequence *of his calling* you the seed of Abraham:

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gospel, by an immediate revelation made to themselves; but that he would enable them to understand the revelation of these doctrines which was made to the apostles, and which they preached to the world.

3. *For the acknowledgment of him.* By *the acknowledgment of him*, Estius understands the acknowledgment of the Father; because in the two following verses, the Father alone is spoken of. According to this interpretation, the apostle prays that the Ephesians might always acknowledge and worship the true God. But the sense given in the commentary seems more natural.

Ver. 18.—1. *The hope.* Here *hope* is put for the objects of hope; as it is likewise, Col. i. 5. Tit. ii. 13.

2. *His calling.* This some understand of the conversion of the Ephesians. But it makes no alteration in the sense of the passage: For in consequence of their conversion, the Ephesians had the hope which God's *calling them his sons*, authorized them to entertain.

3. *What the riches of the glory of his inheritance. Glory* here signifies not merely the outward glory and magnificence of the inheritance of the saints, but the whole of the felicity of that inheritance.

know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

19 And what *is* the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,

20 Which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly *places*,

21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come;

εἰδέναι ὑμᾶς τις ἐστιν ἡ ἐλπὶς τῆς κλήσεως αὐτοῦ, καὶ τις ὁ πλοῦτος τῆς δόξης τῆς κληρονομίας αὐτοῦ ἐν τοῖς ἁγίοις·

19 Καὶ τί τὸ ὑπερβάλλον μεγέθος τῆς δυνάμεως αὐτοῦ εἰς ἡμᾶς τοὺς πιστεύοντας κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ἰσχύος αὐτοῦ,

20 Ἣν ἐνήργησεν ἐν τῷ Χριστῷ, ἐγείρας αὐτὸν ἐκ νεκρῶν· καὶ ἐκάθισεν ἐν δεξιᾷ αὐτοῦ ἐν τοῖς ἐπουρανίοις,

21 Ὑπεράνω πάσης ἀρχῆς καὶ ἐξουσίας καὶ δυνάμεως καὶ κυριότητος, καὶ παντὸς ὀνόματος ὀνομαζομένου οὐ μόνον ἐν τῷ αἰῶνι τούτῳ, ἀλλὰ καὶ ἐν τῷ μέλλοντι·

Ver. 19. *His power with relation to us who believe.* That the apostle in this hath the resurrection of believers from the dead in his view, is evident from ver. 20.—The resurrection of the whole human kind from the dead, is an amazing instance of the infinite power of God. But having been exemplified in the resurrection of Christ, it cannot be doubted.

Ver. 20. *And set him at his own right hand in the heavenly places.* This is a declaration, by inspiration, of the fact recorded Mark xvi. 19. *He was received up into heaven, and sat at the right hand of God.* In both passages there is an allusion to Psal. cx. 1. *Sit thou at my right hand, till I make thine enemies thy footstool.* Wherefore *heavenly places*, in this verse, does not, as Locke supposes, signify *the church*, as in chap. i. 3. ii. 6. but *the habitation of God.* And since Christ sat at the right hand of God after his resurrection and ascension, it implies that he was thus exalted in the human nature; and that in the human nature he exercises all the power belonging to his high dignity, agreeably to the description given thereof, ver. 21.

Ver. 21.—1. *Far above all government, and power, and might, and lordship.* Chap. iii. 10. ἀρχαὶ and ἐξουσίαι, *governments and powers* denote *good angels.* But chap. vi. 12. the same names are given to *evil angels;* and Luke xii. 11. to *men.* The four different names given to angels in this verse, intimate that there are different orders and degrees of government and subordination, among good and bad

PARED (ιν, 164.) *for the saints;*

19 And what *the* exceeding greatness of his power (ως, 142.) *with relation to us* who believe,[1] according to the *inworking of the strength of his force,* (see 2 Cor. iv. 17. note 2.

20 Which he *inwrought* (εν) in Christ, when he raised him from the dead, and set HIM at his own right hand in the heavenly PLACES,[1]

21 Far above all *government,* and power, and might, and *lordship,*[1] and every name[2] that is named, not only in this world, but also in that which is to come;[3]

(Rom. viii. 28. note) *and what* the variety and greatness of *the glories of his* heavenly *inheritance* are, which he hath *prepared for* all *the faithful;*

19 *And what* is *the exceeding greatness of his power, with relation to us* Jews and Gentiles *who believe,* in making us alive from our trespasses and sins, (chap. ii. 5.) and in raising us at the last day from the dead, to enjoy the glories of his inheritance, *by an exertion similar to the inworking of the strength of his force,*

20 *Which he exerted in Christ, when he raised him from the dead, and set him at his own right hand in heaven,* to shew that he hath appointed him chief governor, next to himself, in the kingdom of the universe, (See chap. ii. 6. where *heavenly places* denote the Christian church)

21 *Far above all* (αρχης) *government, and* (εξουσιας) *power, and* (δυναμεως) *might, and* (κυριοτητος) *lordship* of angels and men, both good and bad, (1 Pet. iii. 22.) *and every name* of authority *that is known, not only in this world, but also in that which is to come.* See Philip. ii. 9.

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angels in the invisible world, as among men in the visible world.—Chandler observes, that αρχη, the first word, signifies empire of the largest extent; being used by Greek authors to denote the empire of Alexander, after he had conquered the east; Ælian, Var. Hist. lib. 3. c. 29. and the empire of the Romans, Herodian, lib. 1. proem. And that κυριοτης, the last word in the verse, signifies the lowest degree of power, power of the smallest extent; so that, as the same author farther observes, although we do not know precisely what kind or degree of power is marked by these different names, when applied to good and bad angels, yet we perceive the meaning in general to be, that to our Lord, in his human nature, are subjected the highest, the intermediate, and the lowest orders of beings in the universe having power, whether among angels or men. I add, that according to this view of Christ's dominion, he is placed above every created nature, however excellent it may be. See Col. i. 16. note 3.

22 And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church,

23 Which is his body, the fulness of him that filleth all in all.

22 Και παντα υπεταξεν υπο τες ποδας αυτε· και αυτον εδωκε κεφαλην υπερ παντα τη εκκλησια,

23 Ητις εστι το σωμα αυτε, το πληρωμα τε παντα εν πασι πληρεμενε.

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2. *And every name that is named.* *Name* is here, by an usual figure, put for the person who possesses the authority signified by that name.

3. *But also in that which is to come.* The invisible world, in which the potentates, mentioned in the former part of the verse, rule, is called *the world to come*, because though it exists at present, it is to come, as to us.

Ver. 22.—1. *And subjected all things under his feet.* This is said in allusion to Psal. cx. 1. *till I make thine enemies thy footstool.* The Psalm is a prophecy, not only of Christ's exaltation to universal dominion in the human nature, 1 Cor. xv. 27. but also of the entire subjection of all his enemies, 1 Cor. xv. 25. For in ancient times conquerors put their feet on the necks of their enemies, in token of their utter subjection, Josh. x. 23, 24.—Or, as the apostle, in the preceding verse, hath described Christ's dominion over angels and men, the *all things* in this verse may be the material fabric of the world, together with the brute creation mentioned Psal. viii. 6, 7, 8. as subjected to Christ. For the apostle seems to have had that passage in his eye. See the following note.

2. *And appointed him head over all things for the church.* As it is here declared that Christ is raised to universal dominion, for the noble purpose of *erecting and establishing the church*, that is, for uniting the angels who are in heaven, and all the good men who have lived, and are to live on earth, in one harmonious society, that they may worship and serve God, and be happy in one another's society, to all eternity, it was necessary for accomplishing this grand purpose, that the evil angels should be subjected to him; and even that the material fabric of the world, with every thing it contains, should be under his direction, that he may order all the events befalling men, in such a manner as to promote their virtue, and prepare them for heaven.

Ver. 23.—1. *Which is his body.* The church is called *the body of Christ*, to signify that the members thereof are united to, and animated by him, that they are under his direction, and the objects of his care, and that they are united to one another in love, after the manner of the members of the human body, which are governed by the head, and united to one another by mutual sympathy and care. See chap. ii. 16. and chap. v. 32. note.

22 *And subjected* all THINGS under his feet,[1] and (εδωκε, Eph. iv. 11.) *appointed him head* over all THINGS (τη, 25.) *for* the church,[2]

23 Which is his body,[1] *AND* the fulness[2] of him who filleth all *with* all.[3]

22 *And subjected all things* in the universe *under his feet*, (1 Cor. xv. 27.) *and appointed him head* or supreme lord *over all things*, *for the* formation, enlargement, and preservation of the *church*,

23 *Which is his body, and the fulness of him who filleth all* his members *with all* their spiritual gifts and graces, according to the place and office in his body, which he hath assigned them. See chap. iv. 10.

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2. *And the fulness of him.* By calling the church, το πληρωμα, *the fulness of Christ*, the apostle insinuates, that he who is universal Lord would want a principal part of his subjects, if the church among men on earth were not united and subjected to him, as its head.—For the meaning of πληρωμα, *fulness*, see Rom. xi. 12. note. Col. ii. 9. note 1.

3. *Who filleth all with all.* See Col. ii. 10. note 1. The gifts and graces which Christ bestows on his members, are called, chap. iii. 19. *the fulness of God*, because they all come from God. The persons who were more especially filled by Christ with his gifts, were his *apostles*, *prophets*, *evangelists*, &c. as mentioned chap. iv. 7,—12.—For explaining the expressions, *The body of Christ*, and *the fulness of him who filleth all in all*, Chandler writes as follows: "I doubt "not but that in these expressions the apostle had respect to the "famous statue of Diana, who was the great goddess of the Ephe- "sians. Her image was that of a woman, and her body filled with "the breasts of a woman, to denote, as St Jerome on the place tells "us, *that she was the nurse, supporter, and life of all living creatures:* "Or as Macrobius informs us, Saturnal. lib. 1. cap. 20. *she repre-* "*sented the earth, or nature, by whose nourishment the whole universe* "*is supported.* Now this gives a beautiful turn to the apostle's ex- "pression. The church of Christ is that *body*, that πληρωμα or *ful-* "*ness* which he upholds and enriches by his bounty. Diana, "amongst the Ephesians, was esteemed the nurse and supporter of "all things; and her many breasts denoted her various methods "and sources by which she conveyed her nourishment to the uni- "verse. Such a one, the apostle tells the Ephesians, Christ really "was, for *he filleth all things with all things;* he filleth the church "and all its members with a rich variety of blessings. For as St "John, who also lived long at Ephesus, tells us, in the very same "manner of expression, *and from his fulness we have all received* "*grace for grace.*"

CHAP. II.

View and Illustration of the Doctrines in this Chapter.

THE apostle begins this chapter with observing, that even the Ephesians, though lying under the sentence of death on account of their trespasses and sins, Christ had filled with his gifts and graces, ver. 1.—Then describes the character and behaviour of the Ephesians in their heathen state, to make them sensible, that notwithstanding the advantages which they pretended to have derived from the heathen mysteries, all the Gentiles, not excepting the initiated themselves, were deeply sunk in the grossest ignorance and wickedness, ver. 2.—Then speaking in the name of the converted Jews, he acknowledged, that they likewise, before their conversion, had spent their life, after the manner of the Gentiles, in fulfilling the lusts of their flesh, and their corrupt imaginations; so that they were naturally children of wrath, even as the Gentiles, ver. 3.—Consequently, they had not the least reason to expect any favour from God. Nevertheless, from the great love which he bare to the Jewish nation, God had made them, and the Gentiles, alive together by Christ, ver. 4, 5.—and had set them down together in the heavenly places of the Christian church, wherein salvation is promised as a free gift to all, through faith, and had sealed that promise to them by the gifts of the Spirit, ver. 6.—that future generations, knowing the exceeding greatness of God's grace, may be encouraged to expect pardon upon their repentance, ver. 7.—Then told the Ephesians, that the admission, not of the Gentiles only, but even of the Jews, into the Christian church, and their having the promise of salvation through faith sealed to them, were owing entirely to the unmerited benevolence of God, and not to their own good works, so that no one could boast of having merited salvation, ver. 8, 9.—At the same time, he told them expressly, that these great favours were bestowed on them to fit them for good works, ver. 10.

The apostle having thus described the character and state of both Jews and Gentiles before their conversion, he desired the Gentiles to remember, that in their heathen state, none of them, not even the initiated in the mysteries, had any knowledge of Christ the Saviour, or hope of the pardon of sin, being aliens from the commonwealth of Israel, and strangers from the covenants, and without hope of pardon, nay, without the knowledge of the true God, ver. 11, 12.—But now, by the pure favour of God, being seated in Christ's church, they

enjoyed equal knowledge, and hopes, and privileges with the Jews, God's ancient people; for, though not circumcised, God had brought them nigh to himself, and to the Jews, by the blood of Christ, ver. 13.—who is the author of peace both to Jews and Gentiles, and hath made of both one church or fellowship, in which the true God is to be worshipped; having thrown down the Jewish peculiarity, which was the partition wall that had hitherto separated the Jews from the Gentiles, ver. 14.—and by his death in the flesh, hath taken away the cause of the enmity which subsisted between them; even the Levitical ordinances, that he might create the two into one new man, body, or well agreeing society, under himself as head or governor, thus making peace between them, ver. 15.—also that he might reconcile both in one body or visible church to God, having, through his cross, slain the cause of their enmity to God, even the wicked affections and passions of both, ver. 16.—and this peace with God, Christ preached by his apostles to the Gentiles, and to the Jews, ver. 17.—And therefore, through him, both have access in the Christian church to worship the Father of the universe, with hope of acceptance and pardon; a privilege much greater than any which the initiated in the heathen mysteries could claim, ver. 18.—Withal, that such of the asiarchs, or priests of Diana, as were now become members of the *fellowship of the mystery of God's will* by faith, and all in the province of Asia who formerly were employed about the temple of that idol, might have no cause to regret their having forsaken her worship, the apostle assured them, that they were no longer strangers to the covenants, and foreigners, as they had been, in the commonwealth of the true God; (see ver. 12.) but by the knowledge and belief of the mystery of God's will, they were become joint citizens in that commonwealth with the saints, and οικειοι, *belonging to the house*, or visible church of God, as constituent parts of that great fabric, which is constructed for the use, not of the inhabitants of Asia alone, but of believers of all nations, the true *saints* of God, ver. 19.—For they were built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone, ver. 20.—by which the whole building, consisting of Jews and Gentiles, being fitly joined together, groweth into an holy temple, for the Lord Jesus to officiate in as high-priest, ver. 21.—And in regard the apostles and prophets, the foundations of the temple of God, were supernaturally fitted for their office, as is mentioned afterwards, (chap. iv. 7,—10.) this great temple of the Christian visible church, both in the manner in which it was built, and in the materials of which it

is composed, as well as in its dimensions, described chap. iii. 18. greatly excelled the temples at Ephesus and at Jerusalem. Besides, being reared, not for the purpose of a ritual worship, and far less for celebrating the impure rites of an idol, like those performed in the temple of Diana, but for the holy spiritual worship of the true God, according to the Christian manner, this temple greatly excelled the temples at Ephesus and at Jerusalem in the use for which it was built. To conclude, the apostle informed the Ephesians and the Judaizers, that this great temple, the Christian church, in which the believing Jews, also, were built as constituent parts, is rendered glorious, not like the temple at Ephesus, by the presence of a lifeless image of an idol, vainly pretended to have fallen down from Jupiter, nor even like the ancient temple at Jerusalem, by any outward visible symbol of the presence of the true God; but by his real, though invisible presence, filling every part of the fabric with the gifts and graces of his Spirit, ver. 22. See chap. i. 23. ii. 1.

OLD TRANSLATION.

CHAP. II. 1 And you *hath he quickened* who were dead in trespasses and sins,

Wherein in time past ye walked according to the course of this world, according to the prince of

GREEK TEXT.

1 Και ὑμας οντας νεκρους τοις παραπτωμασι και ταις ἁμαρτιαις

2 Εν αἰς ποτε περιεπατησατε κατα τον αιωνα τȣ κοσμȣ τȣτȣ, κατα τον αρχοντα της εξȣσιας τȣ

Ver. 1.—1. *Even you he hath filled.* I agree with Chandler in opinion, that this verse is strictly connected with the last clause of the last verse of the preceding chapter; and that the words necessary to complete this verse, are to be taken from that clause, and not from the following fifth verse, as our translators have done; *Even you he hath filled,* namely, with his spiritual gifts and influences, *who were dead.*

2. *Dead in trespasses and sins;* or, *Dead by trespasses and sins.* For νεκρους τοις παραπτωμασι και ταις ἁμαρτιαις, are datives of the cause, manner, or instrument, as the grammarians speak. See Rom. vi. 10, 11. notes.—This clause Locke paraphrases in the following words: "Ye were so entirely under the power of sin, that ye had "no more power, nor hope, nor ability to get out of it, than men "dead and buried, have to get out of the grave."—According to Locke, therefore, *dead in trespasses and sins,* signifies that incapacity of living virtuously, into which wicked men bring themselves by vicious habits; a sense in which the word *dead* is used by our Lord, Matt. viii. 22. *Let the dead bury their dead;* and by heathen

By this grand figure, the apostle hath taught us, that under the gospel dispensation, the presence of God is not any longer manifested in a material temple, as under the Mosaic dispensation; neither is his worship limited to particular places and seasons; nor does it consist in ritual services. But any society of believers met for worshipping God in spirit and in truth, is a real temple of God, because in that society prayers and praises are publicly offered to God. Nay, every individual believer is a temple, because God is always inwardly worshipped and praised by him. And with respect to the Ephesians in particular, since they were constituent parts of the great temple of God, the Christian church, their honour as the keepers of this temple, and as worshippers therein, was far greater than their honour as priests and worshippers of Diana: Nay, greater than it would have been, had they become priests and worshippers in the temple at Jerusalem.

NEW TRANSLATION.

CHAP. II. 1 *Even* you *HE HATH FILLED*,[1] who were dead in trespasses and sins;[2]

2 (Εν αις) *In which formerly* ye walked according to the course of this world,[1] according to the

COMMENTARY.

CHAP. II. 1 *Even you* Ephesians *Christ hath filled* with his gifts and graces, and thereby hath made you alive, *who*, notwithstanding your knowledge of the mysteries, *were dead in trespasses and sins:*

2 *In which* trespasses and sins, *before your conversion, ye lived after the course of the* heathen *world, according to* the will of the devil, *the leader*

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authors also.—The trespasses and sins in which the Ephesians, before their conversion, lay as persons dead, were their idolatry, and the vices into which they were led by their idolatry.—The Ephesians were dead likewise by trespasses and sins, as they were lying under the sentence of death for their trespasses and sins. But being filled by Christ with his gifts and graces, they were made spiritually alive, and were delivered from the sentence of death.—*Trespasses*, are those sins which are committed through heedlessness or surprise. Hence παραπτωμα, *trespass*, or *lapse*, is used to denote Adam and Eve's first transgression, Rom. v. 17.; but *sins* signify those acts of disobedience which are committed deliberately and habitually.—Here *sins* signify that continued idolatry and wickedness to which the heathens universally were addicted, as is plain from the following second verse.

Ver. 2.—1. *According to the course of this world.* Κατα τον αιωνα τ κοσμ τουτ. Chandler observes, that the Greek word αιων, and the Latin word *ævum*, which corresponds to it, signify *the life of*

the power of the air, the spirit that now worketh in the children of disobedience.

3 Among whom also we all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh, and of the mind; and were by nature the children of wrath, even as others.

αερος, τ̃ πνευματος τ̃ νυν ενεργουντος εν τοις υιοις της απειθειας·

3 Εν οις και ημεις παντες ανεστραφημεν ποτε εν ταις επιθυμιαις της σαρκος ημων, ποιουντες τα θελημματα της σαρκος και των διανοιων· και ημεν τεκνα φυσει οργης, ως και οι λοιποι.

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man, and, by an easy figure, *the manner of a man's living*. Here the word denotes those corrupt principles and practices which prevailed in the world, (see 1 John ii. 16. note 1.) and particularly the idolatry, and vices connected with idolatry, which then prevailed. In the Syriac version this clause is translated, *Juxta mundanitatem mundi hujus, According to the worldliness of this world.*

2. *According to the prince*, κατα τον αρχοντα, *of the power of the air. Power* being here put for those who exercise power, as it is likewise chap. i. 21. and Col. ii. 10. it signifies those powerful evil spirits, who, according to Jude, ver. 6. are confined in our atmosphere, as in a prison, *unto the judgment of the great day*. Their confinement, however, is not of such nature as to hinder them from going to and fro on the earth. And therefore, being irreconcileable enemies of God and goodness, they use the liberty granted to them, in opposing God, and in ruining men by their temptations, 1 Pet. v. 8. And that they may do this the more effectually, they have ranged themselves under the direction of one chief, here called their *Prince;* but in other passages *Satan*, and *the devil*.—Perhaps also he is called their *Prince*, because he instigated them to rebel against God, and was their leader in that rebellion. See 1 John v. 19. note 2.

3. *And of the spirit which now inwardly worketh in the children of disobedience*. See 2 Cor. iv. 4. note 2.—The words τ̃ πνευματος, *of the spirit*, being governed by the preceding word, τον αρχοντα, *the prince*, is fitly translated, *and of the spirit;* that is, *the prince* or author *of the spirit* which reigns in the children of disobedience, the author of that idolatry and wickedness which prevails among the heathens. For the word *spirit*, in scripture, often denotes *one's dispositions* and actions.—The heathens are justly called *children of disobedience*, because their life was one continued course of disobedience to God.—Some, by *the children of disobedience*, understand the unbelieving Jews, called *children of disobedience*, in allusion to Isa. lxv. 2. *I have spread out my hands all the day unto a rebellious people*. But I prefer the sense given in the commentary.

Ver. 3.—1. *With whom also we all had our conversation*. Or εν οις

prince of the power of the air,[2] *AND of the* spirit *which* now *inwardly* worketh in the children of disobedience:[3]

3 (Εν οἰς) *With* whom also we all[1] had our conversation *formerly*, in the lusts of our flesh, *doing the inclinations* of the flesh, and of the *imaginations*,[2] and were by nature [3] children [4] of wrath, even as others.

of those powerful spirits now in rebellion against God, *who have their residence in the air, and* the author *of the wicked disposition, which now inwardly worketh in them who disobey* God by their idolatry and opposition to the gospel.

3 *With whom also we all* of the Jewish nation who believe, *had our conversation formerly*, in this respect, that like them we lived *in the lusts of the flesh, doing the inclinations of the flesh, and of our* corrupt *imaginations, and* by these wicked practices *were naturally liable to punishment, even as the rest of mankind*, notwithstanding our profession of the Jewish religion.

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may be translated *after whom*, (Ess. iv. 174.) that is, *after whose example*.—Here the apostle speaks in name of the generality of the converted Jews, whose former character and state he affirmeth to have been the same in respect of wickedness and misery, with the character and state of the children of disobedience; for εν οἰς, *with whom*, plainly refers to the heathens. But their having their conversation with the children of disobedience formerly, doth not imply that all the converted Jews lived among the heathens, and were guilty of idolatry: But that, like the heathens, they practised the vices mentioned in the subsequent part of the verse. Wherefore the common translation, *among whom*, is wrong.—The apostle gave this account of the former conversation of the converted Jews, first, to make the Ephesians sensible, that the law of Moses was not such an effectual institution as the Judaizers represented it. Secondly, to convince the Jewish believers themselves, that they were equally dead in their trespasses and sins as the Gentiles, and equally needed to be made alive by the spiritual gifts and graces with which Christ filleth his members; consequently, that all owe their salvation to the *grace* or *mercy* of God, as the apostle affirms, ver. 5.

2. *And of the imaginations.* Διανοιων. This word is used by the LXX to denote the corrupt imaginations of the antediluvians, Gen. vi. 5. Και πας τις διανοηται, *And every imagination of the thought of his heart, is only evil continually.* Luke i. 51. *He hath scattered the proud,* διανοια, *in the imagination of their heart.*—Estius, *by the inclinations of the flesh*, understands gluttony, drunkenness, and fornication; and by *the inclinations of the imaginations*, ambition, revenge, covetousness, and whatever other evil appetite arises from sensual

4 But God, who is rich in mercy, for his great love wherewith he loved us,

5 Even when we were dead in sins hath quickened us together with Christ, (by grace ye are saved)

6 And hath raised *us* up together, and made *us* sit

4 Ὁ δὲ Θεος, πλουσιος ων εν ελεει, δια την πολλην αγαπην αυτου ἡν ηγαπησεν ἡμας,

5 Και οντας ἡμας νεκρους τοις παραπτωμασι, συνεζωοποιησε τω Χριστῳ· χαριτι εστε σεσωσμενοι·

6 Και συνηγειρε, και συνεκα-

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views of things. To the excessive wickedness of the Jews, the apostle hath borne testimony in other passages, particularly Rom. ii. 1. iii. 10,—19.

3. *And were by nature children of wrath.* *Nature* often signifies one's *birth* and *education*, Gal. ii. 15. *We who are Jews by nature.*—Also men's natural *reason* and *conscience*, Rom. ii. 14. *The Gentiles who have not a law, do by nature the things of the law, these*, &c.—Also the general sense and practice of mankind, 1 Cor. xi. 14. *Doth not even nature itself teach you, that if a man have long hair*, &c.—Also the original constitution of any thing, Gal. iv. 8. *Who are not gods by nature.*—Also a disposition formed by custom or habit: Thus Demetrius Phalerius said of the Lacedemonians, Φυσει βραχυλογους οι Λακωνες, *The Lacedemonians by nature speak shortly.* In the passage under consideration, *nature* is that *second corrupt dead nature*, which men form in themselves by habitually indulging vicious inclinations; for the apostle speaks of men's being *by nature children of wrath*, as the effect of having their conversation in the lusts of the flesh.

4. *Children of wrath.* This is the same kind of Hebraism as *son of death, son of perdition*; and signifies, *liable to wrath*; or naturally the objects of God's displeasure on account of their wicked works.

Ver. 4. *Through his great love with which he loved us.* To *love with love*, is the Hebrew superlative. Ess. iv. 27. Wherefore, *to love with love*, is to love without bounds.

Ver. 5.—1. *He hath made alive together by Christ.* Συνεζωοποιησε τω Χριστω. See ver. 22. where συνοικοδομεισθε denotes the building together of the Jews and Gentiles. The common translation of this clause is, *He hath quickened together with Christ*, which Grotius hath adopted, because the apostle, after speaking of God's raising Christ from the dead, Col. ii. 12. describeth his raising those at the last day, together with Christ, who were dead through trespasses, as follows, ver. 13. *You who were dead through trespasses and the uncircumcision of your flesh, συνεζωοποιησε συν αυτω, he hath made alive together with him.* For from this he infers, that the expression, Eph. ii. 5. συνεζωοποιησε τω Χριστω, may be translated, *He hath made alive together with Christ*, namely, from the dead at the last day; the preterite tense, *he hath made alive*, being used to shew the cer-

4 But God *being* rich in mercy, (διὰ) *through* his great love *with which* he loved us,[1]

5 Even *us who were* dead in *trespasses, he hath made alive* together (τῷ Χριστῷ, 25.) *by* Christ;[1] (by grace ye are saved;)[2]

6 And hath raised us up together, and (συνεδι-

4 *But God being exceedingly liberal in* the exercise of his *mercy, through his great love with which he loved us* his ancient people,

5 *Even us* Jews, *who* like the Gentiles *were* spiritually *dead through* the power of our *trespasses, he hath made alive together* with the Gentiles *by Christ*, who hath filled us likewise with his spiritual gifts, (*through the mere favour of God, ye are saved* from the ignorance and wickedness of your former state,)

6 *And hath raised us* Jews *up, together* with the Gentiles, from the

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tainty of our resurrection. And *the ages to come*, mentioned ver. 7. he thinks, means the ages after the resurrection, in which the redeemed will contemplate with joy the display of the divine perfections which is made in their salvation. But this interpretation is liable to two objections; 1. The making alive of the Jews, of which the apostle speaks, Eph. ii. 5. relates to their being made alive from the spiritual death described, ver. 1, 2. Consequently it is the making alive of their spirits of which he speaks, and not of their bodies: This making alive of the Jews, Christ accomplished by enlightening their understanding, invigorating their mental powers, subduing their passions, and directing their affections to right objects.—2. The common translation represents the Jews as made alive with Christ. But it is certain that Christ never was spiritually dead, and therefore the Jewish converts could not be said to be made alive with him from that death.—Guyse, who adopts the common translation, being sensible of this objection, saith in his note on ver. 1. that Christ's being quickened "may be understood, "not only of his body's being quickened and raised from the grave, "but likewise of his discharge, as the surety of his people, from "the guilt and punishment of their sins." But this sense of being made alive together with Christ, cannot be admitted here, as the apostle evidently speaks of the Jews being made alive from the spiritual death, in the present life. I am therefore of opinion, that the apostle's meaning in this passage is, that God had made the Jewish converts alive, not *with*, but *by* Christ; Χριστῷ being the dative of the instrument, which, though often, is not always marked by the preposition ἐν. See Ess. iv. 176.—Besides, if the apostle had meant to say, *made alive with Christ*, he would have added the preposition σὺν, as he hath done, Col. ii. 13. See also Eph. ii. 20. where the preposition ἐπὶ is repeated: Ἐποικοδομηθέντες ἐπὶ τῷ θεμελίῳ.

2. *By grace ye are saved.* The Clermont and St Germain MSS and Vulgate, have here, ἐ τῇ χαριτι, *By whose grace ye are saved.*

together in heavenly *places* in Christ Jesus.

7 That in the ages to come he might shew the exceeding riches of his grace, in *his* kindness towards us, through Christ Jesus.

8 For by grace are ye saved, through faith; and that not of yourselves: *it is* the gift of God:

9 Not of works lest any man should boast:

10 For we are his workmanship, created in Christ

θισεν εν τοις επουρανιοις εν Χριστω Ιησου·

7 Ινα ενδειξηται εν τοις αιωσι τοις επερχομενοις τον υπερβαλλοντα πλουτον της χαριτος αυτου, εν χρηστοτητι εφ' ημας εν Χριστω Ιησου.

8 Τη γαρ χαριτι εστε σεσωσμενοι δια της πιστεως· και τουτο ουκ εξ υμων· Θεου το δωρον·

9 Ουκ εξ εργων, ινα μη τις καυχησηται.

10 Αυτου γαρ εσμεν ποιημα, κτισθεντες εν Χριστω Ιησου επι εργοις

Ver. 6. *Hath raised us up together, and hath set us down together, in the heavenly places by Christ Jesus.* Some understand this of the resurrection of believers from the dead, and of their introduction into heaven in the person of Christ, as their head and representative.—Others understand it of the resurrection of believers themselves at the last day. See ver. 5. note 1.

Ver. 7.—1. *That he might shew to the ages which are to come,* &c. This sentiment the apostle expresses more fully, 1 Tim. i. 16. see note 3. on that verse.

2. *The exceeding riches of his grace, by his goodness,* &c. The great blessings bestowed on Jews and Gentiles by Christ, are not the external privileges of the gospel only, but the blessings of pardon, justification, and eternal life, promised to all who believe.

Ver. 8.—1. *By grace ye are saved.* Here, as in ver. 5. the discourse being directed to the Ephesians in general, that circumstance, as well as the connexion, leads us, by the Ephesians *being saved,* to understand their being delivered from the ignorance and wickedness of their former state; in which sense the word *saved* is used likewise, Rom. xi. 26. 2 Tim. i. 9.—It is equally true of our eternal salvation, that it is not of ourselves, but *by grace.* For we do not merit salvation: It is the gift of God.

2. *And this affair is not of yourselves.* The relative τουτο, as Chandler observes, being in the neuter gender, cannot stand for πιστις, *faith,* which is feminine; but it has the whole sentence which goes before, as its antecedent. To shew this, I have supplied το πραγμα, *this affair,* namely, *your salvation through faith, is not of yourselves; it is the gift of God.* See ver. 9.—Or, though τουτο should be made to refer to πιστις, the meaning may be, that an opportunity of believing on Christ was bestowed on the Ephesians by God, who sent the apostle to preach Christ to them, and assisted

σιν, transitive) *hath set us down together in the* heavenly PLACES (ν) *by* Christ Jesus;[1] (see ver. 5. note.)

dead state in which we were, by reason of sin, before our conversion, *and hath set us down together in the heavenly places*, that is, in the Christian church, (see chap. i. 3. note 2.) where the pardon of sin is offered to believers of all nations, and will hereafter set us down together in heaven *by Christ Jesus.*

7 *That he might shew* (εν τοις) *to the ages which ARE to come,*[1] the exceeding riches of his grace, *by his goodness*[2] towards us, (ν) through Christ Jesus.

7 This God hath done, *that he might shew to the ages which are to come, the exceeding greatness of his benevolence, by his goodness towards us,* in making us spiritually alive, and pardoning us *through Christ Jesus:* So that in every age, all who believe and repent of their sins, may expect pardon.

8 For by grace *ye are* saved[1] through faith; (και τουτο) and *this AFFAIR*[2] *IS* not of yourselves; IT IS the gift of God;

8 *For*, as I said, ver. 5. *By the mere favour of God, ye* Jews and Gentiles *are saved through faith; and this salvation is no work of yours; it is the* free *gift of God*, who might have suffered the human race to perish.

9 Not *by* works, (ινα, 175.) *so that*[1] *no one can* boast.

9 Salvation is the gift of God through faith, and *not by works* meriting it, done previous to men's conversion; *so that no one can boast* that his salvation is of himself meritoriously.

10 (γαρ, 98.) *Yet* we are his workmanship,[1]

10 Though we cannot save ourselves meritoriously by good works,

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them by his Spirit to believe on him. In like manner, St Paul said to the Philippians, ch. i. 29. *Unto you,* εχαρισθη, *it hath been graciously given for Christ's sake, not only to believe on him, but also to suffer for him:* An opportunity hath been given you, both to believe and suffer, and grace to enable you to do both. Some ancient MSS, instead of υμων, *yourselves*, have here ημων, *us*, which Mill thinks the true reading.

Ver. 9. *So that no one can boast.* The translation of ινα in our Bibles, represents God as appointing our salvation to be by faith, merely to prevent men's boasting, which certainly is an end unworthy of God in so great an affair. I therefore think ινα should be translated *so that*, denoting the event simply.

Jesus unto good works, which God hath before ordained that we should walk in them.

11 Wherefore remember that ye *being* in time passed Gentiles in the flesh, who are called uncircumcision, by that which is called the circumcision in the flesh, made by hands;

12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:

αγαθοις, οις προητοιμασεν ο Θεος ινα εν αυτοις περιπατησωμεν.

11 Διο μνημονευετε οτι υμεις ποτε τα εθνη εν σαρκι, οι λεγομενοι ακροβυσια υπο της λεγομενης περιτομης εν σαρκι χειροποιητε·

12 Οτι ητε εν τω καιρω εκεινω χωρις Χριστου, απηλλοτριωμενοι της πολιτειας τε Ισραηλ, και ξενοι των διαθηκων της επαγγελιας, ελπιδα μη εχοντες, και αθεοι εν τω κοσμω·

Ver. 10.—1. *Yet we are his* (ποιημα, *factura*; Estius) *workmanship, created through Christ Jesus unto good works.* Believers are called *God's workmanship, created through Christ Jesus unto good works,* because through the preaching of the gospel, and the influences of Christ's Spirit accompanying it, men are made alive from the spiritual death, and enabled to do good works.—This creation of believers through Christ Jesus unto good works, Taylor in his key prefixed to Romans, No. 99. understands of the formation of believers into one body or church, under the government of Christ; because in the Christian church believers enjoy the greatest advantages for performing good works; and because this formation of the church is termed, ver. 15. *a creation* of Jews and Gentiles into one new man under Christ. The same account he gives of *the making men alive,* mentioned ver. 5.—Others however with more reason think, that one's enjoying in the Christian church great advantages for becoming alive, and for doing good works, is not the whole of what the apostle means by being *made alive,* and by being *created unto good works,* but that these phrases denote the operation of the Holy Spirit in making men alive, and in enabling them to do good works, by means of the advantages which they enjoy in the Christian church.

2. *For which God before prepared us.* This is the literal translation of οις προητοιμασεν ο Θεος. So that the rendering in our Bibles, namely, *which God hath before ordained,* is utterly wrong.—If the preparation here spoken of, is thought to have happened before the believing Jews and Gentiles heard the gospel, it may signify that operation of God upon the minds of those who are sincere in their religion, by which he inclines them to do good works.

created (ἐν, 167.) *through* Christ Jesus (ἐπὶ) unto good works, *for which God before prepared us*,[2] that we should walk in them.

11 Wherefore, remember, that ye *WERE formerly* Gentiles *by* the flesh, who are called uncircumcision,[1] by that which is called circumcision *made with hands*[2] *on the flesh*.

12 *AND* that *ye were at that time* without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, (see Rom. ix. 4.) *not having* hope, and without God in the world:[1]

yet we who believe *are God's workmanship, formed* (ver. 15.) *through Christ Jesus, to do good works: For which God before prepared us*, by the knowledge of the gospel, and the influences of his Spirit, *that we should live in the constant performance of them.*

11 *Wherefore*, to strengthen your sense of God's goodness in saving you, and of the obligation he hath thereby laid on you to do good works, ye Ephesians should *remember, that ye were formerly Gentiles by natural descent, who are called uncircumcised* and unholy, *by that* nation *which is called circumcised* with a circumcision *made with* men's *hands on the flesh*, and which esteems itself holy on that account, and entitled to the promises.

12 *And that ye were at that time without* the knowledge of *Christ, being* by your idolatry *alienated from the Jewish nation*, which alone had the knowledge of his coming, and of the blessings he was to bestow, *and unacquainted with the covenants*, namely, that made with Abraham, and that made with the Israelites at Sinai, *which promised* and prefigured Christ's coming to bestow *these blessings:* So that *ye had no* sure *hope* of the pardon of sin, nor of a blessed immortality; *and were without* the knowledge and worship of *God*, while *in the* heathen *world.*

Ver. 11.—1. *Called uncircumcision*, that is, *uncircumcised persons.* By the same figure of speech, *made the righteousness of God*, 2 Cor. v. 21. signifies *made righteous persons in the sight of God.* See Ess. iv. 17.

2. *Circumcision made with hands on the flesh.* By this description of circumcision, the apostle puts his readers in mind of the inward circumcision, the circumcision of the heart made by the Spirit of God, of which the outward circumcision was only an emblem,

13 But now in Christ Jesus, ye who sometimes were far off, are made nigh by the blood of Christ.

14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us;

15 Having abolished in his flesh the enmity, *even*

13 Νυνι δε εν Χριστω Ιησυ, υμεις οι ποτε οντες μακραν, εγγυς εγενηθητε εν τω αιματι τυ Χριστυ.

14 Αυτος γαρ εστιν η ειρηνη ημων, ο ποιησας τα αμφοτερα εν, και το μεσοτοιχον τυ φραγμυ λυσας·

15 Την εχθραν εν τη σαρκι αυτυ, τον νομον των εντολων εν

Rom. ii. 29. and insinuated that the Jews had no reason to boast of the outward circumcision, unless it was accompanied with the circumcision of the heart.

Ver. 12. *Without God in the world.* In their heathen state, the Ephesians had not the true God for the object of their worship, and were ignorant both of his perfections and of his commandments.

Ver. 13. *Who formerly were far off, are brought nigh;* in allusion to Isa. lvii. 19. *Peace, peace to him that is far off, and to him that is nigh, saith the Lord.*—Luke xviii. 10. *Two men went up into the temple to pray.*—13. *And the publican standing afar off,* &c. See also Psal. cxlviii. 14.

Ver. 14.—1. *He is our peace,* that is, the author of our peace; the effect being put for the cause, 1 Thess. ii. 20. *Ye are our glory and joy,* that is, the cause of our glory and joy.

2. *Who hath made both one.* The union of the Jews and Gentiles, so as to make them one people, was foretold by Ezekiel, ch. xxxvii. 22. under the idea of making Judah and idolatrous Israel one nation, which was to be governed by David their king: ver. 24. *David my servant shall be king over them, and they all shall have one shepherd.* Hence our Lord says, John x. 26. *Other sheep I have, which are not of this fold;* are not Jews.—And they *shall hear my voice, and there shall be one fold and one shepherd.*

3. *And hath broken down the middle wall of separation.* Because the Jews were separated from all other nations, and made the people of God exclusively, by the law of Moses, the apostle calls that law, *The middle wall of separation,* in allusion to the wall called *Chel,* which separated the court of Israel from the court of the Gentiles. Farther, he observes, that God hath broken down that wall; hath abolished the law of Moses with its rites, which could be performed no-where but in the temple of Jerusalem; and that by prescribing, under the gospel, a spiritual form of worship which may be performed every-where, he hath joined Jews and Gentiles in one church, and made them all one people of God. Now this happy union could not have taken place, if the law of Moses had been continued. For the worship of God being limited by Moses to the temple at Jerusalem, the great st part of the Gentiles could not come to Jerusalem to worship with the Jews.

ing ordinances,[4] *that the two he might create* (εἰς ἑαυτὸν, 175.) *under himself, into* one new man, *making* peace: (see ver. 16. note 2. and Col. ii. 14.)

sion, sacrifices, meats, washings, and holy days; which being founded in the mere pleasure of God, might be abolished when he saw fit. These ordinances Jesus abolished, *that he might create* Jews and Gentiles, *under himself* as head, (chap. i. 23.) *into one new man* or church animated by new principles; thus *making peace* between them:

16 And *might* reconcile both in one body[1] *to God,* (διὰ, 113.) *through* the cross, having slain the enmity[2] *by it.*

16 *And* that he *might reconcile both in one body,* or visible church, *to God through the cross, having slain the* cause of their *enmity* to God *by it;* that is, slain the sinful passions both of the Jews and Gentiles, which were the cause of their enmity to God, by his death on the cross.

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abolished the law of Moses, as the law of God's temporal dominion over the Jews, it remained in its full force as the municipal law of Judea, the gospel making no alteration in the laws of any country, which were not contrary to piety or morality. The Jews, therefore, after the death of Christ, were still bound, as before, to observe the institutions of Moses, as the law of their state. Hence the apostle told the Corinthians, 1 Cor. vii. 18. *Hath any circumcised one been called, Let him not be uncircumcised.* See Preface to the Galatians, sect. 4. NO. 5. penult paragraph.

Ver. 16.—1. *Reconcile both in one body.* The Latins also used the word *corpus, body,* to denote a number of men united together by a common interest, and governed by the same laws. Cicero de Officiis, lib. 1. *Totum corpus Reipublicæ, The whole body of the Commonwealth.*

2. *To God, having slain the enmity by it.* The reconciliation described in this verse, being the reconciliation of Jews and Gentiles to God, *the enmity* which is said to have been *slain* by the cross of Christ, is that which subsisted between God and them, through the corruption of their nature. But the creation of the two into one new man, mentioned ver. 15. being the uniting of Jews and Gentiles into one visible church, *the enmity* spoken of in that verse as abolished, was the hatred which the Jews and Gentiles bare to one another on account of the rites of worship peculiar to each. Hence the propriety of the expressions used by the apostle. In the one case it is, *having abolished the enmity,* the law of Moses, the cause of the enmity; and in the other, *having slain the enmity,* namely, men's lusts and sinful passions, the cause of their enmity to God. In other passages of scripture, likewise, these great effects are ascribed to the cross of Christ; and, particularly, our sinful pas-

17 And came and preached peace to you which were afar off, and to them that were nigh.

18 For through him we both have an access by one Spirit unto the Father.

19 Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God;

20 And are built upon

17 Και ελθων, ευηγγελισατο ειρηνην υμιν τοις μακραν, και τοις εγγυς·

18 Οτι δι' αυτου εχομεν την προσαγωγην οι αμφοτεροι εν ενι πνευματι προς τον πατερα.

19 Αρα ουν ουκετι εστε ξενοι και παροικοι, αλλα συμπολιται των αγιων και οικειοι του Θεου·

20 Εποικοδομηθεντες επι τω

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sions are with much propriety said to be crucified with Christ, Rom. vi. 6. Gal. vi. 14. For of all the arguments that can be offered to persuade sinners to return to God, those furnished by the death of Christ are the most powerful. It is the greatest expression of the love of God to sinners; as a propitiation for sin, it gives penitent believers the sure hope of pardon; and as connected with Christ's resurrection, it is a certain proof and pledge of our resurrection to a never-ending life, and of our being admitted into the heavenly country, which Christ has gone to prepare for his people. See Gal. vi. 14. notes 1, 2.

Ver. 17. *And coming he brought good tidings of peace.* This is a pleonasm, which signifies simply that Christ brought good tidings of peace. For although Christ came to the Jews, he did not come, or go to the Gentiles; being a minister of the circumcision only, Rom. xv. 8. Nevertheless he may be said to have done what he did by his apostles. In like manner, he is said to have gone and preached to the antediluvians by his Spirit, because he preached to them by his prophet Noah, whom he inspired for that purpose, 1 Pet. iii. 19.

Ver. 18. *Through him, we have introduction, both of us, by one Spirit to the Father;* that is, through the merits of Christ's death, both Jews and Gentiles have liberty to worship the Father, by the same spiritual form of worship, and by the assistance of the one Spirit of God.—Προσαγωγην, *Adductionem*, sive *introductionem; Introduction.* Perhaps this is an allusion to the manners of earthly courts, where none have access to the prince, unless introduced by some of his servants or friends.

Ver. 19.—1. *Not now strangers and sojourners, but joint citizens with the saints.* The church, as Chandler observes, is here compared to a city which hath its peculiar privileges, immunities, and laws; and where the inhabitants are all engaged in one common interest, and live under the protection of the same head, or governor. To shew these things, the church, in its perfect state, is called *the city of the living God*, and *the heavenly Jerusalem*, Heb. xii. 22.—*and*

17 And *coming he brought good tidings of* peace[1] to you *the far* off, and to *us the* nigh.

17 *And* to accomplish our reconciliation to God *coming* by his apostles, *he brought good tidings of peace* with God, *to you* Gentiles *who were far off* from God, *and to us* Jews *who were nigh* to him as his people by profession.

18 (Ὅτι, 255.) *Therefore*, through him, we *have introduction*,[1] *both of us*, (ἐν) by one Spirit *to* the Father.

18 *Therefore through him*, as our high-priest, *we* Jews and Gentiles *have introduction*, (chap. iii. 12.) *both of us, by one Spirit to the Father* of the universe, to worship with the hope of being accepted.

19 *Well then*, ye are (ἄρατε, 193.) *not now* strangers and *sojourners, but joint* citizens[1] with the saints, (καὶ οἰκεῖοι) and *belonging to the house* of God:[2]

19 *Well then*, being formed into one church with the Jews, *ye* Ephesians *are not now strangers* to the covenants of promise, *nor sojourners* (see ver. 12.) among the people of God; *but ye are joint citizens* in the city of God *with the Jews, and belonging to the temple of God*, as constituent parts thereof;

20 *Being built*[1] upon

20 *Being built*, equally with the

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new Jerusalem, Rev. xxi. 2. *and Jerusalem which is above*, Gal. iv. 26. Of this grand city or community, all who believe are equally free, of whatever nation or country they may be. So that they are no more παροικοι, *dwellers*, or *sojourners*, in that city, who have no rig to its immunities; but they are fellow-citizens with the anc people of God, and equally with them entitled to all its privi

2. *And belonging to the house of God.* The word οἰκειοι si *of* or *belonging to a house* or family, as members or servants vi. 10. in which sense our translators seem to have understo word here. But as the temple is called, Micah iv. 2. *The h the God of Jacob;* and as, Matt. xxiii. 38. *your* (οἰκος) *hous* nifies *your temple*, (see 1 Tim. iii. 15. note 1.) the word οἰκ this passage, may signify, *belonging to the temple or visible ch God*, as constituent parts thereof; as is evident from the subs verse.

Ver. 20.—1. *Being built upon the foundation.* This bein tioned to prove that the Ephesians *belonged to the temple* the apostle's meaning in that expression is, that they belong as constituent parts. For their being *built on the foundation apostles*, &c. was no proof that they belonged to the temple o either as servants or worshippers; but it was a clear proo they were constituent parts of it. And if they were constitu parts of that temple, it was certainly a greater honour to the E

the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-*stone*;

21 In whom all the building fitly framed together, groweth unto an holy temple in the Lord:

θεμελιῳ των αποστολων και προφητων, οντος ακρογωνιαιου αυτου Ιησου Χριστου·

21 Εν ᾧ πασα ἡ οικοδομη συναρμολογουμενη αυξει εις ναον ἁγιον εν Κυριῳ·

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sians, than their being either priests or worshippers in the house or temple of Diana, because thereby they were become an habitation of God by the Spirit, ver. 22.—*Being built.* Some translate the original word επιοικοδομηθεντες, *being built together.* But this is not the signification of the preposition επι here, as is plain from ver. 22. where a different preposition, namely, συν, is compounded with the word οικοδομηθεντες, to express that idea.

2. *Upon the foundation of the apostles.* The apostles and superior Christian prophets are called *the foundation* of the church or temple of God, because they were inspired to declare the doctrines of the gospel, by the faith of which Jews and Gentiles were made one great temple, in which God will be worshipped to all eternity.—In like manner, the city of the living God, *new Jerusalem,* which is the church of God in its perfect state in the world to come, is said, Rev. xxi. 14. to be *built on the foundation of the twelve apostles of the Lamb.*

3. *And prophets.* The Jewish prophets may be called the *foundation* of the church or temple of God, because they preached in an obscure manner most of the doctrines of the gospel. Nevertheless, as the prophets are here mentioned after the apostles, I rather think the superior *Christian prophets* are meant, to whom, by a culiar inspiration, the true meaning of the writings of Moses and rophets was made known.

Jesus Christ himself being, ακρογωνιαιου, *the bottom corner-stone. stone placed in the outward angle,* by which the two sides of a ing are united. This stone may be placed either at the top, the bottom of the building. But the latter, I think, is here t; because, in the following verse, the building is said to be joined together by this stone, and to *grow* into an holy temple e Lord. Accordingly, we are told, I Cor. iii. 11. *Other foun- no man can lay, than what is laid, which is Jesus the Christ.* Pet. ii. 6. note 2. Jesus Christ is also *the head of the corner;* p corner-stone; for so he hath called himself, Matt. xxi. 42. g the Hebrews, those who possessed chief authority in the and were its principal supports, were called *corners,* Isa. xix. argin.

r. 21.—1. *Being aptly joined together.* The enmity which subd between the Jews and Gentiles was so great, and of so long standing, and their principles and manners were so opposite, that eir union into one harmonious religious society, seemed altogether

the foundation[2] of the apostles and prophets,[3] Jesus Christ himself being the *bottom* corner-STONE;[4]

21 *By which* (πασα for ὁλη) *the whole building being aptly joined* together,[1] groweth (εις ναον ἁγιον) *into* an holy temple[2] *for* the Lord:

Jews, *upon the foundation* of the doctrine *of the apostles and prophets*, (see chap. iii. 5.) *Jesus Christ himself being the bottom corner-stone*, by which the two sides of the building are united, and on which the whole corner rests:

21 *By which* chief corner-stone, *the whole building being fitly joined together*, as the walls of an house by the corner-stone in the foundation, *groweth*, by the accession of new converts, *into an holy temple for the Lord* Jesus to officiate in as high priest.

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improbable before it happened. Nevertheless, this happy union Christ accomplished, through that change which he wrought in the dispositions of both, by means of the gospel.

2. *Groweth into an holy temple for the Lord.* The apostle's meaning is, that all believers being united into one church under Christ as their head or governor, make one living temple in which God is worshipped; which temple is gradually increasing by the addition of new members. Of this temple Christ is not only the head, but the high-priest or mediator, who presents to his Father the prayers and praises which are offered in it. It is therefore said to *grow into an holy temple, for the Lord* Christ to officiate in as its high priest.

That St Paul in this passage had the temple of Diana at Ephes in his eye, and meant to contrast the Christian church, as the te ple of God, therewith, Lord Shaftesbury seems to have understo For, Miscell. ii. c. 2. speaking of the temple of Diana at Ephes he thus writes in a note: "The magnificence and beauty of t "temple is well known to all who have formed any idea of the "cient Grecian arts and workmanship. It seems to me to be "markable in our learned and elegant apostle, that thoug "enemy to this mechanical spirit of religion in the *Ephesians*, "according to his known character, he accommodates himse "their humour, and the natural turn of their *enthusiasm*, by wr "to his converts in a kind of architect style, and almost w "perpetual allusion to *building*, and to that *majesty*, *order*, "*beauty*, of which their temple was a masterpiece." His Lord however, is mistaken in supposing, that St Paul, in this noble rative passage, accommodated himself to the peculiar enthus of the Ephesians. For before this, in writing to the Corinthian affirmed, that their body was a temple of the Holy Ghost, 1 Cor vi. 19.; and ch. iii. 11, 12. he represented the Christian church as temple of God.—Ver. 16. *Know ye not that ye are the temple of Go*

22 In whom you also are builded together, for an habitation of God through the Spirit.

22 Εν ᾧ και ὑμεις συνοικοδομεισθε εις κατοικητηριον τȣ Θεȣ εν πνευματι.

—Ver. 17. *Which temple ye are.*—Nor is this doctrine peculiar to Paul. It was taught by Peter likewise. For he represents Christians *as living stones,* built upon Christ, so as to be *a spiritual temple.* Nay, it was taught long before by Ezekiel, who hath given a prophetical description of the Christian church, under the figure of a great temple, chap. xl. 1.

Wherefore, although the apostle in this noble description alluded to the temple of Diana, it was not for the purpose of accommodating himself to the peculiar enthusiasm of the Ephesians, but to destroy that enthusiasm. The whole inhabitants of Ephesus gloried exceedingly in the honour which their city derived from its being adorned with so magnificent a structure; and were intoxicated with the splendour of the worship which was performed therein. The apostle, therefore, to lessen their admiration of that famous temple, and to wean them from the worship of the lifeless image of an idol, with great propriety shewed them, that the Christian church is a

CHAP. III.

View and Illustration of the Discoveries contained in this Chapter.

THE apostle having formerly shewed, that the Gentiles, though uncircumcised, are predestinated to the adoption sons unto God, chap. i. 5. and have redemption through ist's blood, chap. i. 7. and as the sons of God, are heirs of ven, chap. i. 11. and made into one church with the Jews, s to grow together into an holy temple for the Lord to iate in, chap. ii. 21.; he, in this chapter, informed the esians, that his doctrine concerning the Gentiles was so sive to the Jews, that it had occasioned his imprisonment, at Cæsarea, and then at Rome, ver. 1.—But he assured , and all in the province of Asia who were not acquaint- ith his apostolic commission, ver. 2.—that by revelation had made that doctrine known to him, as he had before them in few words, chap. i. 8, 9. And to recommend it o the Ephesians, and the other brethren in Asia, he termed *The mystery,* ver. 3.—and *The mystery of Christ,* ver. 4.—

22 (Εν ω) In *which* ye also are builded together *with* THE GENTILES, (εις κατοικητηριον) for an habitation of God (εν) *by* the Spirit.

22 *In which* temple, *ye* Jews *also are builded together with the Gentiles, to be an habitation for God,* not by any visible symbol of his presence, as anciently, but *by the* indwelling of the *Spirit,* who is bestowed on you, in the plenitude of his gifts, both ordinary and extraordinary.

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temple much more magnificent and beautiful, being built, not upon the foundation of wooden piles driven deep into the earth, like the temple of Diana, see chap. iii. 17. note, but upon the more sure foundation of the apostles and prophets, Jesus Christ himself being the bottom corner-stone: That this great temple is built, not of stones and other dead materials, but of living men, whose minds are purified by faith: And that it is dedicated, not to any idol, but to the living and true God, who fills every part of it with his presence, ch. iii. 19. and is worshipped in it, not by impure rites, like those performed in the temple of Diana, but by holy affections and virtuous actions, produced in the worshippers by the operation of the Spirit.

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and observed, that in other generations it was not made known to the sons of men, as it is now made known to his holy apostles and prophets by the Spirit, ver. 5.—The short account of which mystery is this, that the Gentiles are joint heirs with the Jews, and a joint body, and joint partakers of God's promise concerning Christ; that is, of all the blessings promised to the spiritual seed of Abraham through Christ, ver. 6.—which therefore he terms, *the unsearchable riches of Christ,* ver. 8.—These riches the apostle was appointed, not to conceal, but to preach, that all men might know what a grand, and honourable, and advantageous society *the fellowship of the mystery of God and of Christ* is, which is now established by the building of the Christian church, ver. 9.—Nay, he assured the Ephesians, that the angelical hosts themselves have acquired a more comprehensive idea than formerly of the multiform wisdom of God, through *the fellowship of the mystery* or church, ver. 10.—as it is now constituted, [illegible]ling to the arrangement, which, from the beginning, [illegible]had made of the dispensations of religion, to prepare the [illegible]or the coming of Christ Jesus, ver. 11.—Next, as one of th[illegible] chief privileges which all the members of the fellowship of t[illegible]

mystery of Christ enjoy in the present constitution of the church, the apostle mentioned liberty of praying to God through the mediation of Christ, and access to his presence at all times, with assurance of being heard, ver. 12.

But, as the apostle was now in bonds for maintaining the before-mentioned doctrine concerning the Gentiles, he entreated the Ephesians not to be discouraged on account of his sufferings for them, which were their glory, ver. 13.—and told them, that his prayer to God was, that Christ, the head of the fellowship of the mystery, might dwell in the hearts of the Ephesians through faith; and that, as constituent parts of the temple of God, being rooted and founded in the love of Christ, they might be able to comprehend with all the saints, the different dimensions of that great fabric, the church, which is the temple of God, composed of believers of all nations, ver. 14,—18.; and, as constituent parts of the temple of God, be themselves filled with all the fulness of God,

OLD TRANSLATION.	GREEK TEXT.
CHAP. III. 1 For this cause, I Paul the prisoner of Jesus Christ, for you Gentiles;	1 Τουτου χαριν εγω Παυλος ὁ δεσμιος του Χριστου Ιησου ὑπερ ὑμων των ἐθνων·
2 If ye have heard of the dispensation of the grace of God, which is given me to you-ward:	2 Εἰγε ἠκουσατε την οἰκονομιαν της χαριτος του Θεου της δοθεισης μοι εις ὑμας·
3 How that by revelation he made known unto	3 Ὁτι κατα αποκαλυψιν εγνω-

Ver. 1. *On account of you Gentiles.* The apostle mentions his imprisonment for preaching the privileges of the Gentiles, to convince the Ephesians that he firmly believed what he preached concerning the Gentiles.—From the account which Luke hath given, Acts xxi. 28. of Paul's imprisonment, it appears to have been occasioned by his doctrine concerning the freedom of the Gentiles from the law of Moses.

Ver. 2.—1. *Seeing ye have heard of the dispensation.* If the particle εἰγε, in this passage, is translated *siquidem, seeing*, as I have done, and as it will bear to be translated, (see chap. iv. 21.) what the apostle says will apply to the Ephesians, who, no doubt, were well acquainted with Paul's apostolical commission. The same address he used in writing to the Galatians, who were his converts, and acquainted with his history, Gal. i. 13. *For ye have heard of my conversation in times past.*

2. *Of the dispensation of the grace of God.* For the meaning of

ver. 19.—To conclude, the honourableness of the fellowship of the mystery, and the inestimable worth of the unsearchable riches of Christ, which belong to the members of that fellowship, together with the grandeur of the spiritual temple of which they are the constituent parts, making a strong impression on the apostle's mind, he ended his account of these subjects with a sublime doxology to God, the original founder of that noble fellowship, who, by the power with which he now worketh in the members thereof, hath shewn himself able and willing, through Christ, to bestow on them, in the life to come, blessings exceeding abundantly beyond all that they can ask or conceive. For which reason the apostle devoutly prayed, that glory might be ascribed to him in the church, for Christ Jesus, the head of the church, and the dispenser of all the blessings belonging to the Christian fellowship, and that during all the successions of eternal ages, ver. 20, 21.

NEW TRANSLATION.

CHAP. III. 1 (Τουτου χαριν) For *the sake of this*, I Paul *AM a* prisoner (του Χριστου, 24.) *belonging to Christ Jesus* (υπερ, 309.) *on account of* you Gentiles,[1]

2 (Ειγε, 144.) *Seeing* ye have heard[1] of the dispensation of the grace of God,[2] which was given *me on your account:*

3 *That* by revelation he made known *to* me

COMMENTARY.

CHAP. III. 1 *For the sake of this* doctrine, that the Gentiles are predestinated to the adoption of sons, (chap. i. 5.) and are made one church with the Jews, *I Paul am* now *a prisoner belonging to Christ Jesus, on account of you Gentiles.*

2 Ye cannot doubt of my being imprisoned for you Gentiles, *seeing ye have heard of the grace of God, which was given me on your account,* to preach the gospel to you, without requiring you to obey the law of Moses:

3 *That by revelation God made known to me the great secret* concern-

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the word οικονομια, see chap. i. 10. note 1. Because in scripture *grace* sometimes signifies *the apostolic office*, Rom. i. 5. note 1. some are of opinion that *the dispensation of the grace of God*, in this place, means *the apostolic office*, which was bestowed on Paul for the purpose of converting the Gentiles. But, as in the subsequent verse he explains himself by saying, that by revelation God made known to him the mystery, I rather think, *the dispensation of the grace of God* which was given him on account of the Gentiles, denotes *the knowledge* of the gracious plan which God was pleased to contrive for the salvation of the Gentiles.

me the mystery, (as I wrote afore in few words,

4 Whereby when ye read ye may understand my knowledge in the mystery of Christ,)

5 Which in other ages was not made known unto the sons of men, as it is

ρισε μοι το μυστηριον, καθως προεγραψα εν ολιγῳ·

4 Προς ὁ δυνασθε αναγινωσκοντες νοησαι την συνεσιν μου εν τῳ μυστηριῳ του Χριστου,

5 Ὁ ἑτεραις γενεαις ουκ εγνωρισθη τοις υἱοις των ανθρωπων,

Ver. 3.—1. *By revelation he made known to me the mystery.* That the Gentiles were made joint heirs with the Jews of the inheritance promised to Abraham and to his seed, and one body or church with the Jews, and partakers of his promise concerning Christ by faith, without being circumcised, is called *a mystery*, for the reasons mentioned chap. i. 9. note 2.—From what St Paul says here, and in other passages, concerning the revelation which was made to him of this mystery, Locke in his preface to the Ephesians infers, that although the other apostles knew the freedom of the Gentiles from the law of Moses, all of them, except Paul, were ignorant that the Jews were freed from it, and that the law itself was abrogated. But in this certainly Locke was mistaken. For Paul himself expressly affirms, chap. iii. 5. that the mystery of which he speaks *was revealed to the holy apostles and prophets by the Spirit.* Besides, what is said Acts xxi. 20. on which chiefly he builds his opinion, does not imply that James thought the observance of the law necessary to the Jews, as a condition of their salvation; but he thought it necessary to their enjoying the privileges of Jewish citizens; in which opinion Paul agreed with him. And therefore, to shew that he never taught the Jews to forsake the law of Moses, as the municipal law of Judea, he performed the rites which James advised him to perform. See Pref. to Gal. sect. 4. NO. 4. end. Whereas, if he had thought they were recommended to him for the purpose of shewing their necessity to salvation, he would not have complied; as may be known from his behaviour in the case of Titus, whose circumcision he would not consent to, because, as he told the Galatians, chap. ii. 5. it would have been a renouncing of the truth of the gospel, most injurious to the Gentiles.

2. *As I wrote before in few words.* Προεγραψα εν ολιγῳ. The apostle does not mean that he had written of the mystery in few words; for the greatest part of the preceding chapters is taken up in explaining that mystery; but his meaning is, that he had written before, namely, chap. i. 9, 10. in few words concerning the discovery of the mystery to him by revelation. See chap. i. 9. note.

Ver. 4.—1. *By which when ye read.* The apostle's meaning is, that by reading what he had formerly written, and what he was now writing, concerning his having received the knowledge of the mystery of God's will by revelation, the Ephesians might perceive that

the mystery,[1] as I wrote *before* in few words.[2]

4 (πρὸς ὃ) *By which*, when ye read,[1] ye may *perceive* my knowledge[2] (ver. 166.) *of* the mystery of Christ,

5 Which in other *generations* was not made known[1] *to* the sons of

ing the Gentiles, (see ver. 6.) *as I wrote before in few words.*

4 *By which, when ye read* it, together with what I now write, *ye may perceive* more perfectly than even by my former preaching, how well founded, and how complete, *my knowledge of the mystery of Christ* respecting the Gentiles is;

5 *Which* mystery *in former times was not made known to the sons of men, in the full, particular, and clear*

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his knowledge thereof was well-founded and complete.—This passage may have been designed more especially for some in the province of Asia, who were not personally acquainted with the apostle. For during his long abode at Ephesus, *all who dwelt in Asia*, by coming to Ephesus, *heard the word of God, both Jews and Greeks*, Acts xix. 10. These, on their return home, no doubt preached the gospel, and converted many. To these, as well as to the inhabitants of Ephesus, this epistle was sent, chap. i. 1. And as many of them may have been in a great measure ignorant of Paul's history, the reading of what he hath written here, concerning his vocation and inspiration as an apostle, must have been of great use to such, in making them understand his authority and knowledge in the gospel.—The commendation which the apostle gives here of the discoveries made in this epistle, Goodwin, vol. i. page 7. thinks was intended to make the Ephesians sensible, that it was a book of divine knowledge, incomparably more valuable than any of the curious books which they had burnt after their conversion.

2. *Knowledge of the mystery of Christ.* Paul's knowledge of the mystery of Christ is matter of perpetual joy to the whole Christian world, which has derived much of its knowledge and hopes from the revelations made to him.

Ver. 5. *Which in other generations was not made known*, &c. That the Gentiles were to be blessed in Abraham and his seed, was made known anciently in the covenant with him. But after what manner they were to be blessed in Abraham's seed, was not made known, either by Moses, or by the prophets. The generality of Jews thought the nations were to be blessed in Abraham's seed, by their subjection to the law of Moses; an idea they were led to entertain by passages in the prophets, where the reception of the Gentiles into the church of God is foretold, under the images of their *coming to the light of the Jews*, and of their being *converted to them*, Isa. lx. 3. 5. and of their joining the Israelites in worshipping God, according to the rites of Moses. But none of the Jews imagined that the Gentiles were to be made partakers of the unsearchable riches of the Christ, merely by faith, and that the middle wa

now revealed unto his holy apostles and prophets by the Spirit;

6 That the Gentiles should be fellow-heirs of the same body, and partakers of his promise in Christ, by the gospel:

7 Whereof I was made a minister, according to the gift of the grace of God given unto me, by the effectual working of his power.

8 Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ;

ὡς νυν απεκαλυφθη τοις ἁγιοις αποστολοις αυτυ και προφηταις εν πνευματι·

6 Ειναι τα εθνη συγκληρονομα και συσσωμα, και συμμετοχα της επαγγελιας αυτυ εν τω Χριστω, δια του ευαγγελιυ·

7 Ου εγενομην διακονος κατα την δωρεαν της χαριτος του Θεου την δοθεισαν μοι κατα την ενεργειαν της δυναμεως αυτυ·

8 Εμοι τω ελαχιστοτερω παντων των ἁγιων εδοθη ἡ χαρις αὑτη, εν τοις εθνεσιν ευαγγελισασθαι τον ανεξιχνιαστον πλουτον του Χριστου,

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of partition was to be broken down. The apostle, therefore, had good reason to affirm, that the mystery of Christ was not formerly made known, as it was now revealed to him and to the other holy apostles and prophets of Christ.

Ver. 8.—1. *Who am less than the least.* Εμοι ελαχιστοτερω. This is a comparative formed from the superlative ελαχιστος, the force of which it is difficult to express in the English language. Paul speaks of himself in this humble manner, compared with the other apostles and ministers of the word, called *the saints*, Eph. iv. 12. note 2. on account of his having been formerly a blasphemer of Christ, a persecutor of his disciples, and exceedingly injurious in so acting, as he himself tells us, 1 Tim. i. 13.

2. *To preach to the Gentiles the unsearchable riches of Christ:* those unsearchable perfections, Col. ii. 9. whereby Christ is qualified to be the Saviour of the world, and to bestow on all who believe the greatest spiritual blessings, which are the only true riches, because they render the possessors perfectly happy. See ver. 18, 19.—Here, as Chandler observes, St Paul tacitly contrasts himself as an apostle with the priests of Diana. They, as all the inhabitants of Ephesus, were νεωκοροι, *keepers of the temple of Diana*, Acts. xix. 35.: He was, διακονος, *a minister of the gospel.* They had the custody of the treasures belonging to the goddess, which were deposited in her temple: To him, who was the least of all the saints employed in preaching the gospel, the unsearchable riches of Christ were entrusted; a treasure infinitely more precious than the riches amassed in Diana's temple. The priests of Diana were held in high

men, as it is now revealed *to* his holy apostles and prophets, by the Spirit;

6 That the Gentiles should be *joint* heirs, *and* (συσσωμα) *a joint body, and joint partakers* of his promise (ἐν, 168.) *concerning* Christ, (διὰ) *through* the gospel;

7 *Of which* I was made a minister, according to the gift of the grace of God (1 Cor. xv. 10.) *which was* given *to* me, *AND according to the inworking* of his power:

8 Unto me, *I SAY*, who am less than the least[1] of all *the* saints, *was* this grace (ver. 7.) given, *to preach to the* Gentiles the unsearchable riches of Christ;[2]

manner, in which it is now revealed to the holy apostles and prophets of Christ, *by* the inspiration of *the Spirit*; (See Col. i. 26. note 2.)

6 Namely, *that the Gentiles*, without obedience to the law of Moses, *should*, by faith, *be joint heirs* with the Jews of the heavenly inheritance, *and a joint body* or church with them, *and joint partakers of God's promise concerning* the blessing of the nations in *Christ, through the gospel*;

7 *Of which* gospel *I was made a minister* by Christ himself, who appeared to me for that purpose, and holding rank as an apostle, *according to the gifts of inspiration and miracles which were bestowed on me*; *and* having success in my ministry, *according to the inworking of God's power*, strengthening and directing me in the use of these gifts, for converting the Gentiles:

8 *Unto me, I say, who* because I was a blasphemer, a persecutor, and injurious, (1 Tim. i. 13.) *am less* worthy of such an honour *than the meanest believer, was this grace* of inspiration and miracles *given*, to enable me *to preach to the Gentiles the unsearchable riches of Christ*;

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esteem, because they had the knowledge of the mysteries of that goddess entrusted to them, by tradition, from their predecessors, with strict injunctions to conceal them from all but the initiated: Whereas to Paul was committed the knowledge of *the mystery of God's will;* the knowledge of the great blessings which God wills to bestow on mankind through Christ, called with great propriety the unsearchable riches of Christ. And that knowledge was entrusted to him as a mystagogue, not to be concealed, but to be published; that all men, as is observed ver. 9. may become sensible of the advantages of the fellowship of the mystery of God and of Christ, and be induced to enter into a fellowship wherein such great blessings may be obtained.

9 And to make all men see what *is* the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:

10 To the intent that now unto the principalities and powers in heavenly *places*, might be known by the church the manifold wisdom of God,

11 According to the eternal purpose which he

9 Και φωτισαι παντας τις ἡ κοινωνια τυ μυστηριυ τυ αποκεκρυμμενυ απο των αιωνων εν τῳ Θεῳ, τῳ τα παντα κτισαντι δια Ιησυ Χριστυ·

10 Ἱνα γνωρισθῃ νυν ταις αρχαις και ταις ἐξυσιαις εν τοις επυρανιοις, δια της εκκλησιας, ἡ πολυποικιλος σοφια τυ Θευ,

11 Κατα προθεσιν των αιωνων,

Ver. 9.—1. *And to make all men see.* Φωτισαι παντας, literally, *to show light to all*, so as to make them see.

2. *What the fellowship is of the mystery.* Τις ἡ κοινωνια. This word (translated by Scapula, *communitas, consortium, societas,*) was used by the Greeks to denote their religious societies or fellowships. See chap. v. 11. note 1.—Many ancient MSS and versions read in this place οικονομια, *the dispensation.* It seems the transcribers of this epistle, not observing that the apostle was contrasting the discoveries made in the gospel with the discoveries in the heathen mysteries, and the Christian church with the heathen fellowships, were at a loss to know what he meant by *the fellowship of the mystery*, and substituted the word *dispensation* in its place.

3. *Hid from the ages.* So the original phrase, απο των αιωνων, ought to be translated, as is plain from Col. i. 26. where *generations* are also mentioned: *The mystery hid,* απο των αιωνων, και απο των γενεων, *from ages and generations.* See ver. 5. note.

4. *Created all things by Jesus Christ.* Here the context leads us, by *the creation of all things*, to understand the formation of all the dispensations of religion by Christ. Chandler, however, is of opinion, that the creation of the heavens and the earth is included in the general expression, *all things*, and that it adds a dignity to the sentiment, as it represents our Saviour as the author of the natural and moral creation, under the direction, and by the power of God his Father. The parallel passage, Col. i. 16. confirms this opinion.

Ver. 10.—1. *To the governments and to the powers in the heavenly regions.* These, according to Locke and others, were the Jewish chief priests, and scribes, and Pharisees, who being members of the Jewish church, might be said to be in heavenly places, with as much propriety as the members of the Christian church are said to be in heavenly places, Eph. i. 3. But to shew that Locke's interpretation is not well founded, we need only observe, that it does not ac-

9 And to make all *MEN* see [1] what *the fellowship* [2] is of the mystery, which *was hid from the ages* [3] *by* God, who created all things [4] by Jesus Christ:

10 *That* now *to the governments* and *to the* powers in *the* heavenly *REGIONS*, [1] *the manifold* [2] *wisdom of God may be made known through the church*, [3]

11 According to the *disposition of the ages* [1]

9 *And to make all men see what the* nature and advantage of the *fellowship is of the mystery*, (see ver. 6.) *which was hid from the Jews* under the Mosaic dispensation *by God, who created all things by Jesus Christ*, and now offers to save all men through him.

10 These things I am appointed to preach to the Gentiles, *that now to the different orders of angels in heaven*, whose greatest happiness consists in contemplating God's works, *the infinitely various wisdom of God may be made known through the* constitution and consummation of the *church*,

11 Now gathered from among both Jews and Gentiles, *agreeably to*

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cord with what follows in the verse. For surely the manifold wisdom of God was not made known to the Jewish rulers by the Christian church, which they believed to be no church of God, and endeavoured to destroy. Wherefore, I have no doubt that the *governments* and *powers* to whom the manifold wisdom of God was made known by the Christian church, were the different orders of angels in heaven, whose knowledge of God's dispensations must be as gradual as these dispensations themselves; consequently their knowledge of the manifold wisdom of God, must have been greatly increased by the constitution of the Christian church.

2. *Manifold wisdom of God.* The apostle calls the wisdom of God, πολυποικιλος, *manifold*, on account of the manifold varieties in which it displays itself. Estius translates this, *Multivaria, very various.* The Syriac, *Plena varietatibus, full of varieties.*

3. *May be made known through the church.* Though the angels, who, as the apostle Peter observes, 1 Pet. i. 12. *desire to look into* the types and figures of the law, may have had a general idea of the divine purposes respecting mankind from the ancient revelations, yet the actual execution of God's purposes, in the coming of his Son, in his death and resurrection, and in the constitution of the Christian church, by the union of the Jews and Gentiles therein through faith, must, as Paul here affirms, when explained in the preaching of the apostles, have increased the knowledge of the heavenly powers, by affording them new proofs of the wisdom of God, which is infinitely various, and which hath illustriously displayed itself, in bringing these great events to pass.

Ver. 11. *According to the disposition of the ages.* The words in the original, κατα προθεσιν αιωνων, will not bear the translation given

purposed in Christ Jesus our Lord:

12 In whom we have boldness and access with confidence by the faith of him.

13 Wherefore I desire that ye faint not at my tribulations for you, which is your glory.

14 For this cause I bow my knees unto the Father of our Lord Jesus Christ,

15 Of whom the whole family in heaven and earth is named,

ην εποιησεν εν Χριστω Ιησου τω Κυριω ημων·

12 Εν ω εχομεν την παρρησιαν και την προσαγωγην εν πεποιθησει, δια της πιστεως αυτου.

13 Διο αιτουμαι μη εκκακειν εν ταις θλιψεσι μου υπερ υμων, ητις εστι δοξα υμων.

14 Τουτου χαριν καμπτω τα γονατα μου προς τον πατερα του Κυριου ημων Ιησου Χριστου,

15 Εξ ου πασα πατρια εν ουρανοις και επι γης ονομαζεται,

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of them in the English Bible. For, as Chandler observes, the Greek word προθεσις properly denotes the manner or order in which a person places any thing, either in his intention or in his execution. In the latter sense it is used, Heb. ix. 2. to denote the placing of the shew-bread in due order in the tabernacle.—In the verse under consideration, it signifies both intention and execution.—Αιων, *Age*, is a word of various signification. Here, in the plural, it denotes the dispensations of religion under which mankind have been placed; namely, the *Patriarchal*, in which a Saviour was promised; the *Mosaical*, in which he was typified; and the *Christian*, in which he was manifested in the flesh, and preached to the world, as come. All these *ages* or dispensations, the apostle saith, God planned and brought to pass for the sake of Christ Jesus; that is, to prepare mankind for his reception.—Rom. xvi. 25. Tit. i. 2. (see the note on that verse,) χρονοι αιωνιοι signifies the ages of the law, or Mosaic dispensation. And Eph. iii. 9. Col. i. 26. αιωνες signifies *the Jews* living under that dispensation.

Ver. 12. Εν πεποιθησει. *With confidence through the faith of him.* On this clause Estius remarks, that if *confidence*, or assurance of acceptance, is the effect of our faith, as the apostle here affirms, it cannot be the essence of faith, as some ignorantly and dangerously contend.

Ver. 13.—1. *That ye faint not.* The word εκκακειν, translated *faint*, comes, as Beza observes, from χαζω, *cedere, to give way, to draw back*; and signifies to behave as a coward in time of battle, by deserting one's place or post.

2. *My afflictions for you, ητις, which are your glory.* The relative, ητις, being placed between two nouns, θλιψεσι and δοξα, the one in the plural, and the other in the singular number, it may, according to the idiom both of the Hebrew and Greek languages, be made to

(ἣν ἐποίησεν ἐν Χριστῷ) *which he made for Christ Jesus our Lord:*

12 *By* whom we have *liberty of speech,* (see Eph. ii. 18. note) and *introduction* with confidence *through* the faith of him.[1]

13 Wherefore, (αἰτοῦμαι) I *request* that ye faint not[1] at my *afflictions* (ὑπὲρ) for you, which[2] *are* your glory.

14 For *the sake of this,* I bow my knees *to* the Father of our Lord Jesus Christ,[1]

15 *From* whom the whole family[1] in heaven, and *upon* earth, is named,[2]

the arrangement of the dispensations of religion, which he made to prepare the world *for* the coming of *Christ Jesus our Lord.*

12 *By whose mediation we* Gentiles *have liberty to address God in prayer* as our Father, without any servile dread, *and introduction* into his presence, *with full assurance* of being heard *through believing on him.*

13 *Wherefore, I request that ye* Gentiles *may not be discouraged at the afflictions which I am suffering for asserting your title to the riches of Christ; which* afflictions *are honourable for you,* as they prove my firm persuasion of what I assert concerning you.

14 *That ye may be kept from fainting, I often bow my knees to* God, who is greatly endeared to us by his being *the Father of our Lord Jesus Christ,*

15 *From whom,* as their Father likewise, *the whole family* of good angels *in heaven, and* of good men *upon earth, is denominated* the family of God,

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agree with either. Here, it agrees with δόξα, which is in the singular number.

Ver. 14. *Of our Lord Jesus Christ.* These words are wanting in the Alexr. MS, and in some of the ancient versions. And Jerome in his commentary tells us, that they were wanting in the Greek copies, and were added by the Latins.—Mill acknowledges that they were wanting in some of the Greek copies before Jerome's time, but not in all; for they are in the most ancient Clermont MS, and in the vulgate version; and that their meaning is agreeable to the apostle's doctrine in this and in his other epistles, concerning the dominion of Christ.—I add, that the doubted words are in the first Syriac version, and that they make no alteration in the sense of the following verse; which, according to the propriety of the Greek language, may be understood of *the Father,* because the relative ἐξ ὃ may refer to him, and not to the nearest antecedent, *our Lord Jesus Christ.* See Ess. iv. 63.

Ver. 15.—1. *The whole family.* The word πατριὰ, *family,* signifies

16 That he would grant you according to the riches of his glory, to be strengthened with might, by his Spirit in the inner man;

17 That Christ may dwell in your hearts by faith; that ye being rooted and grounded in love,

18 May be able to comprehend with all saints, what *is* the breadth, and length, and depth, and height;

16 Ἵνα δῷη ὑμῖν κατὰ τὸν πλοῦτον τῆς δόξης αὐτοῦ, δυνάμει κραταιωθῆναι διὰ τοῦ πνεύματος αὐτοῦ εἰς τὸν ἔσω ἄνθρωπον·

17 Κατοικῆσαι τὸν Χριστὸν διὰ τῆς πίστεως ἐν ταῖς καρδίαις ὑμῶν· Ἐν ἀγάπῃ ἐῤῥιζωμένοι καὶ τεθεμελιωμένοι,

18 Ἵνα ἐξισχύσητε καταλαβέσθαι σὺν πᾶσι τοῖς ἁγίοις, τί τὸ πλάτος καὶ μῆκος, καὶ βάθος καὶ ὕψος·

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a number of people sprung from one father, and living together in one place. Here it signifies all rational creatures, called *the family of God*, because they derive their being from him, and are supported by him.

2. *In heaven, and upon earth, is named.* The Father of our Lord Jesus Christ being here declared the Father of all the intelligent beings in the universe, the heathen divinities are expressly excluded from having any hand in the creation and preservation, either of angels or of men.—Farther, the Father of our Lord Jesus Christ being the maker and governor of all rational beings, he is the object of their worship; and on that account, is infinitely greater than Diana, the idol of the Ephesians, whose highest praise was, *that all Asia and the world worshipped her*, Acts xix. 20. as their mother and protectress, Eph. i. 23. note 3.—Some think the apostle, in this passage, condemns likewise the fables of the Simonians and Valentinians, concerning the origin of things.

Ver. 17.—1. *That Christ may dwell through faith in your hearts.* The apostle had called the church *the temple of God*, chap. ii. 21. Here he represents every individual believer as the habitation of Christ, who came from heaven that he might rule in the hearts of men. And surely the indwelling of Christ in our hearts, by the faith of his doctrines and promises, is a much greater honour than that which the temple of Ephesus was said to possess, through the residence of an image of Diana, falsely reported to have fallen down from Jupiter, Acts xix. 35.; also a better preservative from evil than the votaries of that idol pretended to possess, by carrying about her shrine, mentioned Acts xix. 24.

2. *Rooted and founded in love.* Τεθεμελιωμένοι, *founded*, is here used in its literal signification, agreeably to the apostle's representation of the Christian church as the temple of God, built not of stones, but of men who believe and obey the gospel. See ver. 18. note.

16 *PRAYING*, That according to the riches of his glory, he would grant you to be *mightily* strengthened *through* his Spirit (*us*, 141.) in the *inward* man:

16 *Praying, that suitably to the greatness of his goodness, he would grant you to be mightily strengthened, through his Spirit in the inward man* (see Rom. vii. 17. note 1.) endowing you with the knowledge of your privileges as believers, (chap. i. 18.) and with courage to maintain them:

17 That Christ may dwell[1] (διὰ) *through* faith in your hearts; *AND being* rooted and *founded*[2] in love,

17 *That Christ*, who hath procured you these great privileges, *may dwell*, not personally, but *through faith in your hearts*; that is, may be ever in your thoughts, through the strength of your faith and love, directing all your actions; *and* as parts of the temple of God, *being firmly rooted and founded in* the *love* of Christ, ver. 19.

18 *That ye may be thoroughly able* to comprehend, with all *the* saints, what IS the breadth, and length, and depth, and height;[1]

18 *That ye may be thoroughly able to comprehend, with all the saints, what is the breadth, and length*, of that great temple the Christian church which covers the whole earth, *and depth* of its foundation in the love of God and of Christ, *and height* of its structure reaching to heaven, whereby it is capable of containing, not only believers of all nations, but the angelical hosts also; and is so firmly built that it never will be destroyed.

Ver. 18. *What is the breadth, and length, and depth, and height.* These are properties of a building, and are applied to the Christian church as a temple, in allusion, as Chandler observes, to the temple of Diana, which Pliny, Nat. Hist. lib. xxxvi. c. 14. tells us, being built on marshy ground, uncommon pains were taken to secure a proper foundation for it. Its length was 425 feet, and its breadth 220: It was supported by 107 pillars, each of them 60 feet high: It was built at the expense of all Asia: And 250 years were spent in finishing it. With this magnificent fabric, the apostle here, as in chap. ii. 20,—22. tacitly compared the vastly nobler fabric of the Christian church, whose dimensions are unspeakably greater, being composed of believers of all nations; whose foundations are stronger, being built on the unchangeable foundation of the love of

19 And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

20 Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

21 Unto him *be* glory in the church by Christ Jesus, throughout all ages, world without end. Amen.

19 Γνωναι τε την ὑπερβαλλουσαν της γνωσεως ἀγαπην τε Χριστε· ἱνα πληρωθητε εις παν το πληρωμα τε Θεε.

20 Τω δε δυναμενω ὑπερ παντα ποιησαι ὑπερ ἐκ περισσε ὡν αιτουμεθα η νοουμεν, κατα την δυναμιν την ἐνεργουμενην ἐν ἡμιν,

21 Αυτω ἡ δοξα ἐν τη ἐκκλησια ἐν Χριστω Ιησε, εις πασας τας γενεας τε αιωνος των αιωνων. Αμην.

God; whose contrivance is more exquisite, being the production, not of human art, but of the divine wisdom; and which is rendered august by the inhabitation of the fulness of God.—It deserves to be remarked, that the apostle speaking of this magnificent temple, mentions all the different dimensions of a building, *breadth*, and *length*, and *height*, and *depth*, namely, of the foundations, to give us as grand an idea of the beauty, capaciousness, and strength of the catholic church, as possible.

Ver. 19.—1. *And to know the love of Christ, which surpasseth knowledge.* This prayer doth not imply any contradiction. For though the love of Christ is so great that it cannot be comprehended by the understanding of men, the apostle, with great propriety, prayed that the Ephesians might be made to know as much of it as the limitedness of their faculties permitted them to know, in order to their being sensible of the wisdom and power of God in gathering the Christian church, not only from among the Jews, but from among the idolatrous Gentiles also; and in bestowing on the members of that church such unspeakable privileges.

2. *Also, that ye may be filled with all the fulness of God.* Having told the Ephesians, chap. ii. 21, 22. that Jews and Gentiles are formed into *an holy temple, for an habitation of God, by the Spirit*, he prayed that this great temple might be filled with all the fulness of the presence of the true God, inhabiting every part of it by the gifts and graces of his Spirit, chap. iv. 6. For in that respect the Christian church far exceeded the temple at Ephesus, which had nothing in it pretending to divinity, but the lifeless image of an idol placed in a corner of it. The apostle's idea, stript of the metaphor in which it is clothed, besides the particulars mentioned in the view, signifies, that in the first age believers were fitted for the worship and service of God, by the operations of the Spirit, both ordinary and extraordinary; and that in all ages men are

19 And to know the love of Christ, which *surpasseth* knowledge;[1] *ALSO*, that ye *may* be filled (εις, 143.) with all the fulness of God.[2]

19 *And*, in particular, that ye may be able *to know the* greatness of the *love of Christ*, on which (ver. 17.) this temple is founded; *which* love *surpasseth knowledge: also* I pray, (from ver. 14.) *that ye may be filled with all the fulness* of the presence *of God*, by means of these spiritual gifts with which he fills his people, chap. i. 23.

20 (Δε) Now, *to* him *who* is able to do exceeding abundantly *beyond* all that we ask or *conceive*, according to the power *which strongly worketh* in us,[1]

20 *Now, to him who is able* to make you Gentiles partakers at present of all his promises, and *to do* for you, in the life to come, *far beyond all that we ask or conceive, agreeably to his power which strongly worketh in us*, (see chap. i. 19.) by his gifts, both ordinary and extraordinary;

21 *To* him BE glory *by* the church (εν, 167.) *for* Christ Jesus,[1] throughout all *the endless successions of ages.*[2] Amen.

21 I say, *to him* who is able and willing to do all this for you, *be the highest praise* ascribed *by the church* for *Christ Jesus* his unspeakable gift, *throughout all the endless successions of ages. Amen.*

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fitted for the society of God, by having the principles of religion, and the habits of virtue, wrought in them through the influence of the Spirit of God.

Ver. 20. *The power which strongly worketh in us.* The change which the Ephesians had already experienced, not only in their views of things, but in their temper and disposition, through the strong working of the power of God in them, was a sufficient foundation on which to build their hope of receiving all the blessings promised to them in the gospel; and particularly, the blessing of a glorious resurrection to an eternal life of happiness with God in heaven.

Ver. 21.—1. *To him be glory in the church for Christ Jesus.* The mediation of Christ being to end when he delivers up the kingdom to the Father, the *glory* to be ascribed to God by the church through all eternity, is not to be given *through the mediation of Christ*, but it is to be given *for Christ*, that is, for his having saved the church by his death, his resurrection, and his government, as mediator. Wherefore, the proper translation of this clause, is not *by* or *through Christ*, but *for Christ.*

This sublime doxology is to be considered, not only as a strong expression of the apostle's admiration of God's goodness to men, but also as a means of strengthening the faith of the Ephesians.

CHAP. IV.

View and Illustration of the Precepts delivered in this Chapter, as founded on the foregoing Discoveries.

THE great discoveries in the foregoing part of this epistle, to which the apostle hath given the appellation of *the mystery of God*, and *of Christ*, were set forth by him, not merely for the purpose of weaning the Ephesians from the vain mysteries of their idol gods, and of fixing them in the belief and profession of the gospel; but also for giving them an elevation of sentiment and affection becoming those whose minds were enlightened with the knowledge of the mystery of God's will; and, at the same time, for leading them to a right behaviour in all the relations of life wherein they were placed. Accordingly, as a proper introduction to the excellent summary of morality contained in the remaining chapters of this epistle, the apostle, from the consideration of the great privileges which the Ephesians enjoyed in the Christian fellowship, earnestly besought them to live in a manner worthy of the *calling* by which they were called, that is, of the honourable appellations bestowed on them by God since their admission into the Christian fellowship, ver. 1.—And first of all, he commanded them to assist each other when in distress, from a principle of love, ver. 2.—and to live together in peace, because the disciples of Christ, the initiated into the mystery of

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For lest the great blessings which the apostle had taught them to expect, might seem too much for sinful creatures to receive, and more than God would be willing to bestow on them, he ends the doctrinal part of his epistle, in which these blessings are described, with a doxology to God, as both able and willing to bestow on believers blessings far more and greater than they are able to ask, or even to conceive.

2. *Throughout all the endless successions of ages.* Εις πασας τας γενεας τ αιωνος των αιωνων, literally, *throughout all the generations of the age of ages.* Blackwell, in his Sacred Classics, vol. i. c. 2. saith, "The variety and emphasis of the elegant and sublime repetitions "in the 20th and 21st verses of this chapter, cannot be reached in "any translation;" and adds, "that it is equal to that celebrated "passage in Thucydides, where he describes, in a select variety of "synonymous words, the utter overthrow of Nicias and all his forces "in Sicily, in the following manner: *In all respects they were entirely "defeated, and they suffered no small mischief in any particular, but "they were cut off with an universal destruction, both army and fleet; "there was nothing but what perished.*"

God, make one body or society, are animated by one Spirit, have one hope of their calling, one Lord, one faith, one baptism, and worship one God, the supreme ruler of the universe, ver. 3,—6. Whereas, none of the heathen fellowships had any such bonds of union, leading them to consult each other's interests.—Next he informed them, that for the right instruction and government of this well united body, or fellowship, various supernatural gifts were distributed to the different members thereof, by Christ the head of the fellowship, ver. 7. —And from Psal. lxviii. proved, that the power of distributing these gifts to men, was conferred on Christ as the reward of his death, ver. 8.—and in confutation of the unbelieving Jews, who affirmed that the Christ was never to die, John xii. 34. he told them, that the expression in the Psalm, *He ascended on high*, implies Messiah's descent from heaven and death on earth, ver. 9, 10.—Then observed, that by these gifts some were fitted to be Apostles, some Prophets, some Evangelists, and some Pastors and Teachers, ver. 12.—in order that they might build the church of Christ, ver. 13.—Wherefore, the fellowship of the mystery of God was a much more excellent and better regulated society than any of the heathen fellowships, on account of the extraordinary endowments possessed by its directors and teachers. But, lest the Ephesians might think that the miraculous gifts, with which Christ had endowed the directors and teachers in his fellowship, were always to remain, the apostle told them, they were to continue only till the doctrines and precepts of the gospel were so well understood, and the church had arrived at such maturity, that it could subsist by its own vigour without any supernatural aid, ver. 13, 14.—In the mean time, he commanded the whole teachers of the Christian fellowship to speak to the people the true doctrines of the gospel from love, that they might adhere closely to Christ the head of the body or fellowship, by holding the doctrine delivered to them by those teachers whom he had inspired and authorized, ver. 15, 16.

Having thus explained the bonds by which the members of the fellowship of the mystery of God are united, the principles by which they are actuated, the supernatural gifts with which many of them were endowed, especially those who were appointed to instruct and direct the whole body, and the duty of those who were appointed by Christ instructors, St Paul, as an inspired apostle, or mystagogue of the mystery of God, in the name and by the authority of Christ, the head of the fellowship, commanded the Ephesians to relinquish the vices which prevailed among the idolatrous Gentiles; and in particular, no longer to walk as the other Gentiles walked, in the

foolishness of their minds. For although the Gentiles boasted that their mysteries were the only true wisdom, and the only effectual support of the soul, they were in reality foolishness, and led those who were guided by them into every kind of sensuality, ver. 17,—19.—contrary both to the doctrine and to the example of Christ, ver. 20, 21.—Likewise, he commanded them to lay aside all their former lusts, and to be renewed in their mind after the image of God, which, he told them, consists in righteousness and true holiness; an idea of

OLD TRANSLATION.	GREEK TEXT.
CHAP. IV. 1 I therefore the prisoner of the Lord beseech you, that ye walk worthy of the vocation wherewith ye are called,	1 Παρακαλω εν υμας εγω ο δεσμιος εν Κυριω, αξιως περιπατησαι της κλησεως ης εκληθητε,
2 With all lowliness and meekness, with long-suffering, forbearing one another in love;	2 Μετα πασης ταπεινοφροσυνης και πραοτητος, μετα μακροθυμιας, ανεχομενοι αλληλων εν αγαπη·
3 Endeavouring to keep the unity of the Spirit in the bond of peace.	3 Σπευδαζοντες τηρειν την ενοτητα του πνευματος εν τω συνδεσμω της ειρηνης.
4 *There is* one body, and one spirit, even as ye are called in one hope of your calling;	4 Εν σωμα και εν πνευμα, καθως και εκληθητε εν μια ελπιδι της κλησεως υμων·

Ver. 1. *Walk worthy of the calling* (ης supply δια) *by which ye are called.* This *calling* signifies those honourable appellations which God had bestowed on the Ephesians, by admitting them into his church. Of these the following were the chief: *Children of Abraham and of God; The true Israel of God; Heirs of heaven; Fellow citizens with the saints.* For these honourable appellations implying the greatest dignity of character, were strong incitements to the Ephesians to walk in a manner becoming the dignity to which they were raised.—If the common translation of this clause is thought more agreeable to the use of the word *called,* in ver. 4. *The vocation wherewith the Ephesians were called* will mean, their being called to the knowledge and belief of the gospel; a sense of the word *calling* which may be admitted, the apostle's exhortation being equally well supported by that signification as by the other.

Ver. 3. *Unity of the Spirit.* This is not so much an unity of sentiment as of affection. For it appears from ver. 4. that this unity

God very different from the representations of the heathen gods given in the mysteries, ver. 22,—24.—And particularly, to abstain from lying, anger, theft, and obscene discourse, because these vices grieved the Spirit of God, who had sealed, or marked them as persons belonging to the fellowship of Christ, and who were to be saved, ver. 25,—30.—Then a second time prohibited anger in all its modes, and enjoined kindness, and forgiveness of injuries, after the example of Christ their head, ver. 31, 32.

NEW TRANSLATION.

CHAP. IV. 1 (Ουν) *Now*, I the prisoner (εν, 164.) *for* the Lord, beseech you *to walk* worthy of the *calling by which* ye are called,[1]

2 With all *humbleness of mind*, and meekness, AND with long-suffering, (ανεχομενοι, 15.) *support* one another in love.

3 *Carefully endeavour to preserve* the unity of the Spirit[1] (εν) *by* the bond of peace.

4 THERE IS one body, and one Spirit, *as also ye have been* called (εν, 163.) *to* one hope of your calling;

COMMENTARY.

CHAP. IV. 1 *Now, I* who am *a prisoner for* preaching the doctrine of *the Lord* concerning you Gentiles, *beseech you*, by the authority I have acquired through suffering for you, *to walk suitably to the* honourable *appellations by which ye are called*, chap. ii. 19. 1 John iii. 1.

2 *With the greatest humility, and meekness, and with long-suffering, support one another* under the miseries of life, by doing every good office in your power to each other, *from* a principle of unfeigned *love*.

3 *Carefully endeavour to preserve the unity* which should subsist among persons animated by the same *Spirit*: and do this *by the bond of a peaceable disposition*.

4 To this unity ye are bound by many strong ties. For *there is one body* or church which comprehends you all, *and one Spirit* which animates that body by his gifts; *as also, ye have been called to one hope* of the same blessings *by your calling*.

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is founded on the relation which subsists among persons who are members of one body, church, or society, of which Christ is the head; who worship one and the same God by the same religious rites; who enjoy the gifts and assistances of one and the same Spirit of God; and who have all an equal right to the same spiritual privileges. These, as well as their common wants, ought to endear Christians to one another, and beget in them the same tem-

5 One Lord, one faith, one baptism,

6 One God and Father of all, who *is* above all, and through all, and in you all.

7 But unto every one of us is given grace according to the measure of the gift of Christ.

8 Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.

5 Εἷς Κυριος, μια πιστις, ἑν βαπτισμα·

6 Εἷς Θεος και πατηρ παντων, ὁ επι παντων, και δια παντων, και εν πασιν ὑμιν.

7 Ἑνι δε ἑκασῳ ἡμων εδοθη ἡ χαρις κατα το μετρον της δωρεας τȣ Χριστȣ.

8 Διο λεγει· Ἀναβας εις ὑψος, ηχμαλωτευσεν αιχμαλωσιαν, και εδωκε δοματα τοις ανθρωποις.

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per of virtue. In this sense, they who are *joined to the Lord* by faith, are said to be *one Spirit* with him, 1 Cor. vi. 17.

Ver. 6. *Who is over all*, &c. Malachi used the same argument to persuade the Jews to unanimity and love; chap. ii. 10. *Have we not all one Father? Hath not one God created us?* &c.—Waterland, Defence, page 10. tells us, the ancients understood this verse of the whole Trinity, in the following manner: *Over all*, as Father; *Through all*, by the Word; and *In all*, by the Holy Ghost.

Ver. 7. *Is given grace.* Here *grace* signifies a particular function; because being given *according to the measure of the gift of Christ*, it must be different from that gift; consequently must be the function in the church for which such a spiritual gift was bestowed. Besides, in other passages, *grace* is used for a particular function, Rom. i. 5.—The stations and offices of men being thus appointed by Christ, and all their talents being his gifts, every one ought to be content with his own station and gifts, without envying or obstructing those of others.

Ver. 8.—1. *For he saith, He ascended on high*, &c. This is a quotation from Psal. lxviii. 18. and is part of a prediction of Messiah's ascension into heaven, which begins thus: *The chariots of God twenty thousand thousands of angels: The Lord among them*, as *in Sinai*. Messiah's triumphal chariot, in which he was to enter heaven, was to be infinitely more magnificent than those in which victorious generals ride in triumph. It was to be composed *of angels, ten thousands of angels*. Thus the angels who carried up Elijah, 2 Kings ii. 2. are, on account of their shining appearance, metaphorically called, *a chariot of fire, and horses of fire*.—The next verse of the Psalm informs us, that after Christ's exaltation to the government of the world, evil angels shall be taken captive: ver. 18. *Thou hast ascended on high, Thou hast taken captivity captive*. This is explained, Col. ii. 15. *Having spoiled principalities and powers, he made a shew of them openly, triumphing over them by it*, that is,

5 One Lord, (1 Cor. viii. 6.) one faith, one baptism,

6 One God and Father of all, who IS (επι) *over* all, and (δια, 119.) *with* all, and (εν) in you all.[1]

7 But *to* every one of us is given grace,[1] according to the measure of the gift of Christ.

8 (Διο, James iv. 6. 1 Pet. ii. 6.) *For* he saith, *He* ascended *on* high,[1] he *took* captivity captive, and gave gifts[2] *to* men. (See Col. ii. 15.)

5 Ye all serve *one Lord*; have *one* and the same objects of *faith*; and have professed that faith by *one* form of *baptism*.

6 Ye worship *one God and Father of all*, whether ye be Jews or Gentiles, *who is over all* as supreme ruler, *and* is *with all* taking care of them by his providence, *and in you all* who believe by his vital energy and graces.

7 *But*, though we are all equal in these respects, *to every one of us are given functions suitable to the nature of the gifts bestowed on us by Christ*, and each should exercise his own function, without envying others.

8 These gifts are bestowed by Christ: *For the Psalmist saith, He ascended into heaven, he took* those wicked spirits who had held mankind in *captivity, captive, and gave* spiritual *gifts*, not to the Jews only, but *to men* of all nations.

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by the cross. By dying on the cross, Christ having spoiled all the different orders of evil angels of their usurped dominion over mankind, he exposed them after his ascension, in that spoiled condition, to the derision and contempt of the good angels. This, however, is not to be understood literally, but as a figure of speech, importing the utter subjection of evil spirits to Christ, after his ascension, according to 1 Pet. iii. 23. *Who is gone into heaven, and is on the right hand of God; angels, and authorities, and powers, being subjected to him.* Pierce says, *the leading captivity captive*, is to be understood of the good angels, who he thinks were spoiled of their power in the government of the world, after Christ's ascension. But why they should be called *captivity*, and the depriving them of their office should be termed a *leading them captive*, I do not understand. See the translation and interpretation given above of this passage, supported Col. ii. 15. note 2. towards the end.

2. *And gave gifts to men.* In our Bibles it is, *Thou hast received gifts for men*; and in the LXX, Ελαβες δοματα εν ανθρωποις. But in the Chaldee paraphrase, and in the Syriac and Arabic versions, this clause of the Psalm is translated as the apostle hath done; and their translation is equally literal with the other. For the Hebrew word *lakachta* signifies both *to receive* and *to give*. Thus

9 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth?

9 Το δε, ανεβη, τι εστιν ει μη ὁτι και κατεβη πρωτον εις τα κατωτερα μερη της γης;

10 He that descended, is the same also that ascended up far above all heavens, that he might fill all things.)

10 Ὁ καταβας, αυτος εστι και ὁ αναβας ὑπερανω παντων των ουρανων, ἱνα πληρωση τα παντα.

11 And he gave some, apostles; and some, pro-

11 Και αυτος εδωκε, τους μεν, αποστολους, τους δε, προφητας, τους

Elijah said to the widow of Zarephath, 1 Kings xvii. 10. *Fetch me a little water, that I may drink.* In the Hebrew text it is, *Receive me a little water;* that is, *give me a little water.* And, as the Hebrew preposition in the Psalm is often used as the sign of the dative case, the Hebrew text from which this quotation is made, will easily bear the apostle's translation, *And gave gifts to men.* Besides, that translation is very well confirmed by the 19th verse of the Psalm, where God is thanked for these gifts.—It is supposed that there is an allusion here to the custom of kings, who, after victories, and on other great occasions, distributed gifts among their subjects. Thus, when David brought up the ark, 1 Chron. xvi. 3. *He dealt to every one of Israel, both man and woman, to every one a loaf of bread, and a good piece of flesh, and a flagon of wine.* In like manner, at the dedication of the temple, Solomon feasted all who came to that solemnity during seven days, 2 Kings viii. 65.—Messiah, after his triumphal entry into heaven, distributed to his subjects the gifts of his Spirit, whereby, as is observed ver. 2. some were made apostles, some prophets, some evangelists, &c.—Peter likewise agrees with Paul, in his interpretation and application of Psal. lxviii. 18. *Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear,* Acts ii. 33.

Ver. 9. *Unless that he also descended first into the lower parts of the earth.* Because the Psalmist, Psal. cxxxix. 15. speaks of his own conception, as a thing *done in the lowest parts of the earth,* Beza conjectures, that the expression, *descended first into the lower parts of the earth,* signifies Messiah's conception in the womb of his mother. But it is more natural to understand it of his coming down from heaven to the earth, his taking on him the human nature, his living in the lowest condition, and his dying an ignominious death; even as its opposite, *he ascended on high,* denotes his resurrection and glorious ascension into heaven, his sitting at the right hand of God, and his having *angels and authorities and powers subjected to him,* 1 Pet. iii. 22. Some commentators suppose, that by Messiah's descending first into the lower parts of the earth,

9 (Το δε) Now, *this EXPRESSION, He* ascended, what is it, *unless* that *also he had descended* first into the lower parts of the earth? [1] (See John iii. 13.)

9 *Now*, because the Jews deny that Jesus is the Christ, on account of his humiliation and death, (John xii. 34.) I observe that *this expression, he ascended* on high, *can have no meaning*, applied to the Christ, *unless that he also first descended into the lower parts of the earth*; that is, became man, and was put to death, and was buried.

10 He *who* descended is the same *who also* ascended *far* above all *the* heavens, [1] that he might fill (τα παντα, 20.) *all*. [2]

10 *He who descended, is the same who also ascended* into heaven, and is now exalted *far above all* the inhabitants of *the heavens, that he might fill all*, whether Jews or Gentiles, with the gifts (ver. 8.) necessary to the functions he has assigned them.

11 And he (εδωκε) *appointed* some, *indeed*, apostles; [1] and some prophets; [2] and some

11 *And he appointed some, indeed, apostles, and some prophets, and some evangelists, and some pastors, and teachers*, and bestowed on them the

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is meant his descending into the grave before he ascended up on high, because *the lower parts of the earth* signifies *the grave*, Psal. lxiii. 9. *Those who seek my soul to destroy it, shall go into the lower parts of the earth.*

Ver. 10.—1. *Far above all the heavens.* This is an expression similar to that found, Heb. vii. 26. *Made higher than the heavens*; consequently means Messiah's exaltation above all the angelical hosts inhabiting the heavens. See Philip. ii. 9, 10, 11.

2. *That he might fill all.* Ινα πληρωση τα παντα. St Bernard translates this, *that he might fulfil all things*, all the things foretold concerning himself. But as the apostle adds in the next verse, *And he appointed some apostles*, &c. it is more natural, by τα παντα, to understand the apostles, prophets, evangelists, and pastors, whom Christ filled with supernatural gifts, to fit them for their several offices in the church.

Ver. 11.—1. *He appointed some apostles.* The office of an *apostle* was to declare, in an infallible manner, the whole gospel doctrine. Now, to qualify them for this high office, Christ gave them the inspiration, called *The word of wisdom*, 1 Cor. xii. 8. See the note on that verse.

2. *And some prophets.* The office of the superior Christian *prophets*, was to explain infallibly the true meaning of the oracles contained in the writings of Moses and the prophets. To qualify the prophets for this office, Christ gave them the inspiration, called *The word of knowledge*, 1 Cor. xii. 8. See the note there.

phets; and some, evangelists; and some, pastors and teachers;

12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

13 Till we all come in the unity of the faith, and of the knowledge of the

δε, ευαγγελισας, τους δε, ποιμενας και διδασκαλους,

12 Προς τον καταρτισμον των αγιων, εις εργον διακονιας, εις οικοδομην του σωματος του Χριστου·

13 Μεχρι καταντησωμεν οι παντες εις την ενοτητα της πιστεως, και της επιγνωσεως του υιου του Θεου,

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3. *And some evangelists.* Their office was to preach the gospel to the different Gentile nations. To fit them for this, Christ gave them the gift of *tongues*, whereby they were enabled to preach to every nation in its own language; also the gift of *miracles*, for the confirmation of their doctrine; and the gift of *faith*, to enable them to encounter dangers. See 1 Cor. xii. 9. notes.—In this verse, the apostle does not mention all the spiritual men, but those only who were employed by Christ as teachers.

4. *And some pastors,* called *bishops*, Acts xx. 28. Their office was to discharge the ordinary duties of the ministry in particular churches, called *their flocks.* To fit them for this office, Christ bestowed even on them the gifts of *miracles* and *tongues;* also the gift of *prudence*, to enable them to govern their particular churches in a proper manner.

5. *And teachers;* whose office was to instruct the young and ignorant in the first principles of the Christian religion. And as they are mentioned both here and 1 Cor. xii. 28. among those who had supernatural gifts bestowed on them by Christ, they likewise must have been fitted for their work, by such gifts as were necessary to the right discharging thereof.—The things which the pastors and teachers uttered by inspiration, for the edification of the church, are called Διδαχη, *Doctrine*, 1 Cor. xiv. 6. 26. and the delivering of these things in inspired discourses, is called Διδασκαλια, *Teaching*, Rom. xii. 7.

Ver. 12.—1. *For the sake of fitting.* Καταρτιζειν, from which καταρτισμον is derived, properly signifies to place the parts of any machine or body in their proper order, and to unite them in such a manner as to render the machine or body complete. Hence it is used to denote the reducing of a disjointed member to its due place. See 2 Cor. xiii. 9. note.—In the metaphorical sense καταρτισμος signifies the fitting of a person, by proper instruction, for discharging any office or duty.

2. *The saints.* Before the introduction of the gospel dispensation, the Jews being the only nation of the world who knew and worshipped the true God, were called by God himself *his saints*, to distinguish them from the worshippers of false gods and of images. But after the Jewish economy was abolished, and the gospel was

evangelists;[3] and some pastors[4] and teachers;[5]

12 (προς, 289.) For the *sake of fitting*[1] the saints[2] (ως, 142. 2.) for the work of the ministry,[3] (ως, 147.) *in order to the building of* the body of Christ:

13 Till we all come (ως την ενοτητα) *to* the unity of the faith, and of the knowledge of the Son of God, *to* a perfect man,[1]

supernatural gifts of inspiration, prophecy, miracles, languages, and interpretation of languages; and on some the power of communicating these gifts to others,

12 *To enable them to fit the saints,* even the believing Jews and Gentiles, *for the* ordinary *work of the ministry, in order to the building of the body of Christ,* which is the church, by converting unbelievers in every age.

13 These supernaturally endowed teachers are to continue in the church, *until,* being fully instructed by their discourses and writings, *we all,* who compose the church, *come*

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put in its place, the name of *saints,* by which the Jews formerly had been distinguished from the heathens, was transferred to all, whether Jews or Gentiles, who worshipped the true God in the Christian church. Wherefore, when Paul tells the Ephesians, that God appointed in the church, some apostles, some prophets, and some evangelists, for the sake of fitting the saints for the work of the ministry, and for the building of the body of Christ, his meaning is, that the different orders of inspired teachers which he mentions, were appointed, and supernaturally endowed by God, for the purpose of giving the believing Jews and Gentiles such a complete knowledge of the gospel, as should qualify them for preaching it to unbelievers, and for building the body of Christ, by converting them. Accordingly, after the apostles and other inspired teachers were dead, their disciples spread the knowledge of the gospel everywhere. Yet they were not the only saints who have been fitted for the work of the ministry by the apostles. All, in every age and country, who have devoted themselves to that work, have been fitted for it by them, in as much as from their writings alone, they derive their knowledge of the gospel, by the preaching of which they build the body of Christ.

3. *For the work of the ministry.* Commentators observe, that the word διακονια, translated *ministry,* is used to denote the ministry of an apostle, Acts i. 17.—and of a prophet, Acts xiii. 1, 2.—and of an evangelist, 2 Tim. iv. 5. 11.—and of an ordinary pastor or teacher, Acts vi. 4. Accordingly, we are told, 1 Cor. xii. 5. *There are diversities of ministries.*—Here διακονια signifies the ordinary ministry of the word.

Ver. 13. *To a perfect man.* The apostle having represented the Christian church under the idea of Christ's body, ver. 4. he here speaks of it as in a state of childhood, whilst its members were few

Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

14 That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the slight of men, *and* cunning craftiness, whereby they lie in wait to deceive:

15 But, speaking the truth in love, may grow up into him in all things, which is the head, *even* Christ;

16 From whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the

εις ανδρα τελειον, εις μετρον ηλικιας του πληρωματος του Χριστου·

14 Ινα μηκετι ωμεν νηπιοι, κλυδωνιζομενοι και περιφερομενοι παντι ανεμῳ της διδασκαλιας, εν τῃ κυβεια των ανθρωπων, εν πανουργια προς την μεθοδειαν της πλανης·

15 Αληθευοντες δε εν αγαπῃ, αυξησωμεν εις αυτον τα παντα, ος εστιν ἡ κεφαλη, ὁ Χριστος·

16 Εξ ου παν το σωμα συναρμολογουμενον και συμβιβαζομενον δια πασης ἁφης της επιχορηγιας, κατ' ενεργειαν εν μετρῳ ενος εκαστου

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in number, and imperfect in knowledge; and told the Ephesians, that the supernaturally endowed teachers were to continue in the church, till it was so enlarged, and so well instructed in the doctrine of the gospel, as to be able to direct and defend itself without any supernatural aid. This advanced state of the church, the apostle termed *perfect manhood*, and *the measure of the stature of the fulness of Christ;* at which when the church arrived, the supernatural gifts of the Spirit were to be removed as no longer necessary.

Ver. 14.—1. *Tossed and whirled about with every wind of doctrine.* The apostle elegantly compares the efficacy of false doctrine upon minds not fully instructed, to the force of a storm upon ships without a helm, which are moved to and fro, as it happens to drive them.

2. *By the sleight of men.* Εν τῃ κυβεια των ανθρωπων. Beza translates this, *in aleatoria ludificatione hominum.* Chandler says it may be translated, *by the diceing of men.* The deceitful arts of false teachers are here compared to the arts of gamesters, who, by using false dice, cheat those with whom they play.—The men whose base arts the apostle described in this passage, were the unbelieving Jews, and the heathen philosophers, who opposed the gospel by sophistry and calumny; also such false teachers as arose in the church itself, and corrupted the doctrines of the gospel for worldly purposes; whilst, at the same time, they assumed the appearance of great disinterestedness and piety.

EVEN to the measure of the stature of the fulness of Christ: (See 1 Cor. xii. 12.)

14 That we *may no longer be* children, tossed *and whirled* about with every wind of doctrine,[1] by the sleight of men,[2] AND *by craftiness*,[3] *FORMED into a subtle method of deceit*:[4]

15 But *THAT*, speaking the truth in love,[1] *we may make all the MEMBERS grow*[2] *in him who* is the head, EVEN Christ.

16 (Εξ ὡ, 161.) *By* whom the whole body *being aptly* joined together, and compacted[1]

through one faith and knowledge of the Son of God, to perfect manhood as a church, *even to the measure of the stature which when full grown it ought to have*; so that the church, thus instructed and enlarged, is able to direct and defend itself, without supernatural aids.

14 So *that* having recourse at all times to their writings, *we may no longer be children*, who, having no sure guide, are *tossed* like a ship by waves, *and whirled about with every wind of doctrine, by the cunning arts of false teachers, and by craftiness formed into a subtle scheme of deceit*:

15 *But that*, as faithful ministers, *teaching the truth* of the gospel *from love* to our people, *we may make all the members* of the body *increase in him who is the head*, or chief teacher and director, *even Christ*.

16 *By whom the whole body* of his disciples *being aptly joined together* into one harmonious church, *and firmly knit, through the exercise of*

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3. *And by craftiness.* Πανουργια, *craftiness*, signifies the doing of things by trick and sleight of hand.

4. *A subtle method.* Μεθοδειαν. We find this word, Eph. vi. 11. where it denotes the wiles and subtle contrivances of the devil, in order to deceive and ruin men. Properly, the word signifies a regular plan of proceeding in any affair. Here it is used for a regular plan of deceit, formed for upholding the common people in their ignorance and opposition to the gospel.

Ver. 15.—1. *But that speaking the truth in love.* Αληθευοντες δε εν αγαπη. As speaking truth to one another in common conversation is enjoined ver. 25. this must be a direction to the ministers of the gospel, to teach their people true doctrine.

2. *We may make all the members grow.* Αυξησωμεν, from the obsolete verb αυξω, hath a transitive signification in this passage, as its substitute αυξανω hath, 1 Cor. iii. 6, 7.

Ver. 16. *By whom the whole body being aptly joined together*, &c. See the parallel passage, Col. ii. 19. The apostle's meaning is, that as the human body is formed by the union of all the members to each other under the head, and by the fitness of each member for its own office and place in the body, so the church is formed by

effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love.

μερος την αυξησιν τε σωματος ποιειται, εις οικοδομην εαυτε εν αγαπη.

17 This I say, therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk in the vanity of their mind,

17 Τουτο εν λεγω, και μαρτυρομαι εν Κυριω, μηκετι υμας περιπατειν, καθως και τα λοιπα εθνη περιπατει εν ματαιοτητι τε νοος αυτων·

18 Having the understanding darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their heart:

18 Εσκοτισμενοι τη διανοια, οντες απηλλοτριωμενοι της ζωης τε Θεε, δια την αγνοιαν την ουσαν εν αυτοις, δια την πωρωσιν της καρδιας αυτων·

19 Who, being past feeling, have given themselves over unto lascivi-

19 Οιτινες απηλγηκοτες εαυτους παρεδωκαν τη ασελγεια, εις

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the union of its members under Christ the head.—Farther, as the human body increases, till it arrives at maturity, by the energy of every part in performing its proper function, and by the sympathy of every part with the whole; so the body, or church of Christ, grows to maturity, by the proper exercise of the gifts and graces of individuals for the benefit of the whole.—By comparing the church to the human body, the apostle teaches, That there ought to be no envy nor ill-will among Christians, on account of the gifts which individuals possess, ver. 3. That every one should pay to others that respect and obedience which they owe to them on account of their station and office, ver. 11. That no teacher should pervert the doctrine of the gospel, ver. 15. And that each, by employing his gifts and graces properly, should extend the knowledge and influence of the Christian religion to the utmost of his power, ver. 16. See 1 Cor. xii. Illustration, at the close.

Ver. 17. *As the other Gentiles walk in, ματαιοτητι, the foolishness of their mind.* This sense the adjective ματαιος hath, 1 Pet. i. 18. *Ματαιας αναστροφης, Foolish behaviour.* The expression comprehends, not only idolatry, Acts xiv. 15. which the legislators and philosophers pretended to justify upon political principles, but all the vices flowing from, or connected with idolatry, and of which the apostle hath given a particular account, Rom. i. 24.—Now, as idolatry was no-where practised with greater splendour, or with more allurements than at Ephesus; and as it was no-where more ingeniously defended, and its influence in corrupting the human mind was no-where more conspicuous, it was highly proper to set before the Ephesians

through the service of every joint, he maketh increase of the body in measure according to the inworking of each particular part, to the building of himself by love.

17 *Wherefore, this* (λεγω, 55.) *I command* and testify *by* the Lord, that ye *no longer* walk as *the* other Gentiles walk in the *foolishness*[1] of their mind.

18 *Being darkened in* the understanding, *they are* alienated from the life of God, through the ignorance *which* is in them, *AND through the hardness* of their heart:

19 Who, being *without* feeling,[1] have given

the gifts proper to each individual, *he maketh his body to grow, in proportion to the inward operation of each particular part,* so as *to build himself, by* the *love* his members have for each other leading them to exercise their gifts for the good of the whole.

17 *Wherefore,* the inspired teachers being appointed for the building of the church, *this I,* one of these teachers, *command and testify by* authority from *the Lord* to be your duty, *that ye no longer walk as the other Gentiles walk, who* practise idolatry *agreeably to the foolish imaginations of their own minds* and reasonings, which they vainly call wisdom. See Rom. i. 22.

18 And *being darkened in the understanding,* and incapable of distinguishing truth from error, *they are alienated from the life enjoined by God:* And all this, *through the ignorance* of God *which is in them, and through the searedness of their conscience:* (See Rom. xi. 7. note 3.)

19 *Who, having no feeling* of the pain which sinful actions ought to

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a picture of their ancient manners, with an express injunction to relinquish them.

Ver. 19.—1. *Who being without feeling.* Απηλγηκοτες, literally, *being void of sorrow;* hardened against all impressions of grief on account of their wicked actions. Some MSS read απηλπικοτες, *hoping for nothing.* These wicked men, disbelieving the resurrection of the body, and the immortality of the soul, have no hope of any happiness after this life; and therefore they have given themselves up to work uncleanness, &c. But though this reading gives a good sense, Mill rejects it as unsupported. The Syriac version renders it, *Quæ abscinderunt spem suam:* And the Vulgate, *Qui desperantes.*—Chandler says this word denotes men who are in the last and worst state of wickedness; men so abandoned as to have no remorse of conscience for the iniquities they have committed; so that, as it is expressed in the subsequent clause, they have given

ousness, to work all uncleanness with greediness.

20 But ye have not so learned Christ;

21 If so be that ye have heard him, and have been taught by him, as the truth is in Jesus:

22 That ye put off, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts;

23 And be renewed in the spirit of your mind;

24 And that ye put on the new man, which after God is created in righteousness and true holiness.

25 Wherefore, putting away lying, speak every

εργασιαν ακαθαρσιας πασης εν πλεονεξια.

20 Υμεις δε ουχ ουτως εμαθετε τον Χριστον·

21 Ειγε αυτον ηκουσατε, και εν αυτω εδιδαχθητε, καθως εστιν αληθεια εν τω Ιησε.

22 Αποθεσθαι υμας κατα την προτεραν αναστροφην, τον παλαιον ανθρωπον τον φθειρομενον κατα τας επιθυμιας της απατης·

23 Ανανεουσθαι δε τω πνευματι του νοος υμων·

24 Και ενδυσασθαι τον καινον ανθρωπον, τον κατα θεον κτισθεντα εν δικαιοσυνη και οσιοτητι της αληθειας.

25 Διο αποθεμενοι το ψευδος, λαλειτε αληθειαν, εκαστος μετα του

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themselves up to the working of all kinds of uncleanness with greediness.

2. *Work all uncleanness with greediness.* Εν πλεονεξια. This word is commonly used to denote *covetousness*, because the more the covetous man possesses, the more he desires. It is the case likewise with those who are under the power of other bad passions, especially *lust*, which, the more it is gratified, the more craving it becomes. Hence this word is used, 2 Pet. ii. 14. to denote *inordinate desire* in general, but especially *lust*. See Eph. v. 3. note I. 1 Cor. v. 11. note 2. 2 Cor. ii. 11. note 1.

Ver. 20. *So learned Christ.* As in other passages *Jesus* signifies *the gospel* or doctrine of Jesus, so here *Christ* has the same signification. From this passage it appears, that very early some preachers of the gospel neglected inculcating the duties of morality. Some commentators think this verse should be pointed and translated in the following manner: Υμεις δε ουκ ουτως· εμαθετε Χριστον, *But ye are not so disposed; ye have learned Christ.*—Of this abrupt, but emphatical manner of expression, we have a similar example, Luke xxii. 26. Υμεις δε ουχ ουτως, αλλα, &c. *But ye shall not be so: but he that is greatest among you, let him be as the younger.*

Ver. 22. *Deceitful lusts.* The lusts of the flesh are justly called *deceitful*, because they deceive men into the belief that they are harmless, notwithstanding they will be their destruction at last.

themselves *up by lasciviousness, to the working of all* uncleanness with greediness.[z]

20 But ye have not so learned Christ;[1]

21 (Εἴγε, 134.) *Since, indeed,* ye have heard him, and have been taught (ἐν, 168.) *concerning* him, as the truth is in Jesus.

22 *ALSO I COMMAND,* (from ver. 17.) *with respect to* the former conversation, that ye *put off* the old man, which is *corrupted* (κατα, 229.) *by* the deceitful[1] lusts;

23 And *that YE* be renewed in the spirit (56.) of your mind;

24 And that ye put on the new man,[1] which (κατα) after God is created in righteousness and true holiness.

25 Wherefore, putting *off* lying, speak *the truth every one* (μετα,

excite in the sinner himself, nor of the pain which they occasion to others, *have given themselves up by lasciviousness, to the working of all uncleanness with eagerness.*

20 *But ye* Ephesians *have not so learned* the gospel of *Christ,* as to think these things allowable.

21 *Since indeed ye have heard* from us *his precepts, and have been taught concerning his manner of life,* exactly *as the truth* of these things *is in Jesus.*

22 *I also command, with respect to* the whole of *your former conversation* in heathenism, *that ye put off* as an unclean garment, *your old nature,* (Rom. vii. 17. note 1.) *which is corrupted by the deceitful lusts* of the flesh, which ye habitually indulged while ignorant of God;

23 *And that ye be renewed in all the faculties of your mind,* by acquiring an enlightened understanding, a rectified will, and holy affections;

24 *And that ye put on* as a splendid robe, *the new nature, which after* the image of *God is created in righteousness and true holiness,* in opposition to the holiness which is only ceremonial, and in appearance.

25 Being thus renewed, your actions should be the actions of renewed persons; *wherefore, putting off ly-*

Ver. 24. *And that ye put on the new man.* The dispositions of the mind are in scripture compared to clothes, for two reasons: First, because they render persons beautiful or ugly, according to their nature: Secondly, because they may be put off or on at pleasure. —Chandler says, the apostle in the exhortation, *Put off the old man, and put on the new,* did not allude to the custom of exchanging clothes, practised in the first ages at baptism; see Gal. iii. 27. note; but that the allusion is, either to the ancient theatrical representations, in which the actors assumed, and then laid aside, the characters and distinctive dresses of the persons introduced into the play;

man truth with his neighbour; for we are members one of another.

26 Be ye angry and sin not: let not the sun go down upon your wrath;

27 Neither give place to the devil.

28 Let him that stole steal no more: but rather let him labour, working with *his* hands the thing which is good, that he may have to give to him that needeth.

29 Let no corrupt communication proceed out

πλησιον αὐτε· ὁτι εσμεν αλληλων μελη.

26 Οργίζεσθε, και μη ἁμαρτανετε· ὁ ἡλιος μη επιδυετω επι τῳ παροργισμῳ ὑμων·

27 Μηδε διδοτε τοπον τῳ διαβολῳ.

28 Ὁ κλεπτων μηκετι κλεπτετω, μαλλον δε κοπιατω, εργαζομενος το αγαθον ταις χερσιν, ἱνα εχῃ μεταδιδοναι τῳ χρειαν εχοντι.

29 Πας λογος σαπρος εκ του στοματος ὑμων μη εκπορευεσθω·

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or, to the festivals of Bacchus, in which the Ephesians ran about the streets disguised in masks, singing songs in honour of Bacchus, and committing many disorders and violences.

Ver. 26.—1. *Be angry, but do not sin.* Anger, like all the other natural passions, is given for wise purposes; such as, 1. To make us exert ourselves vigorously in repelling the sudden assaults of enemies, robbers and thieves.—2. Being the strongest expression of displeasure, it is exercised with propriety towards children, servants, and other inferiors, to make them sensible of their faults, and to restrain them from committing the like faults in future. The anger of superiors in such cases, if it is not excessive or too long continued, is not only allowable but commendable, especially if more gentle methods have been used to reclaim the offenders without effect. But if anger is excited by trivial or slight provocations, or if it hurries the angry person to violent actions, or if it is long continued in, it is sinful, as the apostle hath insinuated in his precept concerning it.

2. *Let not the sun go down on your wrath.* As the Jewish day ended at sun-setting, the meaning of the expression is, that wrath must not be long continued in, for the reason mentioned in the commentary.

Ver. 27. *Neither give space to the devil.* Διαβολος signifies any false accuser. Thus, 1 Tim. iii. 11. *The women in like manner must be grave,* μη διαβολους, *not slanderers.* In this sense the Syriac translator took the word in the verse under consideration, *Ut ne detis locum calumniatori.* So likewise did Erasmus. According to their translation, the apostle's meaning is, Give no occasion to infidels to speak evil of the holy religion which ye profess.

Ver. 28.—1. *Let him who stole steal no more.* Stealing is a vice

243.) *to* his neighbour; for we are members one of another.

26 Be *angry, but do not sin.*[1] Let not the sun go down *on* your wrath;[2]

27 Neither give (τοπον) *space* to the devil.[1]

28 Let him *who* stole steal no more;[1] but rather let him labour, working with his hands[2] *that* which is good, that he may have to *distribute* to him *who hath need.*

29 Let no *rotten speech come* out of your mouth;[1] but *if any*[2]

ing, which many of your philosophers think allowable in certain cases, (see Whitby's note) *speak every one the truth to his neighbour; for we are members one of another.*

26 *Be angry*, when it is proper; *but do not sin*, either in the degree or duration of your anger. *Let not your wrath outlive the day*, lest it grow into confirmed malice.

27 *Neither*, by immoderate anger long continued, *give time and opportunity to the devil*, to tempt you to commit sin in your anger.

28 *Let him who stole steal no more, but rather let him labour, working with his hands*, which he formerly employed in stealing, *something useful to society, that he may have* to maintain himself, and *to distribute to him who hath* really *need*, and so be under no temptation to steal.

29 And with respect to the right ordering of your words, *let no rotten speech come out of your mouth; but if*

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most pernicious to the thief himself. For the thief finding it more easy to supply his necessities by stealing, than by working, falls into an habit of idleness, which, among the lower classes of mankind, is an inlet to all manner of wickedness. Next, the ease with which the thief gets, disposes him to squander thoughtlessly his unjust gain, in the gratification of his lusts. Hence, such persons are commonly addicted to lewdness and drunkenness.—To society stealing is absolutely ruinous, as by rendering property precarious, it discourages honest industry. For which reason, in all civilized countries, it is punished with death.

2. *Working with his hands.* The same command the apostle gave to the Thessalonians, 2 Epist. iii. 11. *We hear that there are some who still walk disorderly, not working at all.* 12. *Now them who are such, we command and beseech by our Lord Jesus Christ, that with quietness they work and eat their own bread.*

Ver. 29.—1. *Let no rotten speech come out of your mouth.* That is, speech offensive to the hearers, or which tends to corrupt their mind. This is the kind of speech called *obscenity and double meanings*, Eph. v. 4. Wherefore, obscene discourse of every kind is chiefly intended in this prohibition. The character of *rotten speech*, however, is applicable likewise to flattery, calumny, railing, boast-

of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.

30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

31 Let all bitterness, and wrath, and anger, and clamour, and evil speaking be put away from you, with all malice.

32 And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

αλλ' ει τις αγαθος προς οικοδομην της χρειας, ινα δω χαριν τοις ακουσι.

30 Και μη λυπειτε το πνευμα το αγιον του Θεου, εν ω εσφραγισθητε εις ημεραν απολυτρωσεως.

31 Πασα πικρια, και θυμος, και οργη, και κραυγη, και βλασφημια, αρθητω αφ' υμων, συν παση κακια.

32 Γινεσθε δε εις αλληλους χρηστοι, ευσπλαγχνοι, χαριζομενοι εαυτοις, καθως και ο Θεος εν Χριστω εχαρισατο υμιν.

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ing, tattling, commendations of vice, and profane jestings on religion, and its ministers; because all such speech is not only offensive to virtuous ears, but tends to corrupt them to whom it is addressed, by lessening their abhorrence of vice. (See Tillotson, serm. 160.) In the parallel passage, Col. iv. 6. the apostle commands that our discourse be *seasoned with salt*, to preserve it from putrefaction.

2. *But if any.* L'Enfant is of opinion, that ει τις here is put for οστις, *whatever*. But that supposition does not remove the ellipsis; for to complete the sentence, the words, *Let that go forth from your mouth*, must be supplied.

3. *Use of edification.* In the Greek it is, *the edification of use.* But it is an hypallage of the same kind with Isa. i. 3. *The ox knoweth his owner, and the ass his master's crib*, for, knoweth the master of his crib.

Ver. 30. *And grieve not the Holy Spirit of God.* Some are of opinion, that the grief of the Holy Spirit here mentioned is that which he feels, when the pious persons with whom he dwells are hurt with the obscene speech and other vices of the wicked. But I understand the apostle as declaring, that the Holy Spirit is himself grieved or displeased with the behaviour of wicked men, without regard to the effect which it hath on the good.—Grief is ascribed to the Holy Spirit metaphorically; for he is incapable of pain or disquiet of any kind. But he acts on the occasion mentioned, as men do who are grieved. The expression conveys a strong idea of the love which the Spirit bears to men, and of his desire to pre-

SPEECH be good for the use of *edification,*[3] *SPEAK IT,* that it may minister *pleasure to* the hearers. (See chap. v. 4.)

30 And grieve[1] not the Holy Spirit of God, (ἐν ᾧ) *with whom ye* are sealed (εἰς) *until* the day of redemption. (See chap. i. 13, 14. notes.)

31 Let all bitterness, and *anger,* and *wrath,*[1] and clamour, and evil speaking, be *taken away from among you,* with all malice: (see Col. iii. 8.)

32 *But* be ye *to one another kind,* tender-hearted,[1] forgiving (ἑαυτοῖς, 65. 2.) *each other,* even as God for Christ's sake hath forgiven you. (See Col. iii. 12, 13.)

any thing ye have to say be good for increasing the knowledge, the good disposition, or the joy of others, speak it, that your discourse may afford profit, or at least innocent pleasure, to them who hear it.

30 *And do not,* by rotten speech or wicked actions, *displease the Holy Spirit of God,* so as to banish him from you, *with whose gifts and graces ye are marked,* as persons to be redeemed from eternal death, *until the day of redemption.*

31 In particular, *let all peevishness of temper, and anger, and wrath, and* that *reviling and evil speaking* which often takes place, even after anger hath subsided, *be taken away from among you, with every degree of ill-will* towards others. For these things are displeasing to the Spirit:

32 *But be ye to one another kind, and tender-hearted,* especially when any one of you is in distress; *forgiving one another* the injuries done you, *after the example of God, who, for Christ's sake, hath forgiven you* much greater offences committed against himself.

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mote their salvation. See Philip. ii. 13. note 1. for an account of his operation.

Ver. 31. *Anger and wrath:* (θυμὸς) *anger,* is the passion begun; but (ὀργὴ) *wrath,* is the passion carried to its height, accompanied with a desire of punishment, and leading the enraged person to revile, and even to curse his adversary.

Ver. 32. *Tender-hearted.* Ευσπλαγχνοι, literally, *having good bowels.* (See Ess. iv. 34.) This precept is very different from that of Epictetus, who speaks to this purpose, "If one is in affliction, thou may say to him, Thou hast pity on him, but take care not to feel any pity."

CHAP. V.

View and Illustration of the Precepts in this Chapter.

BECAUSE the characters and actions of the heathen deities, according to the notions which were entertained of them, were vicious in the extreme, and had a most pernicious influence in corrupting the manners of their worshippers, the apostle, in different parts of this epistle, but in a more solemn manner in the beginning of this chapter, held up to the Ephesians the characters of *God* and of *Christ*, as truly venerable and worthy of imitation. For he commanded the Ephesians, now become the children of God through faith, chap. i. 5. to be imitators of God, as his beloved children, and to walk in love to one another after the example of Christ, the head of their fellowship, who had loved them so exceedingly as to give himself a sacrifice for their sins, ver. 1, 2.—Next, he ordered them to avoid whoring; a vice which the heathens practised without restraint; and to abstain from obscene discourse; because the persons guilty of these impurities are so odious to God, that they shall have no inheritance in the kingdom of Christ and of God, ver. 3, 4, 5.—And because the heathens pretended to justify these practices, by the example of their false deities, the apostle cautioned the Ephesians against being deceived with false speeches; and told them, that God had declared his disapprobation of such enormities, by his judgments brought on the nations who were guilty of them, ver. 6.—The Ephesians therefore were not now to be partakers with the heathens in these vices, ver. 7.—Because, though formerly such of them as were initiated in the mysteries, thought themselves enlightened, they were really in darkness as to matters of religion and morality. Whereas, being truly enlightened by the gospel, it became them to walk as persons rightly instructed, ver. 8.—Withal to lead them to a proper behaviour, he pointed out to them the virtues, which are the natural fruits of minds well enlightened, ver. 9, 10.—And forbade them to join in any of the fellowships of the

OLD TRANSLATION.	GREEK TEXT.
CHAP. V. 1 Be ye therefore followers of God, as dear children;	1 Γινεσθε ουν μιμηται του Θεου, ως τεκνα αγαπητα·
2 And walk in love, as Christ also hath loved us,	2 Και περιπατειτε εν αγαπη, καθως και ο Χριστος ηγαπησεν

heathen mysteries, which he justly termed *the unfruitful works of darkness*, because they produced no fruit to those who continued in them, except eternal death, ver. 11.—He added, that the things done in the mysteries during the darkness of the night, were so abominable, that it was an offence against modesty so much as to mention them, ver. 12.—Besides, the gospel expressly condemns these base actions; by which its excellent nature is clearly manifested, ver. 13, 14.—Next, he ordered the Ephesian brethren to walk correctly, that they might not, by an unseasonable ostentation of their religion, provoke their persecutors to put them to death, ver. 15.—But rather, by their prudent conduct, to prolong their lives, ver. 16.—Yet they were not to conciliate the good-will of their heathen neighbours, by becoming, like them, madmen, running about the streets in the frantic manner of the Bacchanalians, ver. 17.—Nor, like them, drinking to excess, which would lead them to all manner of dissoluteness, ver. 18.—Nor singing lewd songs in their social meetings, on pretence of their being inspired: But when filled with the Spirit in these meetings, they were to sing psalms, and hymns, and spiritual odes, ver. 19.—Especially hymns of thanksgiving, addressed, through Jesus Christ, to the true God, the real author of all the good things mankind enjoy, ver. 20.

With respect to relative duties, the apostle in a general manner exhorted the Ephesians to be subject to one another in the fear of God; that is, to perform to each other, from a principle of piety, all the duties of social life, according to their different stations, and according to the relations and subordinations in which they stood to each other, ver. 21.—Then proceeding to particulars, in the natural order of these relations, he began with the duties of wives and husbands, which he illustrated by the example of Christ and the church; and on that occasion explained a very deep mystery relating to Christ and the church, couched in the formation of Eve, and in her marriage with Adam, ver. 22,—30.

NEW TRANSLATION.

CHAP. V. 1 Be ye, therefore, *imitators* of God, as *children beloved*;

2 And walk in love, *even as* Christ *loved* us,

COMMENTARY.

CHAP. V. 1 *Be ye, therefore*, in respect of this forgiving disposition, *imitators*, not of the heathen deities, but *of* the true *God, as children beloved* of him on account of your constant care to imitate him in all his moral perfections.

2 *And* that ye may be imitators of Christ also, *live in the exercise of*

and hath given himself for us, an offering and a sacrifice to God for a sweet-smelling savour.

3 But fornication, and all uncleanness or covetousness, let it not be once named among you, as becometh saints:

4 Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks.

ἡμας, και παρεδωκεν ἑαυτον ὑπερ ἡμων προσφοραν και θυσιαν τῳ Θεῳ, εις οσμην ευωδιας.

3 Πορνεια δε και πασα ακαθαρσια η πλεονεξια μηδε ονομαζεσθω ἐν ὑμιν, καθως πρεπει ἁγιοις·

4 Και αισχρολογια, και μωρολογια, η εὐτραπελια, τα οὐκ ανηκοντα· αλλα μαλλον ευχαριστια.

Ver. 2.—1. *An offering and a sacrifice;* that is, both a peace-offering and a sin-offering.—Christ's love in dying for us, is a strong reason for our loving one another; because, if we do not love one another, we are destitute of that disposition which rendered Christ so acceptable to his Father; and do not deserve to be called his disciples, nor to share in the inheritance of God's children.

2. *For a sweet-smelling savour.* This epithet was given to the *sin-offering*, Lev. iv. 31. as well as to the *burnt-offering*, Gen. viii. 21. It denotes the acceptableness of these offerings to God. For in the warm eastern climes, nothing is more refreshing than fragrant odours. And as in the highly figurative language of the ancient Hebrews, *smelling* is used to denote one's perceiving a moral quality in another, God is said to *smell a sweet savour* from sacrifice, to signify that he perceived with pleasure the good disposition which the offerer expressed by such an act of worship. Wherefore, when the apostle tells us, that *Christ gave himself for us, an offering and a sacrifice to God, for a sweet-smelling savour,* he teacheth us, that Christ's sacrifice for us was highly acceptable to God, not only as a signal instance of obedience to his Father's will, and a great expression of his love to mankind, but also on account of its happy influence in establishing the moral government of God.

Ver. 3.—1. *All uncleanness and covetousness.* Because πλεονεξια, *covetousness*, is placed between *uncleanness* in this verse, and *obscenity* in the next, some commentators think, that in this passage it denotes the lusts of the flesh carried to the greatest excess. And it must be acknowledged, that πλεονεξια is used in scripture for all those inordinate desires which are never satisfied with the enjoyment of their objects. See Eph. iv. 19. note 2.—However, as an unsatiable desire of money is sometimes the parent of whoredom and uncleanness, *covetousness* in this passage may be understood in its ordinary acceptation. See ver. 5. of this chapter.—The influence of covetousness to lead men into all kinds of vice, was acknowledged even by the heathens.

and *gave* himself for us, an offering and a sacrifice[1] to God, (ως) for a sweet-smelling savour.[2]

3 But *whoredom*, and all uncleanness, (*n*, 195.) *and* covetousness,[1] let *them not even be* named[2] among you, as *it* becometh saints.

4 *Also* (αισχροτης) *obscenity, and* foolish talking,[1] *and double meanings*,[2] *ARE things not proper*;[3] but *thanksgiving rather IS PROPER*.[4]

love towards all men, *even as Christ* our head *loved us, and gave himself* to die *for us, an offering and sacrifice to God highly acceptable*, to obtain for us the pardon of sin.

3 What I recommend is not carnal love, but that benevolence which leads men to do good offices to others: *Therefore whoredom, and all uncleanness, and covetousness, let them not even be mentioned among you* with approbation, *as it becometh saints.*

4 *Also obscenity, and buffoonery, and speech which may be turned into an obscene meaning, are things most improper* for Christians. *But*, in your social meetings, *thanksgiving* to God, (ver. 19, 20.) for the benefits he hath bestowed on you, *is more proper.*

Inde fere scelerum causæ,—Sæva cupido
Indomiti census,—Sed quæ reverentia legum?
Quis metus, aut pudor est unquam properantis avari?
JUVEN. Sat. xiv. lin. 173.

2. *Let them not even be named among you.* If the simple naming of the vices here mentioned had been unlawful, certainly the apostle would not, contrary to his own precept, have introduced their names into this letter, to be read by Christians in all ages. We must, therefore, by the word *naming*, understand a *naming with approbation and delight*; in which sense it is used likewise, 1 Cor. v. 1. note 2.

Ver. 4.—1. *And foolish talking.* Μωρολογια is that kind of speech by which one's neighbour is rendered ridiculous and contemptible, called in our language *buffoonery*, and in Latin *scurrilitas, scurrilis jocus*.—In the preceding verse, the apostle prohibited impure actions: in this verse, he cautioned the Ephesians against obscene language.

2. *And double meanings.* The word ευτραπελια denotes, *artfully turned discourse*; and is used either in a good or a bad sense. In the good sense, it denotes *urbanity* or *complaisance* in discourse. Here it is used in the bad sense, for such artfully turned discourse as, in chaste expressions, conveys lewd meanings.

3. *Are things not proper.* Τα ουκ ανηκοντα, *things not to be borne*: But the phrase *not proper*, is equally strong, as it signifies *things most improper* in Christians.

5 For this ye know, that no whoremonger, nor unclean person, nor covetous man who is an idolater, hath any inheritance in the kingdom of Christ, and of God.

5 Τȣτο γαρ εστε γινωσκοντες, ὁτι πας πορνος, η ακαθαρτος, η πλεονεκτης, ὁς εστιν ειδωλολατρης, ȣκ εχει κληρονομιαν εν τῃ βασιλειᾳ τȣ Χριστȣ και Θεȣ.

6 Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.

6 Μηδεις ὑμας απατατω κενοις λογοις· δια ταυτα γαρ ερχεται ἡ οργη τȣ Θεȣ επι τȣς υἱȣς της απειθειας·

7 Be not ye therefore partakers with them.

7 Μη ȣν γινεσθε συμμετοχοι αυτων.

8 For ye were sometimes darkness, but now *are ye* light in the Lord: walk as children of light,

8 Ητε γαρ ποτε σκοτος, νυν δε φως εν Κυριῳ· ὡς τεκνα φωτος περιπατειτε·

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4. *But thanksgiving rather is proper.* By *thanksgiving* the apostle means, discourses concerning the order and harmony of God's work of creation, the deliverances wrought for us, and the benefits conferred on us by the providence of God; the great blessing of redemption from sin and misery, and the gift of eternal life consequent thereon, with whatever is necessary to prepare us for these blessings. Discourses on these subjects will naturally produce thanksgiving to God from the hearers, and give them unspeakably more delight than can be derived from obscene discourse, however artfully turned. According to this interpretation, *thanksgiving*, the effect, stands for such discourses as are the causes of thanksgiving. See the parallel passage, Col. iii. 15. 17.—Some critics are of opinion, that ευχαριστια here means, *innocently pleasant discourse.* See chap. iv. 29.

Ver. 5.—1. *No fornicator, nor unclean person.* In this, and his other epistles, the apostle in the most express manner condemned fornication, and uncleanness of all sorts, because the heathens avowedly practised these things even in their temples, as acts of worship which rendered them acceptable to their gods. See Rom. i. 27. note 1. How different from heathenism is the gospel, which teaches, that they who continue in these vices, shall for ever be excluded from the presence and kingdom of God!

2. *Nor covetous man, who is an idolater.* The covetous man is he whose chief care is to amass money, whether he spends it on his lusts, or hoards it. Such a person is justly reckoned *an idolater,* because, instead of trusting in God for the support of his life, and for his enjoyments, his whole dependence is on his riches; they are

5 For this ye know, that no *fornicator*,[1] nor unclean person, nor covetous man,[2] who is an idolater, hath *inheritance* in the kingdom of Christ,[3] and of God. (1 Cor. vi. 9, 10. xv. 24.)

6 Let no *one* deceive you (κενοις λογοις, 1 Thess. ii. 1. note 1.) with *false speeches;* for *on account* of these things *the wrath of God cometh*[1] upon the children of disobedience. (Col. iii. 6.)

7 *Wherefore, be not joint partakers* with them.

8 For ye were *formerly* darkness, (1 John i. 5. note 3.) but now YE ARE light in the Lord: (see ver. 13. note) Walk as children of light:[1]

5 *For this ye know*, by the light of the gospel, (ver. 8.) *that no fornicator, nor unclean person, nor covetous man, who*, because he trusts in his riches, *is* really *an idolater, hath inheritance in the country which Christ hath gone to prepare for us, and* over which *God* will reign for ever.

6 *Let no one*, no legislator, philosopher, or teacher, *deceive you with false speeches*, importing that our prohibitions of fornication and uncleanness, are mere ceremonial precepts derived from the law of Moses. *For, on account of these crimes, the wrath* (see chap. iv. 31. note) *of God* hath come, and *will come on the heathen nations.*

7 *Wherefore be not joint partakers with them* in their crimes, lest ye share also with them in their punishment.

8 *For ye were formerly*, when heathens, *darkness* itself, notwithstanding the light ye pretended to derive from your boasted mysteries. *But now ye are* truly *enlightened by Christ: behave as persons enlightened.*

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the objects of his strongest affection, and all his cares are employed about them. See the parallel passage, Col. iii. 5.

3. *Hath inheritance in the kingdom of Christ, and of God.—The kingdom*, even after Christ hath delivered it up to the Father, 1 Cor. xv. 24. is called *his kingdom*, as well as *the kingdom of God*, because it was erected and established by him, and because, though he does not any longer govern it, he will possess the chief pre-eminence in it under God for ever.

Ver. 6. *The wrath of God cometh.* The word *cometh*, being the present of the indicative, which is sometimes put for the future, see Ess. iv. 12. the apostle's meaning may be, that severe punishment will come on the children of disobedience at the day of judgment. Or his meaning may be, that the wrath of God hath already come, and will come on the children of disobedience; consequently he had in his eye the punishment already inflicted on the Sodomites, the Canaanites, the Assyrians, and the Babylonians, who, as nations, have all been destroyed on account of their enormous sensu-

9 (For the fruit of the Spirit *is* in all goodness, and righteousness, and truth)

10 Proving what is acceptable unto the Lord.

11 And have no fellowship with the unfruitful works of darkness, but rather reprove them.

12 For it is a shame even to speak of those things which are done of them in secret.

13 But all things that are reproved, are made manifest by the light: for whatsoever doth make manifest, is light.

9 Ὁ γαρ καρπος τε πνευματος εν παση αγαθωσυνη και δικαιοσυνη και αληθειᾳ·

10 Δοκιμαζοντες τι εστιν ευαρεστον τῳ Κυριῳ.

11 Και μη συγκοινωνειτε τοις εργοις τοις ακαρποις τε σκοτους, μαλλον δε και ελεγχετε.

12 Τα γαρ κρυφη γινομενα ὑπ' αυτων, αισχρον εστι και λεγειν.

13 Τα δε παντα ἐλεγχομενα, ὑπο τε φωτος φανερουται· παν γαρ το φανερουμενον, φως εστι.

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alities, as well as that destruction which the apostle knew was in the course of providence yet to come on such nations as disobeyed God by their idolatry and licentiousness.

Ver. 8. *Children of light.—Children of disobedience,* ver. 6. and *children of light* in this verse, are Hebraisms. For the Hebrews denominated persons, *children* of the qualities which they were supposed to possess in an eminent degree; because it is usual for children to possess the dispositions of their parents.

Ver. 9. *Now the fruit of the Spirit.* The gospel is often called *the Spirit,* see Gal. iii. 3. note. Some MSS, together with the Syriac and Vulgate versions, read here, *But the fruit of the light,* which Estius, Grotius, and Mill, think the true reading, because there is no mention made of the Spirit, either in what goes before, or in what follows. The common reading, they suppose, hath been taken from Gal. v. 22. See the note there.

Ver. 11.—1. *Have no fellowship.* Μη συγκοινωνειτε. Chandler observes, that the Greeks used this word to denote "a participation in their religious rites and mysteries." Wherefore, by this precept the Ephesians were forbidden to enter into any of the heathen fellowships; a sense of the precept which is confirmed by the following verse.

2. *Unfruitful works;* that is, works which produced no good, either to those who wrought them, or to society.

3. *Works of darkness.* The apostle calls the heathen mysteries *works of darkness,* because the impure actions which the initiated performed in them, under the notion of religious rites, were done in the night time; and by the secrecy in which they were acted, were acknowledged by the perpetrators to be evil.

9 (γαρ, 97.) *Now*, the fruit of the Spirit[1] *CONSISTS* in all goodness, and righteousness, and truth. (Gal. v. 22.)

10 (Δοκιμαζοντες, Ess. iv. 16.) *Approve* what is *well pleasing to* the Lord.

11 And have no fellowship[1] with the unfruitful works[2] of darkness,[3] but rather *even* reprove[4] THEM.

12 For *the things which are secretly done by them, it is base even to mention.*[1]

13 *Now* all things (ελεγχομενα) *to be reproved* are made manifest by the light; (γαρ, 97.) *and every thing* (το φανερουμενον, mid. voice) *which maketh* manifest, is light.[1]

9 *Now the fruit of the Spirit*, by which ye are enlightened, *consists in doing all good offices* to your neighbours, *and* in *righteousness* in your dealings, *and truth* in your speech.

10 In the whole of your behaviour, shew that ye *approve what is acceptable to the Lord* Christ.

11 *And have no fellowship with* those who celebrate the heathen mysteries, which being transacted in the darkness of night, are really *the unfruitful works of darkness*, as they bring no fruit to the initiated, except eternal death: *But rather even reprove them.*

12 *For the* impure and wicked *actions which are secretly done* in the mysteries *by the initiated*, are so abominable, that *it is base even to mention* them.

13 *Now all these reprovable actions*, which are practised in celebrating the mysteries, *are made manifest* as sinful *by the gospel: and* seeing *every thing which discovers the true nature of actions, is light*, the gospel, which discovers the evil nature of the actions performed in the mysteries, is light.

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4. *But rather even reprove them.* The word ελεγχω signifies *to reprove*, 1 Tim. v. 20.—*to confute*, 2 Tim. iv. 2.—*to convict*, John viii. 46.—and *to convince*, because the effect of reproof and confutation, properly administered, is *to convince*.—The apostle wished the Ephesians to use their superior knowledge derived from the gospel, in shewing the initiated the absurdity of the mysteries, and the sinfulness of the things done in them.

Ver. 12. *It is base even to mention.* The initiated were taken engaged not to divulge the mysteries. Here the apostle insinuates, that the engagement was prudent, because it was base even to mention the things that were done in these mysteries.

Ver. 13. *Every thing which maketh manifest is light.* By this observation the apostle hath shewed how absurdly the heathens gave to their mysteries the appellation of *light*, and to the initiated the appellation of *enlightened persons*. For if these mysteries had been

14 Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

15 See then that ye walk circumspectly, not as fools, but as wise;

16 Redeeming the time, because the days are evil.

17 Wherefore be ye not unwise, but understanding what the will of the Lord is.

18 And be not drunk with wine, wherein is excess; but be filled with the Spirit:

14 Διο λεγει· Εγειραι ὁ καθευδων, και αναστα εκ των νεκρων, και επιφαυσει σοι ὁ Χριστος.

15 Βλεπετε ουν πως ακριβως περιπατειτε· μη ὡς ασοφοι, αλλ' ὡς σοφοι.

16 Εξαγοραζομενοι τον καιρον, ὁτι αι ἡμεραι πονηραι εισι.

17 Δια τουτο μη γινεσθε αφρονες, αλλα συνιεντες τι το θελημα του Κυριου.

18 Και μη μεθυσκεσθε οινῳ, εν ᾧ εστιν ασωτια, αλλα πληρουσθε εν πνευματι.

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really *light*, they would have made the evil actions of the initiated, especially those which were done in the mysteries themselves, manifest in their true colours. The honourable appellation of *light* belonged only to the gospel, the mystery of Christ, and of *enlightened persons*, to the initiated into that excellent mystery. See 1 John i. 5. note 3.

Ver. 14.—1. *Wherefore it saith, Awake*, &c. The apostle doth not here quote any saying recorded in the Jewish scriptures; but by a rhetorical figure, he introduces the gospel as addressing an exhortation to the Gentiles, to awake out of the lethargy of sin.—A remarkable instance of this kind of personification, see Rom. x. 6. note 1.

2. *And Christ will shine upon thee.* In this speech, which the apostle attributes to the gospel, there is an allusion to Isa. lx. 1. *Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee.*—Επιφαυσει is the future of επιφωσκω.

Ver. 16.—1. *Gaining time.* Εξαγοραζομενοι, literally, *buying time*, as debtors do, who, by giving some valuable consideration to their creditors, obtain farther time for paying their debts. That the sense given in the commentary is the true meaning of the precept, appears from the parallel passage, Col. iv. 5. *Walk in wisdom towards them that are without, buying*, that is, *gaining time.* The word is used in this sense, Dan. ii. 8. Επ' αληθειας οιδα εγω οτι καιρον υμεις εξαγοραζετε. *I know of certainty that ye would gain the time.*—Others understand this phrase of recovering the time we have lost through negligence, by a careful improvement of what remains.

Ver. 17. *Madmen.* So the word αφρονες properly signifies; being compounded of *a privative*, and φρην, *mind* or *reason*; persons deprived of their reason.

14 Wherefore *it* saith, Awake thou *who* sleepest, (Rom. xiii. 11.) and arise from the dead, Eph. ii. 1.) and Christ *will shine*[2] *upon thee.*

14 *Because* the gospel sheweth the true nature of every human action, *it saith* to all the Gentiles, and even to the initiated in the mysteries, *Awake thou who sleepest* in the darkness of heathenish ignorance, *and arise from the dead* state in which thou liest through trespasses and sins; *and Christ will shine upon thee* with the light of truth, whereby all thy faculties shall be enlivened.

15 See then that ye walk *accurately*, not as (ασοφοι) *unwise*, but as *wise MEN:* (See Col. iv. 5.)

15 *See then that ye*, upon whom Christ now shines, *walk accurately* according to his precepts; *not as unwise* men, provoking your heathen neighbours by imprudent rebukes, (ver. 11.) *but as wise men*, avoiding their vices, and endeavouring to reclaim them by the influence of your example.

16 *Gaining time*,[1] because the days are evil. (See Col. iv. 5.)

16 *Prolonging* your *time* in the world through this prudent conduct. *For the days* in which ye live *are full of trouble*, Gen. xlvii. 9.

17 (Δια τουτο) *For this, do not become* (αφρονες) *madmen;*[1] *but understand ye* what the will of the Lord is.

17 Yet *for the sake of gaining time, do not become madmen*, by joining the votaries of Bacchus in their frantic rites; *but understand ye what the will of Christ is;* that he does not allow you to partake in these impurities.

18 And be not drunk with wine[1] (εν ᾧ) *by which cometh dissoluteness;*[2] but be *ye filled* (εν, 162.) with the Spirit.[3]

18 *And be not drunk with wine*, as the heathens are when they celebrate the feasts of Bacchus their god of wine, *by which* drunkenness *cometh dissoluteness* of manners, (whoredoms, brawlings, riots). *But* when ye propose to be joyful, *be ye filled with the Spirit:* with these grand discoveries which by the Spirit are made to you in the gospel.

Ver. 18.—1. *Be not drunk with wine.* Here the apostle condemns the Bacchanalian rites, of which the heathens were immoderately fond. In the worship of Bacchus, his votaries made themselves

19 Speaking to yourselves in psalms, and hymns, and spiritual songs, singing and making melody in your heart to the Lord,

19 Λαλουντες εαυτοις ψαλμοις και υμνοις, και ωδαις πνευματικαις· αδοντες και ψαλλοντες εν τη καρδια υμων τω Κυριω·

20 Giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ.

20 Ευχαριστουντες παντοτε υπερ παντων, εν ονοματι τω Κυριω ημων Ιησου Χριστου, τω Θεω και πατρι.

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mad with wine, as Ovid informs us, Metam. lib. iii. ver. 536. *Est mota insania vino:* And in their madness they ran about the streets and fields, committing all sorts of extravagancies.

2. *By which cometh dissoluteness.* The word ασωτια signifies entire dissoluteness of mind and manners. Compare in the original, Luke xv. 13. with ver. 30. of that chapter. Literally, this word denotes such a course of life as is void of counsel and good intention, like the behaviour of persons who are continually drunk. See Prov. xxiii. 29. where the pernicious effects of drunkenness are admirably described.

3. *But be ye filled with the Spirit.* Chandler understands this of the spiritual gifts bestowed on the first Christians, which, as appears from other passages of scripture, might be invited and strengthened by temperance and purity of behaviour, see 1 Thess. v. 19. note. But I prefer the sense given in the commentary, because the great discoveries made in the gospel through the inspiration of the Spirit, may very properly be called *the Spirit;* especially as in other passages the gospel itself is called *the Spirit.* Farther, the joy arising from these discoveries is, to well disposed minds, unspeakably more delightful, exhilarating, and permanent, than that which is produced by the fumes of wine.—The antithesis found in this passage is beautiful. The lewd votaries of Bacchus fill themselves with wine: but be ye filled with the Spirit. In which precept there is this remarkable propriety, that our Lord had represented the discoveries that were to be made through the inspiration of the Spirit bestowed on his apostles, by *rivers of living waters,* of which he commanded believers to drink plentifully, John vii. 37,—39.

Ver. 19.—1. *Speak to one another in psalms, and hymns, and spiritual songs.* Estius says, ψαλμοι, *psalms,* in profane authors, denote songs in general, especially those which were sung with the harp; and that υμνοι, *hymns,* are those which were sung in honour of the gods. Beza thinks *psalms,* in this passage, denote those poetical compositions in which David uttered his own complaints and prayers; also those metrical historical narrations by which he instructed the people; and that *hymns* are his other compositions in which he celebrated the praises of God.—By ωδαι πνευματικαι,

19 (Λαλουντες ἑαυτοις, 65, 2.) *Speak to one another* in psalms, and hymns, and spiritual songs, [1] singing and making melody in your heart to the Lord.[2] (See Col. iii. 16.)

19 Instead of singing lewd songs, like the heathens in the festivals of their gods, *repeat to one another*, in the seasons of your joy, the *Psalms* of David, *and* those *hymns and spiritual songs* which are dictated to you by the Spirit, *singing* them, *and making melody in your heart*, by accompanying them with devout affection, a melody most pleasing *to the Lord.*

20 *Give* thanks *at all times* for all things, in the name of our Lord Jesus Christ, *to* God, *even* the Father.[1]

20 *Give thanks at all times for all things* in your lot, whether they be prosperous or adverse, *through the mediation of our Lord Jesus Christ, to God the* only real *Father* of all the happiness that is in the universe.

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spiritual odes, Estius understands those songs which were dictated to the spiritual men by the Holy Ghost, 1 Cor. xiv. 26. and which, after being uttered in the church, were committed to memory, or perhaps to writing, by others. Of this kind were the songs of Elizabeth, of Mary, and of Zecharias, recorded by Luke, chap. i. 42. 46. 67.—The same author is of opinion, that in this passage the Ephesians were directed to sing alternately,—a custom which was early practised in the church; and that the apostle recommended it to them to sing psalms, and hymns, and spiritual songs, not only in their assemblies for worship, but in their houses, mentioning, as an example, Paul and Silas singing the praises of God in the prison of Philippi, so as to be heard by their fellow-prisoners.

2. *To the Lord*, that is, *to the Father*, as is plain from the following verse.

Ver. 20. *Give thanks—for all things—to God, even the Father.* In the festivals of Ceres and Bacchus, the heathens used to sing hymns in honour of these supposed divinities, in which they thanked and praised them for their benefits to mankind, as if all the blessings men enjoy were derived from these idols. Hence, they dignified Bacchus with the appellation of *Liber Pater.* In opposition to this idolatrous practice, which was founded in error, the apostle, as Chandler observes, commanded the Ephesians to ascribe all the blessings which mankind enjoy, to the true God, who is the only real *Father*, or original author of these blessings.—Barrow's translation of περι παντων is, *for all men.* And, without doubt, it is the duty of the devout worshippers of God, to give him thanks for all the blessings he hath bestowed on their fellow-creatures, it being a very proper expression of that benevolence which they owe to all men. Yet I think the common translation of the clause more truly

21 Submitting yourselves one to another in the fear of God.

22 Wives, submit yourselves unto your own husbands, as unto the Lord.

23 For the husband is the head of the wife, even as Christ is the head of the church: and he is the Saviour of the body.

24 Therefore, as the church is subject unto Christ, so *let* the wives *be* to their own husbands in every thing.

25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it:

21 Ὑποτασσομενοι αλληλοις εν φοβῳ Θεου.

22 Αἱ γυναικες τοις ἰδιοις ανδρασιν ὑποτασσεσθε, ὡς τῳ Κυριῳ·

23 Ὁτι ὁ ανηρ εστι κεφαλη της γυναικος, ὡς και ὁ Χριστος κεφαλη της εκκλησιας· και αυτος εστι σωτηρ τε σωματος.

24 Αλλ' ὡσπερ ἡ εκκλησια ὑποτασσεται τῳ Χριστῳ, ἑτω και αἱ γυναικες τοις ἰδιοις ανδρασιν εν παντι.

25 Οἱ ανδρες αγαπατε τας γυναικας ἑαυτων, καθως και ὁ Χριστος ηγαπησε την εκκλησιαν, και ἑαυτον παρεδωκεν ὑπερ αυτης·

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represents the apostle's meaning in this passage. See 1 Thess. v. 18. note.

Ver. 21. *Be subject to one another.* It is natural to suppose, that some of the Ephesian believers had infidel wives, or children, or slaves; as, on the other hand, some believing wives, or children, or slaves, may have had infidel husbands, or parents, or masters. Wherefore, as the apostle in treating of relative duties, hath enjoined them universally, he intimated to the Ephesians that these duties were to be performed, from a regard to the will of God, with equal fidelity towards their heathen relations as towards those who were Christians.

Ver. 22. *As to the Lord.* This expression implies, that in all civil affairs, and more especially in the management of the common family, the husband stands in the same relation to his wife, as Christ does to his church. First, as Christ is the head or governor of the church, so the husband is the head or governor of the wife. And therefore, in guiding the house, the wife ought to conduct herself according to the will of her husband. Next, the husband's authority over the wife, like Christ's authority over the church, is founded in the love which he bears to her, the protection which he affords her, and the provision which he makes for her of all the necessaries and conveniencies of life. This sentiment the apostle expresses more fully in the following 23d and 24th verses.—The apostle's reasoning in this passage plainly implies, that if a husband refuses to his wife that love, and friendship, and protection, which her

21 *Be subject* to one another[1] in the fear of God.

21 With respect to relative duties, my exhortation in general is, *Be subject to one another*, in the various relations wherein ye stand to one another; and do it *from a regard to the authority of God* who hath appointed these relations.

22 Wives, *be subject to* your own husbands, as *to* the Lord.[1] (1 Cor. xiv. 34.)

22 In particular, *wives be subject to your own husbands, in the same manner that ye are subject to the Lord* Christ.

23 For the husband is the head of the wife, even as Christ is the head of the church (και, 207.) *because* he is the saviour of the body.

23 *For the husband is the head of the wife*, and is entitled to direct her, because he nourishes and cherishes her, (ver. 29.) *even as Christ is the head of the church*, and is entitled to govern it, *because he is the saviour of the body:* He bestows all blessings on the church.

24 (Αλλα, 79.) Therefore, as the church is subject *to* Christ, so *also* LET the wives BE to their own husbands in every thing.

24 *Therefore, as the church is subject to Christ* in every thing, because he is its head and saviour, *so also let wives be subject to their own husbands, in every thing* pertaining to the management of the family, because he supports it.

25 Husbands, love your *own* wives,[1] even as Christ also loved the church, and gave himself for *her;*

25 On the other hand, *husbands love your own wives*, and not other women, cherishing and nourishing them, (ver. 29.) *even as Christ also loved* his spouse *the church, and gave himself* to die *for her;*

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relation to him as his wife entitles her to, he thereby vacates the obligation on which her submission to him is founded.

Ver. 25. *Husbands, love your own wives, even as Christ also loved the church.* In what follows, we are told that Christ gave himself for the church, that he might sanctify her. Wherefore, if husbands are to love their wives, as Christ loved the church, they must endeavour to promote their faith and piety, and not separate from them because they are of a different religion. On the contrary, by affectionately performing every duty towards the unbelieving or wicked party, they may hope to gain them to the ways of God. See 1 Cor. vii. 14. 16. where this argument is pressed.

26 That he might sanctify and cleanse it with the washing of water by the word;

27 That he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish.

28 So ought men to love their wives, as their own bodies: he that loveth his wife, loveth himself.

29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it even as the Lord the church:

26 Ἱνα αὐτὴν ἁγιάσῃ, καθαρίσας τῷ λουτρῷ τοῦ ὕδατος ἐν ῥήματι·

27 Ἱνα παραστήσῃ αὐτὴν ἑαυτῷ ἐνδοξον, τὴν ἐκκλησιαν μὴ ἐχουσαν σπίλον, ἢ ῥυτίδα, ἢ τι τῶν τοιούτων, ἀλλ' ἱνα ᾖ ἁγία καὶ ἀμωμος.

28 Οὕτως ὀφείλουσιν οἱ ἀνδρες ἀγαπᾶν τας ἑαυτῶν γυναικας ὡς τα ἑαυτῶν σωματα· ὁ ἀγαπων τὴν ἑαυτοῦ γυναικα, ἑαυτὸν ἀγαπᾷ.

29 Οὐδεις γαρ ποτε τὴν ἑαυτοῦ σαρκα ἐμισησεν, ἀλλ' ἐκτρεφει καὶ θαλπει αὐτὴν, καθως καὶ ὁ Κυριος τὴν ἐκκλησιαν·

Ver. 26.—1. *Having cleansed her,* λουτρῷ, *with a bath.* In this sense Josephus uses the word λουτρον, Bell. viii. 6. § 3. where, speaking of the hot and cold springs near the castle Machærus, he says, that *being mixed they make,* λουτρον ἡδιστον, *a most pleasant bath.*

2. *With the word.* In other passages of scripture, likewise, *the word,* that is, the truths contained in the word, are represented as the great means of cleansing men from sin. Tit. iii. 5. 1 Pet. i. 23. —In this sentiment our Lord led the way to his apostles, John xv. 3. xvii. 14. 17. 19.

Ver. 27.—1. *That he might present her to himself, glorious,* &c. Other brides recommend themselves, by adorning their bodies with glorious or splendid apparel, Psal. xlv. 13. But Christ by his own blood, and by his word, having purified the mind of the church, hath thereby rendered her most beautiful, and a fit object of his affection.—This presentation of the church without spot or wrinkle will happen at the general judgment. Hence the apostle tells the Corinthians, *I have fitted you for one husband, that I might present you as a chaste virgin to Christ,* 2 Cor. xi. 2.

2. *Not having spot or wrinkle,* &c. In this description, may not the perfection of the bodies of the saints be included, as well as the perfection of their minds? On this Doddridge observes, that the object of the gospel is to bring all the millions of which the church consists to such a state of virtue and glory, that when Christ shall survey it, there shall not be one having spot or wrinkle, or any such thing, to impair its beauty or offend his sight. What a grand idea is this!

26 That he might sanctify *her*, *having cleansed* HER *with a bath*[1] *of water*, AND *with* the word;[2]

26 *That he might sanctify her*, and fit her for becoming his spouse, *having cleansed her* emblematically by baptism, as brides are wont to be cleansed *with a bath of water, and with the word* from the superstitions of Judaism and heathenism.

27 That he might present *her* to himself, *glorious*,[1] *a church* not having spot, or wrinkle, or any such thing;[2] but that *she might* be holy, and without blemish.

27 Christ thus cleanses the church, *that* at the day of judgment, (Rev. xix. 7.) *he may present her to himself, glorious*, not with attire but with the beauty of holiness, *a church not having spot, or wrinkle, or any imperfection, but that she may be* perfectly amiable, both in mind and body, being *holy, and without* any *blemish.*

28 So ought *husbands* to love their *own* wives, as their own bodies:[1] He *who* loveth his *own* wife, loveth himself.[2]

28 Since Christ loves the church as his own body, *so ought husbands to love their own wives as their own bodies*, on account of their affectionate services. *He who loveth his wife, loveth himself:* He promotes his own happiness.

29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, *as even* the Lord the church:

29 The wife being a part of the husband's person, he ought to love her as himself. *For no man* in his right wits *ever yet hated his own body, but nourisheth* it with food, *and cherisheth it* with clothing, *as even the Lord*, by his powerful government, nourishes and defends *the church.*

Ver. 28.—1. *As their own bodies.* This is an allusion to the formation of Eve from a part of Adam's body, and an explication of the instruction God intended to convey to mankind by forming Eve in that manner.

2. *He who loveth his own wife, loveth himself.* The husband whose love leads him, after Christ's example, not only to protect and cherish his wife, by giving her the necessaries and conveniencies of life, but also to *cleanse her*, that is, to form her mind, and assist her in making progress in virtue, really loves himself, and promotes his own happiness in the best manner: for his wife being thus loved and cared for, will be strengthened for performing her duty; and her mind being improved, her conversation will give him the greater

30 For we are members of his body, of his flesh, and of his bones.

31 For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

32 This is a great mystery; but I speak concerning Christ and the church.

30 Ὅτι μελη ἐσμεν τȣ σωματος αὐτȣ, ἐκ της σαρκος αὐτȣ, και ἐκ των ὀστεων αὐτȣ.

31 Ἀντι τȣτȣ καταλειψει ἀνθρωπος τον πατερα αὐτȣ και την μητερα, και προσκολληθησεται προς την γυναικα αὐτȣ, και ἐσονται οἱ δυο εις σαρκα μιαν.

32 Το μυστηριον τȣτο μεγα ἐστιν· ἐγω δε λεγω εις Χριστον, και εις την ἐκκλησιαν.

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pleasure. Withal, having an high esteem of her husband, she will submit to the hardships of her inferior station with cheerfulness.—The apostle urged the Ephesians to love their wives, because the Asiatic nations being extremely addicted to whoredom, many of them held their wives in little estimation.

Ver. 32. *This mystery is great, but I speak concerning Christ, and concerning the church.* In the Vulgate version the first clause is thus translated: *Sacramentum hoc magnum est;* and it is the sole foundation on which the papists have set up marriage as a *sacrament.*—The apostle calls the formation of Eve from Adam's body, and his marriage with her, and the intimate union established between them by that marriage, *a great mystery,* because it contained an important emblematical meaning concerning the regeneration of believers, and their union with Christ, which hitherto had been kept secret, but which he had discovered in the 30th verse; for there, in allusion to what Adam said concerning Eve, *This now is bone of my bones, and flesh of my flesh,* the apostle says concerning Christ and believers, *We are bone of his bones, and flesh of his flesh,* that is, we are parts of his body, the church; and by this application of Adam's words concerning Eve, to Christ and to his church, he insinuates, First, That the formation of Eve, of a rib taken out of Adam's body, was a figure of the regeneration of believers by the breaking of Christ's body, mentioned ver. 25. Secondly, That Adam's love to Eve, on account of her being formed of his body, was a figure of Christ's love to believers, because they are become his body, as is observed ver. 30. Thirdly, That Adam's marriage with Eve was a figure of the eternal union of Christ with believers in heaven, mentioned ver. 27.; for he left his Father to be united to his church.

In giving this emblematical representation of these ancient facts, the apostle has not exceeded the bounds of probability. In the first age, neither the art of writing, nor any permanent method of conveying instruction being invented, it was necessary to make such striking actions and events as could not easily be forgotten, emblems of the instruction intended to be perpetuated. See Ess. v.

30 (Ὅτι, 254.) *Because* we are members of his body, of his flesh, and of his bones. (See ver. 32. note.)

31 (Ἀντὶ τούτου) For this *reason*[1] shall a man leave his father and mother, and shall be *glued* to his wife, and *the* two shall *become* one flesh.

32 This *mystery*[1] *is great*, but I speak (ἐγὼ, 142.) concerning Christ, and (καὶ) *concerning* the church.

30 This he does, *because* he can say of his church what Adam said of Eve, that *we are members of his body*, being *of his flesh, and of his bones.*

31 *For this reason*, that the woman is of the man's flesh and of his bones, *shall a man leave his father and his mother, and shall be closely united to his wife, and* by this *union the two shall become one person*, loving one another entirely, and having the same inclinations, and the same interests.

32 *This* close union of the first man with the first woman, on account of her being formed of his bones and flesh, *is a great secret. But* in so saying, *I speak* of these things as they are emblems *of Christ, and of the church.*

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page 5. On this supposition, Adam, in whom the human race began, was a natural image of Christ, in whom the human race was to be restored; and his deep sleep, the opening of his side, and the formation of Eve of a rib taken out of his side, were fit emblems of Christ's death, of the opening of his side on the cross, and of the regeneration of believers by his death. The love which Adam expressed towards Eve, and his union with her by marriage, were lively images of Christ's love to believers, and of his eternal union with them in one society after their resurrection. And Eve herself, who was formed of a rib taken from Adam's side, was a natural image of believers, who are regenerated both in their body and in their mind, by the breaking of Christ's side on the cross. Thus the circumstances which accompanied the formation of Eve, being fit emblems of the formation of the church, we may suppose they were brought to pass to prefigure that great event; and, by prefiguring it, to shew that it was decreed of God from the very beginning.

The aptness, however, of these images, is not the only reason for supposing that the formation of Eve, and her marriage with Adam in paradise, were emblems of the regeneration of believers by the death of Christ, and of their eternal union with him in heaven. The singular manner in which Eve was formed, and the declaration at her marriage with Adam, *Therefore shall a man leave his father and his mother, and cleave to his wife, and they shall be one flesh*, strongly lead to that conclusion. Eve was not formed of the

33 Nevertheless, let every one of you in particular, so love his wife even as himself; and the wife *see* that she reverence *her* husband.

33 Πλην και υμεις οι καθ' ενα, εκαστος την εαυτου γυναικα ουτως αγαπατω ως εαυτον· η δε γυνη ινα φοβηται τον ανδρα.

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dust of the earth, as all other living things were made, (not excepting Adam himself,) but of a rib taken from Adam's side while he was in a deep sleep. Now, for this diversity, what reason can be assigned, if that which the apostle hath suggested is not admitted? Farther, unless some deep instruction were couched under the formation of Eve, what occasion was there for Adam, at his marriage with her, to declare, *This now is bone of my bones, and flesh of my flesh; she shall be called woman, because she was taken out of man; therefore shall a man leave*, &c. For although the taking of Eve out of Adam might be a reason for Adam's affection towards her, it was no reason for the affection of his posterity towards their wives, who were not so formed. The reason of their love to their wives is, their being creatures of the same species with themselves. This Eve might have been, though, like Adam, she had been formed of the dust of the earth. Wherefore, Adam's declaration concerning Eve's being taken out of his body, and concerning his love to her on that account, was intended for some purpose peculiar to himself; namely, as he was a type of him who was to restore the human race by the breaking of his body on the cross, and who, on that account, loves them, and will unite them to himself for ever.—Upon the whole, the formation of Eve, and her marriage with Adam, and his love to and union with her, because she was taken out of his side, and the declaration, that on that account all his posterity should love their wives, and continue united to them through life, an union which does not subsist among other animals, are events so singular, that I do not see what account can be given of them, unless with the apostle Paul we suppose, that, agreeably to the most ancient method of instruction, God intended these things as figurative representations of the regeneration of believers by the death of Christ, and of his eternal union with them in heaven, and that Adam and Eve were taught by God himself to consider them as such.

It is no small confirmation of the apostle's emblematical interpretation of the formation and marriage of Eve, that in scripture we find a variety of images and expressions founded on that interpretation. For example, Rom. v. 14. Adam is expressly called *a type of him who was to come*, on which account, 1 Cor. xv. 45. Christ is called *the last Adam*.—Next, the catholic church, consisting of believers of all nations, is called *the body of Christ*, and the members thereof are said to be *members of his body, of his flesh, and of his bones*, in allusion to the formation of Eve, the emblem of the church. For as Eve was formed of a rib taken out of Adam's body during

33 (πλην, 286.) *Therefore, also,* let every one of you in particular, so love his *own* wife *as* himself; and the wife SEE that she reverence HER husband.

53 *Therefore, also, let* the consideration of what God himself said at Adam's marriage with Eve, lead *every one of you in particular, so* to *love his wife as himself,* avoiding every thing in speech and behaviour towards her, which is tyrannical, harsh, and bitter; *and* on the other hand, let *the wife take care to reverence,* and obey *her husband.*

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his deep sleep, so believers are regenerated both in mind and body, and formed into one great society, and united to Christ as its head and governor, by the breaking of his body on the cross. Thirdly, To this emblematical meaning of the formation of Eve, our Lord, I think, alluded, when he instituted his supper. For instead of appointing one symbol only of his death, he appointed two. And in explaining the first of them, he expressed himself in such a manner as to shew that he had his eye on what happened to Adam when Eve was formed, *This is my body which is broken for you,* for your regeneration.—Fourthly, The eternal union of the regenerated with Christ after the resurrection, is called *a marriage,* Rev. xix. 7. And the *new Jerusalem,* that is, the *inhabitants* of the new Jerusalem, the society of the redeemed, is termed *the bride, the Lamb's wife;* and the preparing of men for that happy union, by introducing them into the church on earth through faith, and by sanctifying them through the word, is called, 2 Cor. xi. 2. *a fitting them for one husband, that* at the resurrection *they may be presented a chaste virgin to Christ,* in allusion, I suppose, to the presenting of Eve to Adam, in order to her marriage with him. And to shew that in this expression the apostle had the figurative meaning of Eve's marriage in his mind, he mentions, ver. 3. the subtlety of the devil in deceiving Eve.—Finally, the union of the Jewish church with God, as the figure of the catholic church, consisting of the regenerated of all nations, is by God himself termed *a marriage,* Jer. iii. 14. Ezek. xvi. 8. 32. and God is called *the husband* of that people, Isa. liv. 5. and their union to him by the law of Moses is termed *the day of their espousals,* Jer. ii. 2.

CHAP. VI.

View and Illustration of the Precepts and Discoveries in this Chapter.

THE apostle having explained the duties of wives and husbands, proceeds to the duties of children and parents, ver. 1,—4. then to those of slaves and masters, ver. 5,—9. and with this he finishes his account of relative duties; wherein it is observable, that here, and Col. iii. 18. &c. he begins all along with the duty of the inferior, as Peter likewise doth, 1 Pet. iii. 1,—7. perhaps to teach us, that the right behaviour of the inferior towards his superior, is not only a matter of greater difficulty, but is necessary to entitle the inferior to the regard of his superior.

Having delivered these precepts, the apostle added a general exhortation to the Ephesians, to be strong in the performance of all their duties, which he enforced by the discovery of another deep article of the mystery of God; namely, that

OLD TRANSLATION.

CHAP. VI. 1 Children, obey your parents in the Lord: for this is right.

2 Honour thy father and mother, (which is the first commandment with promise,)

3 That it may be well with thee, and thou mayst live long on the earth.

4 And ye fathers, provoke not your children to

GREEK TEXT.

1 Τα τεκνα ὑπακουετε τοις γονευσιν ὑμων εν Κυριῳ· τουτο γαρ εστι δικαιον.

2 Τιμα τον πατερα σου και την μητερα· ἡτις εστιν εντολη πρωτη εν επαγγελια,

3 Ἱνα ευ σοι γενηται, και εσῃ μακροχρονιος επι της γης.

4 Και οἱ πατερες μη παροργιζετε τα τεκνα ὑμων· αλλ' εκτρε-

Ver. 1. *This is just.* That children should obey their parents in every thing lawful, is right in itself, even although the parents be unbelievers, as it is a proper return for the maintenance and education which they receive from their parents; and as it is enjoined by the laws of every well regulated state.

Ver. 2. *Which is the first commandment with a promise.* In the second commandment there is a promise of mercy to them who keep the commandments in general; but the fifth is the first commandment, which hath a promise annexed to it in particular.

evil angels are leagued together against men, and continually occupied in tempting them to sin, with a view to ruin them, ver. 10,—12.—But that the Ephesians might not be too much terrified with this discovery, the apostle shewed them what an excellent defence against the attacks of the devil God had furnished them with, in the complete armour which he had provided for them, ver. 13,—18. called therefore *the complete armour of God.*

Next, the apostle begged the Ephesians to pray for him, that he might be enabled to speak plainly and boldly in support of the gospel, when brought before the emperor and his ministers, which it seems he expected would happen soon, ver. 19, 20.—But to free them from their anxiety on account of the danger he was exposed to, he told them that he had sent Tychicus to give them information concerning his affairs, ver. 21, 22.—Then, as a token of his love, he gave to them, and to all the brethren of Asia who were sincere in their attachment to the Lord Jesus Christ, his apostolical benediction, ver. 23, 24.

NEW TRANSLATION.

CHAP. VI. 1 Children, obey your parents in the Lord, for this is *just.*[1]

2 Honour thy father and mother, which is the first commandment (*v*, 162.) with *a promise,*[1]

3 That it may be well with thee, and THAT thou mayest *be long lived in the land.*

4 *Now, fathers, do not provoke* your children to wrath; but bring them up in the *correc-*

COMMENTARY.

CHAP. VI. 1 *Children, obey* even *your* unbelieving *parents in* every thing consistent with your duty to *the Lord; for this is just.*

2 In particular, the law of Moses saith, *honour* with obedience, and if need be, with maintenance, *thy father and mother, which,* I observe, *is the first commandment* in the decalogue *with a promise.*

3 For to this commandment, these promises are annexed: *That it may be well with thee; and that thou mayest be long lived in the land* of Canaan.

4 *Now, fathers, do not provoke your children to wrath,* by cruel usage; (Col. iii. 21.) *but bring them up in that wholesome discipline and*

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[1] This observation concerning the promise in the law to those who honoured their parents, the apostle made, to shew that the honouring of parents is a matter of the greatest importance to the well-being of society, and highly acceptable to God.

wrath: but bring them up in the nurture and admonition of the Lord.

5 Servants, be obedient to them that are *your* masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ:

6 Not with eye-service, as men-pleasers, but as the servants of Christ, doing the will of God from the heart;

7 With good-will doing service, as to the Lord, and not to men:

8 Knowing that whatsoever good thing any man doth, the same shall he receive of the Lord, whether *he be* bond or free.

9 And ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven: neither is there respect of persons with him.

φερετε αυτα εν παιδειᾳ και νουθεσιᾳ Κυριε.

5 Οἱ δουλοι ὑπακουετε τοις κυριοις κατα σαρκα, μετα φοβε και τρομε, εν ἁπλοτητι της καρδιας ὑμων, ὡς τῳ Χριστῳ.

6 Μη κατ' οφθαλμοδουλειαν ὡς ανθρωπαρεσκοι, αλλ' ὡς δουλοι του Χριστου, ποιουντες το θελημα του Θεου εκ ψυχης·

7 Μετ' ευνοιας δουλευοντες τῳ Κυριῳ, και ουκ ανθρωποις·

8 Ειδοτες ὁτι ὁ εαν τι ἑκαστος ποιησῃ αγαθον, τουτο κομιειται παρα του Κυριου, ειτε δουλος, ειτε ελευθερος.

9 Και οἱ κυριοι τα αυτα ποιειτε προς αυτους, ανιεντες την απειλην· ειδοτες ὁτι και ὑμων αυτων ὁ Κυριος εστιν εν ουρανοις, και προσωπολημψια ουκ εστι παρ' αυτῳ.

Ver. 5. *As to Christ.* By mentioning three different times in this and the following verses the slave's subjection to Christ, the apostle hath mitigated the hardships of slavery; for he hath shewn that both the master's power of commanding, and the slave's obligation to obedience, are limited by the law of Christ. See 1 Cor. vii. 21. note.

Ver. 8. *Or a freeman.* By this appellation Guyse understands a servant who is not a slave; *a hired servant.*

Ver. 9.—1. *Moderating threatening.* Ανιεντες την απειλην. Some translate this, *forgiving the threatening*, the punishment ye threatened: The Syriac version hath here, *Remittete illis delicta.*

2. *Respect of persons is not with him.* See Rom. ii. 11. note. The apostle's meaning is, that in judging men, Christ will shew no favour to any one on account of his former condition or station, but will punish every tyrannical unjust action, by whomsoever committed, whether they lived in or out of his church.

tion and *instruction* of the Lord.

5 (Δȣλοι) Servants, (see Col. iii. 22. note) *obey* YOUR *masters* according to the flesh, with fear and trembling, in *the integrity* of your heart, as *to* Christ.[1]

6 Not (κατ', 230.) with eye-service, as men-pleasers, but, *as servants* of Christ, *do* the will of God from the *soul;* (Col. iii. 22.)

7 With good-will, *acting as servants to the Lord*, and not to men *ONLY*.

8 Knowing, that *whatever* good *WORK any one* doth, *FOR that he shall receive* of the Lord, whether HE BE *a slave* or *a freeman*.[1] (See Col. iii. 21.)

9 And *masters*, do the same things (προς) *to* them, *moderating* threatening,[1] knowing that *the master even of you yourselves* IS in heaven, *and respect of persons is not with him*.[2] See Col. iii. 25. note.)

instruction, which the Lord hath prescribed; consisting in moderate correction and affectionate persuasion.

5 As the gospel does not cancel the civil rights of mankind, I say to *bond-servants, obey your masters who have the property of your body, with fear and trembling*, as liable to be punished by them for disobedience: Obey also *from the integrity of your own disposition, as obeying Christ.*

6 Do this, *not* merely *when their eye is on you*, or they are to examine your work, *as those do whose sole care is to please men; but as bond-men of Christ, doing the will of God* in this matter *from the soul;* that is, diligently.

7 *With cheerfulness do your duty* to your earthly masters, *as servants to the Lord* Christ; for in serving them faithfully, ye serve him; *and* therefore do *not* consider yourselves as servants *to men only.*

8 And that ye may be supported under the hardships of your lot, *recollect* what your religion teaches you, *that whatever good action any man does, for that*, though he should receive no reward from men, *he shall receive* at the judgment a reward *from Christ, whether he be a slave or a freeman.*

9 *And masters, behave in the same benevolent conscientious manner towards your slaves;* give them all things necessary with good-will, not aggravating the miseries of their condition by the terror of punishment, but *moderating threatening, knowing that the Lord even of you yourselves is in heaven* on the throne of God, *and* that in judging his servants, *respect of persons is not with him:* He will reward or punish every one according to his real character.

10 Finally, my brethren, be strong in the Lord, and in the power of his might.

11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

12 For we wrestle not against flesh and blood, but against principalities,

10 Το λοιπον, αδελφοι μυ, ενδυναμουσθε εν Κυριῳ, και εν τῳ κρατει της ισχυος αυτυ.

11 Ενδυσασθε την πανοπλιαν τυ Θευ, προς το δυνασθαι ὑμας σηναι προς τας μεθοδειας τυ διαβολυ.

12 Ὁτι ουκ εστιν ἡμιν ἡ παλη προς αἱμα και σαρκα, αλλα προς τας αρχας, προς τας εξουσιας, προς

Ver. 11.—1. *Put on the complete armour of God.* By calling the Christian virtues πανοπλιαν τυ Θευ, *the complete armour of God*, the apostle represents the disciples of Christ, whose enemies and persecutors were many, as engaged in a dangerous warfare, and, I think, contrasts their virtues with the complete armour fabled by the heathen poets to have been fabricated by the gods, and bestowed on their favourite heroes. That armour was vastly inferior to the complete armour of God; for, in the first place, The Christian's complete armour is really of divine workmanship, and is actually bestowed on the Christian soldier, whereas the other is mere fiction. In the second place, The armour said to have been given by the heathen gods, consisting of brass and steel, could only defend the body of the hero who was covered with it; but the complete armour given by the true God, consisting of the Christian virtues, is useful for defending the mind of the faithful against all the temptations with which their enemies attack them. In the third place, The complete armour of God gives strength to the Christian soldier in the battle, and therefore is far preferable to any armour made of metals, which may defend, but cannot strengthen the body of the warrior. See 1 Thess. v. 8. notes.

2. *Against the crafty ways of the devil.* Μεθοδιας. By *crafty ways of the devil* the apostle means, not simply the temptations which arise from the motions of the flesh, the love of pleasure, the fear of persecution, the contagion of evil example, the solicitations of the wicked, the sophisms of the philosophers, and of the unbelieving Jews, and the false glosses of heretical teachers in the church itself: But all these temptations, as prepared and pointed against men by such skilful experienced and malicious enemies as the devil and his angels. Accordingly it is added in the following verse, *We wrestle not with flesh and blood only, but with governments, with powers*, &c. of whom the devil is the head.

Ver. 12.—1. *We wrestle.* As the apostle, by exhorting the Ephesians, ver. 11. 13. to put on the whole armour of God, represented them as about to engage in battle, the *wrestling* mentioned in this verse must mean, not *wrestling*, properly so called, but *fight-*

10 Finally, my brethren, be strong (ἐν, 167.) *through* the Lord, and (ἐν) *through* the power of his might.

10 *Finally, my brethren, be strong* in the performance of your relative duties, *through* the assistance of *the Lord* Christ, *and through his mighty power* exercised in the government of the world, for the purpose of defending you from your enemies, and enabling you to overcome them.

11 Put on the *complete armour* of God,[1] that ye may be able to stand against the *crafty ways*[2] of the devil.

11 *Put on the complete armour prepared by God for you, that* being covered therewith from head to foot, *ye may be able to stand* firm in the day of battle, *against the subtle methods of the devil*, contrived for your destruction.

12 For we wrestle[1] not (πρὸς) *with* flesh and blood[2] *ONLY*; but *with governments*, with powers,[3] *with* the rulers of the darkness of this world,[4] *AND with* (lite-

12 To be thus completely armed, is absolutely necessary. *For we fight not with flesh and blood only*, the idolatrous rulers and other wicked men of the present age, *but with the highest orders of evil angels; with such of them*, in particular, *as rule*

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ing. For instead of wrestling clad in armour, the Greeks always wrestled naked.

2. *Flesh and blood* is an Hebraism denoting mankind in general. Thus, Matt. xvi. 17. *Flesh and blood hath not revealed it to thee, but my Father which is in heaven;* that is, no man hath revealed it to thee. Wherefore, in the verse under consideration, *flesh and blood*, as standing in opposition to governments, and powers, and wicked spirits, signifies *wicked men in general*, who every-where opposed the gospel, and persecuted its professors.

3. *But with governments, with powers.* These being distinguished from *flesh and blood*, which is an Hebraism for *mankind*, see ver. 12. note 2. cannot be the governments and powers of the earth, but the evil angels, who have these appellations given them here, and Rom. viii. 38. either on account of the power which they exercise as the rulers of the darkness of this world, or on account of the station and authority which they possessed before they were cast out of heaven.

4. *With the rulers of the darkness of this world.* See 1 John i. 6. note 3.—Syriac, *adversus possessores mundi hujus tenebrosi.* Κοσμοκρατορας, *mundipotentes.* God is called Παντοκρατωρ, *omnipotens, Ruler over all*, because of his uncontrollable power in governing the universe. But evil spirits are called Κοσμοκρατορας, *rulers of this world*, because the dominion which, by the permission of God, they exercise, is limited to the *darkness of this world;* that is, this world darkened by ignorance, wickedness, and misery, and which is the

against powers, against the rulers of the darkness of this world, against spiritual wickedness in high *places*.

τες κοσμοκρατορας τε σκοτες τε αιωνος τετε, προς τα πνευματικα της πονηριας εν τοις επερανιοις.

13 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

13 Δια τετο αναλαβετε την πανοπλιαν τε Θεε, ἱνα δυνηθητε αντιςηναι εν τη ἡμερᾳ τη πονηρᾳ, και ἁπαντα κατεργασαμενοι, ςηναι·

14 Stand, therefore, having your loins girt about with truth, and having on the breast-plate of righteousness;

14 Στητε εν περιζωσαμενοι την οσφυν ὑμων εν αληθεια, και ενδυσαμενοι τον θωρακα της δικαιοσυνης·

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habitation or prison assigned them, until the judgment of the great day, Jude, ver. 6.—By the *rulers of the darkness of this world*, Doddridge understands *the heathen rulers; and by flesh and blood*, the lower ranks of mankind.

5. *And with wicked spirits:* Syriac, *spiritus malos*. So the phrase πνευματικα της πονηριας should be translated: for πνευματικα, *spiritual*, is here put for πνευματα, *spirits*. See Ess. iv. 20.—Πονηρια, *wickedness*, properly signifies *malice joined with cunning*, and is fitly mentioned as the characteristic of those wicked spirits with whom we fight; and is a quality so much the more dangerous that it exists in beings whose natural faculties are very great.—By *spiritual wickednesses in heavenly places*, Chandler understands *false pretensions to inspiration in the church*.—The critics observe, that the repetition of the preposition προς, *with*, five times in this verse, is very emphatical, as it shews the length and difficulty of the battle.

6. *In the heavenly regions.* Εν τοις επερανιοις. This I think is the region of the air, because, chap. ii. 2. evil spirits are represented as inhabiting the air, which the Hebrews called *heaven*, and *the first heaven*.—The account of the spiritual enemies of mankind given by the apostle in this passage, is agreeable to the doctrine of the other inspired writers; particularly John, who represents the heathen world, given up to idolatry and wickedness, as lying under the dominion of the devil, 1 John v. 19. And without doubt, it was by the suggestions and temptations of evil spirits, that mankind were so universally seduced to idolatry. Wherefore, since the professed design of the gospel was to destroy these evils, it is certain that the devil and his angels would oppose its progress, by stirring up their adherents to persecute both the preachers and the believers of the new revelation.—The combat which the first Christians were maintaining against the devil and his subjects, the abettors of idolatry, was with great propriety ascribed to the Ephesians, as their city

rally, *spiritual things of wickedness*) *wicked spirits*[5] *in the heavenly* REGIONS.[6]

13 *For this reason*, take *up the complete* armour of God, that ye may be able to *resist* in the evil day, and, THEY *having fully wrought every thing*, to stand.

14 Stand, *then*, having your loins[1] girded about with truth, and having on the breast-plate of righteousness.[2] (See Isa. lix. 17.)

over the blind idolaters of this world, and with such inferior *wicked spirits*, as, by the permission of God, have taken up their residence *in the aerial regions*, that they may the more conveniently assault us. See chap. ii. 2. note 2. and 2 Pet. iii. 5. note 1.

13 *For this reason*, that ye wrestle with evil spirits, as well as with wicked men, *take up the complete armour of God*'s providing, *that ye may be able to resist* these malicious adversaries *in the evil day* of temptation, chap. v. 16. *and they having fully practised every stratagem* to ruin you, that ye may be able *to stand* firm.

14 *Stand, then, having your loins girded about with truth*, as soldiers are girded with the military belt, *and having on the breast-plate of righteousness*, as a defence against the calumnies with which the wicked attack your reputation.

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was the very throne of idolatry, by means of the worship of Diana there performed with the greatest splendour and celebrity of rites, in the most magnificent temple in the world, and with a vast concourse of priests, votaries, and retainers of all sorts. Besides, magical works, the peculiar contrivance of the devil, seem, at the time the apostle wrote this epistle, to have been practised at Ephesus more than in any other city or country in the world, Acts xix. 18, 19.

Ver. 14.—1. *Loins girded about with truth.* Since *faith* is mentioned afterwards as a distinct part of the Christian armour, αληθεια, *truth*, cannot mean in this place those truths which are the objects of the Christian's faith, but a true or unfeigned profession of the Christian faith, in opposition to that which is hypocritical. For by sincerity in the profession of their faith, the whole faculties of their mind would be invigorated, and themselves put in a constant readiness for action; just as a soldier who is girded with the military belt, is fitted either for fighting or for retreating.

2. *Having on the breast-plate of righteousness.* In the parallel passage, 1 Thess. v. 8. this is called *the breast-plate of faith and love.* See the note there. Perhaps the apostle in this passage alluded to Isa. lix. 17. where Messiah is said to have put on *righteousness* as a *breast-plate*; that is, by the uprightness of his conduct, and his con-

15 And your feet shod with the preparation of the gospel of peace;

16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

15 Και ὑποδησαμενοι τας ποδας εν ἑτοιμασια τε ευαγγελιε της ειρηνης·

16 Επι πασιν αναλαβοντες τον θυρεον της πιστεως, εν ᾧ δυνησεσθε παντα τα βελη τε πονηρε τα πεπυρωμενα σβεσαι·

17 Και την περικεφαλαιαν τε σωτηριε δεξασθε, και την μαχαιραν τε πνευματος, ὁ εστι ῥημα Θεε·

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sciousness thereof, he defended himself from being moved by the calumnies and reproaches of the wicked.

Ver. 15. *The preparation of the gospel of peace*, means the virtues which in the first age were necessary to those who travelled through the world to preach the gospel; namely, fortitude, perseverance, self-government, and peaceableness: for these qualities were a great preservative against the evils to which they were exposed.—Chandler thinks ετοιμασια should be translated *activity*.

Ver. 16.—1. *Extinguish all the fiery darts.* Anciently they used small firebrands in the form of darts and arrows, which they kindled and shot among their enemies. These were called τελη πεπυρωμενα, *tela ignita, fiery darts;* and in battle they were received by the soldiers on their shields, which were covered with brass or iron, in order to extinguish them, or prevent their effect.

2. *Of the wicked one.* The devil is called ὁ πονηρος, *the wicked one*, by way of eminence, because in him the most consummate malice and cunning are joined. See ver. 12. note 5.

Ver. 17.—1. *And receive the helmet of salvation.* In the parallel passage, 1 Thess. v. 8. it is, *And for an helmet the hope of salvation.* Chandler's note on this is, "The helmet was for the defence of the "head, to preserve it from deadly blows. And in like manner, *the* "*hope of salvation*, built on the promises of God, and arising from "the consciousness of integrity, will ward off or preserve from the "fatal effects of all temptations, from worldly terrors, and evils; so "that they shall not disorder the imagination, or pervert the judg-"ment, or cause men to desert the path of duty to their final de-"struction." See 1 Thess. v. 8. note 2.

2. *And the sword of the Spirit, which is the word of God.* Here the apostle calls the word of God *the sword of the Spirit*, because it was given by inspiration of the Spirit, and because the doctrines, promises, and precepts of the word of God, are the most effectual means of putting our spiritual enemies to flight. Of this efficacy of the word of God, we have an illustrious example in our Lord's temptation in the wilderness, who put the devil to flight by quotations from the scriptures of the Old Testament.—Beza observes,

15 And *having* your feet shod (ετοιμασιᾳ) with the preparation[1] of the gospel of peace.

16 *Over* all, *take up* the shield of faith, *with which* ye *will* be able to *extinguish* all the fiery darts[1] of the *wicked one.*[2] (See 1 Pet. v. 9.)

17 *And receive* the helmet of salvation,[1] (see 1 Thess. v. 8. note 2.) and the sword of the Spirit, which is the word of God.[2]

15 *And*, like soldiers who defend their legs and feet with greaves, *have your feet shod with the preparation* necessary for preaching *the gospel of peace.*

16 As soldiers have their shields, which they turn every way, for the defence of their whole body, so, *over your whole body, take up the shield of faith;* the firm belief of the doctrines and promises of the gospel; *with which ye will be able to extinguish all the fiery darts,* that is, the most deadly temptations *of the devil.*

17 *And* as soldiers have helmets to secure their heads against strokes, and swords to annoy their enemies, *receive the helmet* of the hope *of salvation,* which will defend you against the fear of death; *and the spiritual sword, which is the word of God,* that therewith ye may put your enemies to flight.

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that all the parts of the complete armour of the ancients are elegantly introduced in the apostle's account of the Christian's complete armour; for there is first *the military belt,* called by the Greeks ζωστὴρ, and by the Latins *balteus.* This covered the two parts of the breast-plate where they joined.—*The breast-plate* was the second article of the complete armour, and consisted of two pieces, the one reaching from the neck to the navel, and the other hanging from thence to the knees. The former was called θωρὰξ, the latter ζωμὸς. Accordingly, in the parallel passage, 1 Thess. v. 8. *the breast-plate* is said to consist of two parts, *faith* and *love.*—Next to the breast-plate were *the greaves,* which made the third article of the complete armour. They were called by the Greeks κνημῖδες, and by the Latins *ocreæ,* and were made of gold, or silver, or brass, or iron, and were designed to defend the legs and feet against the strokes of stones and arrows. Thus Goliath had *greaves* of brass upon his legs, 1 Sam. xvii. 6.—The fourth article of the complete armour was *the helmet,* which likewise was made of metals of different sorts, and was used to defend the head against the strokes of swords and missile weapons.—Add, in the fifth place, *the shield,* and the whole body is completely covered. The shield was sometimes round, and sometimes square, and was made of strong thick leather. Thus the shield of Ajax consisted of seven folds of

18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance, and supplication for all saints;

19 And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel:

20 For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.

21 But that ye also may know my affairs, *and* how I do, Tychicus, a beloved

18 Δια πασης προσευχης και δεησεως, προσευχομενοι εν παντι καιρω εν πνευματι, και εις αυτο τουτο αγρυπνουντες εν πασῃ προσκαρτερησει και δεησει περι παντων των ἁγιων,

19 Και ὑπερ εμου, ἱνα μοι δοθειη λογος εν ανοιξει του στοματος μου εν παῤῥησιᾳ, γνωρισαι το μυστηριον του ευαγγελιου,

20 Ὑπερ οὗ πρεσβευω εν ἁλυσει, ἱνα εν αυτῳ παῤῥησιασωμαι, ὡς δει με λαλησαι.

21 Ἱνα δε ειδητε και ὑμεις τα κατ' εμε, τι πρασσω, παντα ὑμιν

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bulls hides. Sometimes the shield was made of wood, covered with plates of brass or steel.

But besides the defensive armour just now described, offensive weapons were likewise necessary to render the soldier's armour complete; particularly *the sword*, which was used with the right hand, while the shield was held on the left arm. They had darts likewise, or javelins, mentioned ver. 16.

Ver. 18.—1. *With all supplication and deprecation.* The words προσευχη and δεησεως, which I have translated *supplication* and *deprecation*, seem naturally, as Chandler remarks, "to denote *the asking* "*of what is good*, and *the deprecating what is evil*, from their two "roots; the first of which signifies *wishing*, and the latter *fearing*. "And this they were to do *in the Spirit*, that is, either with their "heart and mind, sincerely and fervently, (Ess. iv. 56.) or accord-"ing as the Spirit of God should excite and move them."

2. *Pray at all seasons in Spirit.* In confirmation of the interpretation in the commentary, I observe, that our Lord himself directed Ananias to distinguish Saul as his disciple, by the watch-word or token of his praying, Acts ix. 11. *Enquire in the house of Judas, for one called Saul of Tarsus, for behold he prayeth* in my name.

3. *For this very purpose watch, with all perseverance and prayer, for all the saints.* The first Christians constantly prayed for each other. Thus when Peter was cast into prison, *Prayer was made without ceasing, of the church unto God for him*, Acts xii. 5. And their prayer was answered; for he was miraculously delivered by an angel. This, with other instances, led the disciples to expect

18 (Δια, 119.) *With all supplication and deprecation,*[1] *pray at all seasons*[2] (εν πνευματι, 36.) *in spirit; and for this very purpose, watch* (παση προσκαρτερησει) with all perseverance and *prayer* for all *the* saints,[1] (see Col. iv. 2.)

18 And as soldiers distinguish each other by watch-words, let your token of distinction, as fellow-soldiers of Christ, be prayer in the name of Christ. Therefore, *with all supplication* for what is good, *and deprecation* of evil, *pray at all seasons with earnestness: and for this very purpose, watch*, like soldiers on guard, *with the greatest perseverance in prayer, for all the faithful,*

19 (Και, 220.) *Especially* for me, that (λογω) *eloquence* may be given *me in the opening of my mouth, with boldness,* to make known the mystery of the gospel;

19 *Especially for me, that when I open my mouth* in my own defence before my judges, *eloquence may be given me with boldness, to make known the mystery of the gospel,* (chap. i. 8. note) the doctrine of the gospel hitherto a secret; namely, that men are to be saved through faith, without obeying the law of Moses as necessary to salvation.

20 For which I *execute the office of an ambassador* (εν αλυσει) *in a chain,*[1] that *I may speak boldly* (αν, 168.) *concerning it, as it becometh me to speak.* (See Col. iii. 4.)

20 *For* publishing *which* mystery, *I execute the office of an ambassador* of Christ *chained:* I say, *that I may speak boldly, concerning* the divine original of the gospel, and concerning the salvation of mankind through faith; *as it becometh me to speak,* who am the ambassador of so great a Prince.

21 *Now* that ye also may know *the things re-*

21 *Now that ye* Ephesians *also may know the things which have hap-*

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great benefit from the prayers of the faithful. Hence Paul himself often begged the brethren to pray for him, as in ver. 19. See Col. iv. 2. note.

Ver. 20. *For which I execute the office of an ambassador in a chain.* The apostle being accused of no crime against society, but only of heresy in the Jewish religion, Acts xxiv. 5. xxvi. 31. he was allowed at Rome to live in his own hired house, with a soldier who kept him, Acts xxviii. 16. To this soldier he was tied with a chain, fixed on his right wrist, and fastened to the soldier's left arm; and the chain being of a convenient length, the two could walk together with ease, whithersoever the apostle's affairs called him. The soldiers who were thus employed, no doubt reaped great benefit from the apostle's conversation and preaching.

brother and faithful minister in the Lord, shall make known to you all things:

γνωρισει Τυχικος ὁ αγαπητος αδελφος και πιστος διακονος εν Κυριῳ·

22 Whom I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts.

22 Ὁν επεμψα προς ὑμας εις αυτο τουτο, ἱνα γνωτε τα περι ἡμων, και παρακαλεσῃ τας καρδιας ὑμων.

23 Peace *be* to the brethren, and love with faith from God the Father, and the Lord Jesus Christ.

23 Ειρηνη τοις αδελφοις, και αγαπη μετα πιστεως απο Θεου πατρος και Κυριου Ιησου Χριστου.

Ver. 21.—1. *That ye also may know the things relating to me, &c.* Τα κατ' εμε. We have this expression likewise, Philip. i. 12. The apostle means, that he wished the Ephesians, as well as the Philippians and Colossians, to know what success he had had in preaching at Rome, what opposition he had met with, what comfort he enjoyed under his sufferings, what converts he had made to Christ, and in what manner the evidences of the gospel affected the minds of the inhabitants of Rome.

2. *Tychicus—will make known to you all things, &c.* This passage is a clear confutation of those who hold, that this epistle originally had a general inscription, and was directed to no particular church. For how could Tychicus be sent *to the saints which are, and to the believers in Christ Jesus* in all countries, to make them know the apostle's affairs, and thereby to comfort their hearts? It is evident, therefore, that this epistle was sent to the saints of some particular place. And who should they be, but the saints at Ephesus, to whom, as Dr Lardner hath shewed, by the consent of all the ancient MSS and versions, it was inscribed?

Tychicus and Trophimus are mentioned, Acts xx. 4. among those who accompanied Paul to Jerusalem. Wherefore, as he was then on his way thither with the collections which he had received from the Gentile churches for the poor of the saints in Judea, we may suppose that Tychicus and Trophimus were of the number of the messengers whom the churches had deputed to attend the apostle when he performed that ministry. In the above quoted passage these two are said to be of Asia. *And of Asia Tychicus and Trophimus.*—Acts xxi. 19. Trophimus is called *an Ephesian.* Perhaps Tychicus was of the same city, which may have been the reason why the apostle sent his letter to the Ephesians by him, *that he might comfort their hearts*, by making known to them the things which had happened to him in Rome, and what he was doing there. But whether he was an Ephesian or not, the character given of Tychicus, that he was *a beloved brother and faithful minister in the Lord*, sheweth that he was deservedly honoured with this commission. The same

lating to me,[1] AND *what I am doing,* Tychicus, a beloved brother, and faithful minister in the Lord, *will* make known to you all things:[2]

22 Whom I have sent *to* you for *this very* purpose, that ye *may* know our affairs, and THAT he *may* comfort your hearts.

23 Peace *to* the brethren,[1] and love with faith, from God the Father, and the Lord Jesus Christ.

pened to me, and what I am doing at present, *Tychicus, a Christian brother greatly beloved by me* for his many excellent qualities, *and* who besides is *a faithful minister of Christ, will make known to you all things.*

22 *This person,* so estimable on account of his character, *I have sent to you for this very purpose, that ye may know my affairs, and that he may comfort your hearts,* by the account he shall give you of every thing relating to me.

23 After the manner of the priests of old, I bless the church at Ephesus: *Peace be to the brethren* there, *and* mutual *love with* increasing *faith from God the Father, and the Lord Jesus Christ.*

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character Paul gave of Tychicus to the Colossians, chap. iv. 7. *All things concerning me, Tychicus, a beloved brother and faithful minister and fellow-servant in the Lord, will make known to you.*—When the apostle, after being released from his first confinement in Rome, visited the churches of Asia, he desired Titus to come to him from Crete, when he should send to him Artemas or Tychicus, to supply his place to the Cretian brethren, Tit. iii. 12. *When I shall send Artemas to thee, or Tychicus, make haste to come to me at Nicopolis, for there I have determined to winter.*—In like manner during the apostle's second imprisonment at Rome, when he desired Timothy to come to him from Ephesus, he wrote to him, 2 Tim. iv. 12. *Tychicus I have sent to Ephesus,* probably to direct the church there during Timothy's absence.—These are all the particulars which the scriptures have mentioned concerning Tychicus. They are few in number, but they are sufficient proofs of the great confidence which the apostle placed in him, on account of his ability, faithfulness, and zeal in the cause of Christ.

Ver. 23. *Peace to the brethren.* It hath been said, that if this epistle was directed to the Ephesians, it is difficult to understand how the apostle contented himself with giving them a general salutation, without mentioning any of his numerous acquaintance and friends, with whom he had been intimate during his long residence at Ephesus. But the answer is, there are no particular salutations in the apostle's first epistle to Timothy, notwithstanding Timothy was in Ephesus when it was written. And in the second, there are only salutations to Priscilla and Aquila, the apostle's fellow-labourers, who were in Ephesus occasionally, and to the household of Onesi-

24 Grace *be* with all them that love our Lord Jesus Christ in sincerity. Amen.

24 Η χαρις μετα παντων των αγαπωντων τον Κυριον ημων Ιησουν Χριστον εν αφθαρσια. Αμην.

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phorus, on account of the great respect which the head of that family had shewed to the apostle during his second imprisonment in Rome, 2 Tim. i. 16.—In like manner, there are no particular salutations in the epistles to the Galatians, the Philippians, the Thessalonians, and to Titus; because to have sent salutations to individuals, in churches where the apostle was so generally and intimately acquainted, unless there had been some very special reasons for such salutations, it might have offended those who were neglected. On the other hand, to have mentioned every person of note in these churches, would have taken up too much room. In writing to the Romans, the case was different. The apostle was personally unknown to the most of them; and therefore he could, without offence to the rest, take particular notice of all his acquaintance. See Illust. prefixed to Rom. xvi.

Ver. 24.—1. *Who love our Lord Jesus Christ in sincerity:* Εν αφθαρσια, literally *in incorruption.* Our love of Christ, like our love

24 Grace BE with all them *who* love[1] our Lord Jesus Christ in sincerity. Amen.[2] (See Pref. sect. iv. at the beginning.)

24 I give my benediction also to the brethren in Asia. *The favour of God be with all them who love our Lord Jesus Christ in sincerity.* And in testimony that all I have written and prayed in this letter, is my real sentiments, I conclude with an *Amen.*

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of God, is founded in our knowledge of the excellencies of his character, and of the benefits he has conferred on us; and consists in esteem and gratitude; and shews itself by our imitating him, and obeying his commandments. This is the import of loving our Lord Jesus Christ in incorruption, or in sincerity.

2. *Amen.* This is an Hebrew word, signifying *truth.* With this word the Jews ended all their prayers, and most solemn speeches; in which they were followed by the first Christians, who thus signified, that the things which they had spoken, whether to God or men, were their real sentiments and desires. See 2 Pet. iii. 18. note 2.

A NEW

LITERAL TRANSLATION

OF

ST PAUL'S EPISTLE

TO THE

PHILIPPIANS.

ESSAY VII. *On the Mediation of Christ.*

ONE cannot view the present state of the world, without taking notice of the misery and sin which prevail in it. The earth would be a wilderness, were it not cultivated with great care and labour. It nourisheth a number of plants and animals noxious to man. The fruits forced from it by human labour, are oftentimes destroyed by inclement seasons. Men, its chief inhabitants, are many of them excessively wicked, and their wickedness is productive of much misery to themselves in the present life, and to others who are affected by it. Besides, all of them are naturally liable to a variety of painful diseases, and to death.

This disordered state of the world hath been the occasion of much anxious speculation to those, who, fancying that things might have been so ordered as to exclude all evil, both natural and moral, have considered the admission of sin and misery into any system formed by an infinitely powerful, wise, and benevolent Being, as absolutely impossible. Hence the ancient Persians, and after them the Manicheans, to account

for the present disordered constitution of things, affirmed, that the world was the work of two independent infinitely powerful principles, the one good and the other evil.—Others of the Easterns accounted for the evils which are in the world, by supposing that mankind had existed in some prior state, and are punished here for the sins which they committed in their pre-existent state, and that their punishment is intended to purify and reform them. This was the doctrine of the Pythagoreans, and of some of the Jews, John ix. 1, 2.—But a third sort of reasoners, not satisfied with either of these solutions, maintained, that the world hath existed from eternity by successive generations and corruptions, in the manner we see it at present, without any first cause at all. This was the opinion of the Aristotelian atheists.—A fourth sort affirmed, that the world owes its origin to what they termed the fortuitous concourse of atoms, and that it is not governed by any intelligent principle whatever. This was the scheme of the Epicureans, who, to avoid the odium of the populace, pretended indeed to acknowledge the existence of gods, but denied that they made the world, or took any concern whatever in its affairs.

In this uncertainty, or rather darkness, concerning the origin of the world, revelation hath seasonably interposed. For it assureth us that there is but one first cause of all things, who is not only infinitely powerful, but infinitely good: That all the beings in the universe derive their existence from him, are absolutely dependent on him, and subject to his government: That whatever evil exists in the world, is the natural consequence of that freedom of will with which God originally endowed his rational creatures, in order to render them moral and accountable agents: And that the first parents of mankind, abusing their liberty of action, subjected themselves and their posterity to sin and death by one single act of disobedience: But that, for remedying these evils, God was graciously pleased, in his original plan, to appoint the mediation of his Son, whereby the penal consequences of sin are so far prevented, that they do not take place in all cases. For as many of mankind as are delivered by him from the power of sin, shall at length be also delivered from its punishment, and be raised to a degree of perfection and happiness, greater than

if they never had sinned. The mediation therefore of Christ, by which God remedies the evils which were introduced into the world through the disobedience of the parents of the human race, hath for its object to deliver mankind, *first*, from the power, and, *secondly*, from the punishment of sin.

SECT. I. *Of the Mediation of Christ as a Priest, whereby the penal consequences of Sin are so far prevented, that they do not take place among mankind universally.*

To prevent the penal consequences of sin from taking place among mankind universally, revelation assureth us, that the Son of God, by the appointment of his Father, made propitiation for the sins of mankind by his sufferings and death in the human nature; that is, by his sufferings and death he hath rendered it consistent with the character of God, as the moral governor of the world, in certain cases to pardon sinners. For we are told, Rom. v. 12. That *as by* the disobedience of *one man*, Adam, *sin entered into the world, and by sin death:—So by the obedience of one man*, Christ, *righteousness entered into the world, and by righteousness life;* that is, an opportunity of becoming righteous and of obtaining life, was granted to mankind on account of the obedience of Christ.

To this account of the ruin and recovery of the human species, various objections have been made. And, *first*, It hath been loudly urged, that to involve all mankind in sin and misery, on account of a disobedience to which they were nowise accessary, and to bestow righteousness and life, or an opportunity of obtaining these blessings, through an obedience in which they had no concern, are both of them contrary to our natural ideas of the justice and goodness of God.

To this objection, however, it is a sufficient answer to observe, that the very same constitution taketh place in the present state of things. For we see evils brought on the innocent, and favours communicated to the guilty, through actions in which neither the one nor the other had any hand. Thus, the misconduct of kings and rulers brings misery on their subjects, who are not accessary to their follies. The sins of parents, in like manner, bring poverty, diseases, and even

death, on their innocent children.—On the other hand, the wisdom and justice of princes, are productive of happiness to their people: The virtues also, and heroic deeds of parents, bring honours and riches to their descendants, which remain with them often to the latest posterity.

This constitution of God, whereby evils are brought on innocent persons, for the faults of others in which they were nowise concerned; and blessings are conveyed to the unworthy, for the good deeds of others to which they contributed nothing, is not repugnant to the ideas which mankind entertain of justice and goodness. For, by universal consent, in all well regulated human governments, without any imputation of injustice, a similar constitution is established by law, through which, on the one hand, children are involved in the punishment inflicted on their parents, for crimes of which the children are entirely innocent; and on the other, are made to share in the honours and rewards conferred on their parents, for virtues to which the children contributed nothing.

Since, then, by the appointment of men, so many evils befal the innocent, and so many benefits come to the undeserving, on account of actions performed by others, in which they had not the least concern, why should it be thought inconsistent with the justice and goodness of God, as moral governor of the world, to have subjected Adam's posterity to sin and death on account of his offence, notwithstanding they were in no respect accessary thereto? And having subjected them to these evils, it certainly must appear both proper and just, that he should have provided a remedy for them by the obedience of his Son, although the persons benefited by it, contributed nothing to his obedience. Wherefore, the account which revelation hath given of the introduction of sin and misery into the world, and of the method in which these evils are remedied, cannot be found fault with, although in either case no regard was had to the personal demerit of the individuals affected thereby: But in both, God acted agreeably to the sovereignty of his own will.

To prevent any mistake, however, on this head, let it be observed, that from what hath been advanced it by no means follows, that mankind are not to be rewarded or punished according to the nature of their own deeds. For, as B. Butler

bring the human species into the world, endowed with the complete knowledge of spiritual and divine things; but, for their instruction in these matters, maketh use of the mediation of Christ, that is, maketh use of the labours of the holy prophets, apostles, and ministers of Christ, seconded by the influences of his Spirit. And where the instruction of prophets and apostles, and of the ministers of the gospel, is withheld, Christ, in the course of his providence, raiseth up in every nation teachers from time to time, whose labours, likewise, he rendereth successful to a certain degree, by the influences of his Spirit. Wherefore, this method of instructing mankind in matters of religion and morality, by the mediation of Christ, being similar to the method in which God instructs them in the matters which relate to the present life, by the mediation of parents and teachers, it cannot be objected against as unworthy of God.

Secondly, For delivering mankind from the power of sin, and leading them to the practice of virtue, God appointed his Son's mediation as *a king* that is, he hath made him governor of the world, and appointed him to erect a kingdom in it which is not of this world, and authorized him to govern it, not by force, but by methods suited to that rational nature, and that liberty of action, wherewith he hath endowed men; that becoming his subjects willingly, they may obey his laws from choice.—This spiritual kingdom Christ hath erected, by uniting into one *church* or religious community, all those, who through his mediation as a prophet, being enlightened with the knowledge of true religion, have received his laws as the rule of their conduct.—To this church Christ hath committed all those revelations which God hath been pleased to make to mankind, both in early and in later times, to be preserved for the benefit of the world.—In this church also, Christ hath appointed the pure spiritual worship of God to be performed publicly, and a standing invitation to religion to be given to sinners to the end of the world, by ministers specially set apart to that office, *to open their eyes, to turn them from darkness to light, and from the power of Satan to God.*—This church or religious community, Christ governs not only by laws written on the hearts of individuals, but also by laws written explicitly in his word.—With this church Christ is ever present in an

invisible manner; and is gradually enlarging it, and thereby is extending his kingdom through the world; and hath promised to protect it by his providence against its enemies, so that the gates of hell shall never prevail against it in such a manner as to destroy it.—Besides this outward visible church, consisting of all who are favoured with an external revelation, and who profess to believe that revelation, Christ hath another church or kingdom, which likewise is not of this world, called his *catholic invisible church*, consisting of all persons scattered over the face of the earth, who live in obedience to his laws written on their hearts, and who worship God by those natural acts of piety which right reason dictates. This church also Christ protects by his providence, so that it shall never perish. To the end of the world there shall still be men in every age and nation, who make conscience of knowing and doing the will of God according to the light afforded them by their own natural powers, and by such instructors as from time to time Christ raiseth up to teach them.—Lastly, Though great numbers of mankind, both in his visible church and out of it, do not obey the laws of Christ sincerely, yet as all are bound to obey him, they shall all be judged by him at last; and in such a manner, that his government will issue in infinite and endless happiness to the obedient, but in unspeakable misery to the obstinately rebellious. For Christ is gone *to prepare a place for his people, and will return to take them to himself, that where he is, there they may be also.* At which time likewise he will *send everlasting destruction on them who know not God*, as well as on them *who obey not the gospel of his Son.*

To the mediation of Christ as a king, for the purpose of delivering mankind from the power of sin, and of training them to virtue, it hath been objected, that it is unnecessary, because, as God might have brought every individual of the human species into the world perfect in knowledge, so he might have brought them into the world perfect in virtue; and if, afterwards, any of them had fallen into vice, he might have restored them by an immediate exertion of his own power, without having recourse to such a complicated constitution as the mediation of his Son. True: But it should be considered, that in the natural world nothing is brought to

pass by an immediate exertion of the power of God, excepting what are called *the laws of nature.* All other things are accomplished by the intervention of means. For instance, Whatever hath life, is brought into the world by the instrumentality of parents, although God could have brought them into life merely by willing it. In like manner, he might have supported the life of animals by his own power, without the intervention of means, if he had so pleased. Yet he hath chosen to do it by food, to the production whereof a great variety of means are employed; in each of which his wisdom, and power, and goodness, are as much exerted and displayed, as they would have been, if the life of animals had been supported by an immediate exertion of his power, without any means.—This being the course which God follows in the administration of his natural kingdom, why should it be thought proper for him to follow a different course in the government of the moral world? As Taylor justly observes, in accomplishing his purposes, in the moral as well as in the natural world, by the instrumentality of means, God hath multiplied and beautifully diversified the displays of his perfections, in such a sensible manner, that the attention of his intelligent creatures is roused, their powers of contemplation are exercised, their admiration and gratitude are excited to a much higher degree, than if every thing in the natural and moral world had been produced without means. In this constitution, therefore, there is the greatest propriety, since it is impossible to turn our eyes to any part of either world, without beholding God in those multiplied and varied exertions of his perfections, by which he accomplisheth his purposes. So that in both worlds God employs means, not because he is deficient either in wisdom or in power, but to multiply the instances of both; and to set these before his rational creatures, as the most engaging subjects of contemplation, and the most powerful motives of action:—A method of exerting his perfections more proper in the moral world than even in the natural; because to render men accountable, it is necessary that they be induced by rational considerations to become virtuous from choice.

Thus, as Butler observes, it appears, that against the mediation of Christ as a prophet and king, there lieth no ob-

jection, but what may be urged with equal force against the natural providence of God.

Sect. IV. *Of the objection to the Mediation of Christ, taken from the dignity of his person.*

Notwithstanding all that hath been said in vindication of the mediation of Christ, there still remaineth one objection, which I have not hitherto mentioned, but which I have reserved last of all, to be treated of by itself, because being levelled, not against any one part of the mediation of Christ, but against the whole thereof, it requires to be completely discussed. The objection of which I speak, is that taken from the dignity of the Mediator, and the meanness of the creatures for whom his mediation was appointed.

In scripture, the Mediator is said to be the only begotten Son of God, the brightness of his Father's glory, and the express image of his person; the Maker of all things in heaven and on earth, visible and invisible; and who having made all things, upholdeth them by the word of his power, and governs the whole as its Lord or proprietor. This great personage is said to have divested himself of the form of God, and to have appeared on earth in the likeness of man, and to have humbled himself still farther, by suffering the painful and ignominious death of the cross as a malefactor; and all for the purpose of saving the sinful inhabitants of this earth, which, in comparison of the immensity of the universe, is as nothing: and who being, as is supposed, the lowest order of God's rational creatures, their salvation, it is affirmed, was an end too inconsiderable to merit that a person of such dignity should assume the human nature, and therein die as a malefactor to accomplish it; and that, after his resurrection, he should continue united to the human nature for ever. These things, it is said, are so astonishing, that our understanding, dazzled and confounded by them, cannot conceive them to be possible.

This objection being considered by infidels as sufficient to overturn the gospel from the foundation, merits our attention; especially as it is plausible, and at times hath occasioned doubts in the minds even of enlightened believers.—To remove this

embarrassing objection, let it be observed, that notwithstanding the mediation of so great a person as the only begotten Son of God for the salvation of the human species, may at first sight appear a transaction unworthy of him, on account of the low rank mankind hold in the creation, and on account of the small dimensions of the earth, their present habitation, in comparison with the other orbs which are supposed to be inhabited, and which compose the great system of the universe, the mediation of the Son of God for the salvation of such creatures will not appear unworthy of him, if the importance of the human species, as rational creatures, is justly estimated, and the constitution of the earth, their present dwelling-place, is duly attended to.

And first, to begin with the earth, the habitation of the human species, for whose salvation the mediation of Christ was appointed, it is acknowledged that, in respect of its magnitude, it holds but a middle rank even among the orbs of which our solar system consists. Nevertheless its importance, as the dwelling-place of mankind, may depend, not so much on its relative magnitude, as on the exquisite contrivance of its parts, their nice arrangement, their apt union, and their suitableness to produce the ends for which they were designed. Judging of the earth according to this rule, although it now lieth under the curse of God, and bringeth forth to man nothing spontaneously but thorns and thistles, Gen. iii. 18. it was, in its primitive state, more excellent in many respects than it appears to be at present; as may be gathered from the excellence of its productions before it was cursed of God. Gen. ii. 9. *Out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for fruit; the tree of life also in the midst of the garden*, whose fruit, by the operation of God, possessed the noble quality of rendering those who ate of it immortal; just as the present fruits of the earth, by the same operation, keep men alive for a time; also it produced *the tree of knowledge of good and evil*, which may be called *the tree of death*, because its fruit was of such malignancy, that it not only introduced diseases and death into the body of him who ate of it, but also corrupted his mind by inflaming his passions; as our first parents by fatal experience found. Farther, the importance of our globe in the mundane system

may be learned from this, that one of the purposes for which the mediation of the Son of God was appointed, is declared in scripture to be, to put the righteous in possession of an habitation similar to the earth in its primitive state, that that illustrious display of the perfections of God which was made in its original constitution, may not perish from the universe. Hence, the habitation of the righteous after the resurrection, is called *a new heaven and a new earth;* and the creation thereof is termed by the apostle Peter, Acts iii. 21. *The restitution of all things, which God hath spoken,* or promised, *by the mouth of all his holy prophets since the world began.* In this new earth, wherein the righteous are to live for ever in an embodied state, there will be no curse to spoil its contexture, or to mar its productions, or to blast its beauty, as in this earth; but it will remain, without any change, an illustrious monument of the great Creator's wisdom, power, and goodness, to all eternity; as was just now observed. And if so, are we not warranted to suppose that, in the view of God, our earth had a pre-eminence above many other parts of the universe?

2. With respect to the human species, for whose salvation the mediation of Christ was appointed, although their habitation be but of small dimensions, considered in relation to the immensity of the universe, they may be of more account for their numbers, than the inhabitants of any other world in the system, however great its dimensions may be. For who can tell, whether rational beings any-where else propagate their kind, as the human species doth? And whether, any-where else, the constitution taketh place which subsists in our world, in which multitudes die almost as soon as born, and multitudes live only a few years, then are removed, and their places are filled by new comers, who in like manner die and are succeeded. And, for as much as all who die, whether in early infancy, or in advanced age, are to be brought a second time into life, namely by a general resurrection, and on that occasion are all to be finally disposed of, according to their different capacities and deserts; I say, when *the mystery* or secret purpose *of God* in creating mankind, is in this manner completed, the human species may be found more considerable for their number, than the inhabitants of other orbs whose dimensions are greater, but who do not die. And on account

of their immense number, this our species may have been judged by God worthy to be redeemed, or saved from perishing, by the mediation of so great a person as his only begotten Son.

The multiplication of the human kind by generation, which takes place in our system, is a thing so wonderful, whether their bodies or their souls are considered, that were it not a matter of daily experience, it would be thought an absolute impossibility. Wherefore, if generation takes place in no other system of rational beings, the human species, to which that faculty hath been imparted, may be of more importance in the sight of God, than any other species which doth not possess the same faculty; and on account of their number, the *new earth*, or material habitation, which is to be assigned to them who are saved after they are restored to life, will probably be of greater magnitude than any earth or material habitation existing at present in the universe.

3. As the human species, the inhabitants of this earth, may, in respect of their number, be more considerable than the inhabitants of any other habitable globe, they may be more considerable even in respect of their nature. For as Taylor hath observed, in his key to Romans, NO. 133. The human body, though it is now contaminated with disease and subjected to death, having been created in its original state capable of immortality, it may have been the chief of all the organized material works of God; the work in which his wisdom and power shine most illustriously. For, as it is composed of a dense or gross fleshly substance, its structure must on that account be the more exquisite, in order to its being united to, and animated by a rational spirit, in such a manner that its organs of sensation should convey to that spirit ideas of things external; and its members being acted upon by the volitions of that spirit, should become fit instruments of its operations during its union with the body. The superior excellence of the mechanism of the human body, may likewise be understood from God's declared resolution to raise the bodies of the righteous at the last day, incorruptible and immortal; which, it is supposed, is the state in which the human body would have been continued by the use of the tree of life, if our first parents had not violated the law of their creation.

And, having raised them in this excellent form re-united to their spirits, he will continue them so united for ever, that this most admirable piece of material mechanism may remain an eternal monument of his divine skill in its formation.

Next, with respect to the human spirit, although its faculties are greatly weakened, and their operations are exceedingly obstructed, through the disorder introduced into the human frame by our first parents eating the forbidden fruit, its faculties are of such a nature, and its operations are so excellent, as plainly to demonstrate, not only that man was originally made after the image of God; but that, at the resurrection, when the human spirit is joined to a body fashioned like to the glorious body of Christ, its faculties will appear vastly superior to what they are now supposed to be. Wherefore, in respect of their spirits, the human species may be beings of an order eminently excellent. The sin which hath been, and still is in the world, is no proof of the meanness of the human nature; otherwise, as Taylor justly observes, No. 133. the angels who sinned, will be proved to be as mean and contemptible in their nature as men. As little will the weakness of infancy, the imperfections of our views in the first stages of life, and our being subject to pain, disease, and death, prove us to be an inconsiderable part of the creation; since, as the same author remarks, the Son of God experienced in our nature all these disadvantages, and yet lost nothing of his original excellence. In short, for any thing that appears, there may be in the human mind, powers and faculties equal to those of the highest angels, which, in the future state, when the soul is united to its glorified body, will display themselves in an admirable manner; agreeably to our Lord's declaration, Matth. xiii. 43. *Then shall the righteous shine forth as the sun in the kingdom of their Father.*—The human species, both in respect of their body and spirit, being of a nature so excellent, their preservation must be acknowledged an end not unworthy of the infinite wisdom of God to accomplish, even by so great an interposition as the mediation of his own Son.

4. Although mankind, through the disobedience of their first parents, have been degraded below their natural rank, who, as Taylor suggests, can tell, whether the trials which in

this degraded state they are exposed to, may not be more severe than the trials allotted to any other species of the rational creatures of God? The corrupted diseased bodies in which our spirits are lodged, and which have a great influence, not only on our passions, but on our powers of perception and reasoning; the state of infancy and childhood, in which we remain so long subject to animal appetites and passions, without the aids of experience and reason, and in which habits of sensuality are early formed; the pernicious influence of the evil examples which continually surround us; with many other disadvantages, all concurring to render a right conduct in our present state extremely difficult; I say, these things considered, the virtue of beings placed in such unfavourable circumstances, though it be not a perfect virtue, may in some respects excel the more perfect virtue of other beings who are not exposed to such a long and severe course of trial as that to which mankind are subjected. Wherefore, to produce a virtue thus tried, may have been an end not unworthy of the mediation of the Son of God. Especially if we add,

5. That the virtue of beings circumstanced as men are, and exercised under such embarrassing difficulties and temptations, being superior to the virtue of other intelligent creatures who have not been so exercised and tried, it is far from being unreasonable to suppose with Taylor, that by their trials and acquirements, the redeemed of the human species may be fitted for nobler employments and higher charges than other beings, who, perhaps, were naturally superior to them, but who are their inferiors in this second stage of their existence, not having been exercised and improved as they have been. To use the before mentioned excellent author's words:— "Who can tell how widely such as have honourably passed "through the trials of this state, may be dispersed through "the universe; how much their capacities shall be enlarged; "what offices and trusts will be put into their hands; how "far their influence shall extend; and how much their salva-"tion may contribute to the good order and happiness of the "universe?" Something of this kind seems to be intimated in those expressions of scripture, in which the redeemed of the human species are represented as made *kings and priests* unto

God, even the Father; and in those passages where it is promised *to him who overcometh*, that *he shall sit with Christ on his throne, even as he overcame, and is set down with his Father on his throne.* And since we know by revelation, that some of the angels are at present employed as ministring spirits to such of the human race as shall be heirs of salvation, May not the redeemed of the human species, now raised to an high degree of perfection, be themselves employed, according to their different capacities, in the like offices to beings of an inferior nature? And notwithstanding the number of mankind, who, from the beginning to the end of the world, are to be thus exalted and rewarded, though great, may be but small in comparison of those who shall perish, this, instead of being an objection to the foregoing conjecture, is rather a confirmation thereof; because, being a proof of the severity of the trial to which mankind are exposed, it enhances the virtue of those who pass through that trial with honour, and sheweth, that notwithstanding their number should be comparatively small, it was not below the dignity of the Son of God, for the sake of saving them, to assume the human nature, and to continue united to it for ever, as an eternal monument of what he did and suffered for their salvation.

6. We may even ask, with Taylor, "Who can determine "how far the scheme of redemption may exceed any scheme "of the divine wisdom in other parts of the universe? Or how "far it may affect the improvement and happiness of other "intelligent creatures, even in the remotest regions?" The divine dispensations towards men, may be made known in other systems by revelation, even as the sin and punishment of the angels have been made known to us. Besides, we are told expressly, Eph. iii. 10. *That now to the governments, and to the powers in the heavenly regions, the manifold wisdom of God is made known through the church.* And Saint Peter assures us, 1 Epist. i. 12. That *these things the angels desire to look into.* It is therefore the sense of revelation that the heavenly hosts study the wisdom and grace manifested in our redemption; and that they increase their stock of knowledge, by contemplating those displays which God hath made of his love in his dealings with mankind. If so, is it unreasonable to suppose, that the mediation of the Son of God for the

salvation of men, will be made known to other systems of God's reasonable creatures; to whom also, if they stand in need of it, the benefit of Christ's death may be extended? And although they should not need any atonement, because they have not sinned, the knowledge that such an atonement was required and made for others, may have an influence in supporting God's government, even among them, and in confirming them in their obedience for ever.

7. Lastly, As there is but one God who made and ruleth the universe, however different the methods may be by which he governs his rational creatures dispersed through the immense regions of space, it is reasonable to conclude that these methods are all connected by some general principle, which hath such influence in them all, as to form one great and effectual plan for promoting the virtue and happiness of the whole. Now, who can tell whether the mediation of Christ for the salvation of the human species, may not be a principle of the kind just now described? And whether it may not contribute to promote the virtue and happiness of all the rational creatures of God to whom it shall be made known, as well as to promote the virtue and happiness of the human species, for whom it was more immediately intended? It is true, we are ignorant at present of the manner in which Christ's mediation will operate among the various systems of God's rational creatures. But when a communication is opened among the different orders of intelligent beings dispersed through the universe, it is reasonable to think, that the manner in which the mediation of Christ operateth, in promoting the virtue and happiness of the rational creatures which compose these different systems, will be discovered. And when that period arriveth, the mediation of Christ for the salvation of the human species will doubtless appear a transaction highly worthy of God to have appointed, and of the Son of God to have accomplished, even by a method so unexpected as his sufferings and death in the human nature.

Upon the whole, from the foregoing views of the human species, which are by no means irrational, this our system, in which the purposes of God respecting us are brought to pass by trials and by a scheme of providence, which, for ought we know, have no place any-where else in the universe, may ex-

ceed all the other systems, so far as to render the scheme of our redemption, and the mediation of so great a person as the only begotten Son of God for accomplishing it, highly worthy of the divine wisdom, notwithstanding the dimensions of the earth, our present dwelling-place, be inconsiderable, compared with the immensity of the creation; and notwithstanding our species may, at first sight, appear inferior to the other rational creatures of God. For, as hath been already shewed, the effects of the mediation of Christ for our salvation, may in many respects be highly beneficial to all God's rational creatures to whom it is made known; to those who inhabit the remotest regions of the universe, and even to such of them as hold the highest ranks in the scale of the creation.

PREFACE

TO THE

PHILIPPIANS.

SECT. I. *Of the Founding of the Church at Philippi.*

PAUL, with his assistants Silas and Timothy, after having preached in most of the countries of the lesser Asia, were directed by the Holy Ghost to pass over into Europe, in the spring of the year 51, for the purpose of offering salvation to the Greeks, at that time the most celebrated people in the world for their genius and learning. These messengers of God, therefore, loosing from Troas, landed at Neapolis, a city of Macedonia; but making no stay there, they went directly to Philippi, at that time a Roman colony. At Philippi, as the writer of the Acts of the Apostles informs us, chap. xvi. 18. they abode a considerable time, and converted many; among whom was Lydia, a native of the city of Thyatira, who now resided in Philippi for the sake of commerce; and the jailor of the prison into which Paul and Silas were cast. These, with the rest of the converted, afterwards rendered themselves remarkable, by their love to the apostle, and their zeal to advance the progress of the gospel. Feeling themselves unspeakably happy in being brought out of the darkness of heathenism, they conceived, it seems, a strong desire that their countrymen should share in the same felicity. For while the apostle preached in Thessalonica, the metropolis of Macedonia, the brethren at Philippi sent him money twice, that the success of the gospel might not be hindered by its preachers becoming burdensome to the Thessalonians. The same attention they shewed to the apostle, and for the same reason, while he preached the gospel in Corinth, 2 Cor.

xi. 9.—These, however, were not the only proofs which the Philippians gave of their good disposition. Their behaviour in other respects was every way worthy of their profession. They maintained the doctrine of the gospel in purity, and walked in the holy manner required by its precepts. The Christians at Philippi, therefore, were deservedly much beloved of the apostle. He visited them often as he passed to and from Greece, and in these visits confirmed them in the faith, and gave them much spiritual consolation.

Sect. II. *Of the Occasion of writing the Epistle to the Philippians.*

The brethren at Philippi having heard of their spiritual father's imprisonment at Rome, sent Epaphroditus, one of their most esteemed pastors, to that city, to comfort him, by making known to him their love, and by supplying him with money, that he might want nothing necessary to render his confinement easy, chap. iv. 18. In making this present to the apostle, all the brethren of that church, no doubt, contributed according to their ability; but none more liberally, we may believe, than Lydia, who was the apostle's first convert there, and who shewed such attachment to Christ, and such regard to his servants, that she constrained them to lodge in her house all the time of their first abode at Philippi.—The bishops, likewise, and deacons, (of whom it seems there were several now in that church,) shewed equal forwardness with the other brethren in expressing their respect for the apostle by so seasonable a gift; as may be gathered from his mentioning them particularly in the address of his letter.

This new instance of the Philippians' love to their spiritual father, and of their zeal for the gospel, making a deep impression on his mind, he wrote to them the letter in the canon bearing their name, in which he first of all praised them for their faith, and for their earnest desire to contribute to the spreading of the gospel. Next, as news which he knew would be most acceptable to the Philippians, he informed them, that he had preached with great success in Rome, and that his imprisonment, instead of hindering, had furthered the gospel;

by making it known even in the palace itself. Then expressed his hopes of being soon released; in which case he promised to visit them; but in the mean time he would send Timothy to comfort them. Also he thanked them in the most handsome manner for their kind remembrance of him, and for their care in supplying his wants. And to make them easy, he told them, that through their liberal gift he had every thing which his present situation rendered necessary.

From the manner in which the apostle expressed himself on this occasion it appears, that before he received the Philippians' present, he was in great want even of necessaries; which may seem strange, considering how numerous and rich the brethren in Rome must have been. But we should remember, that as Paul had not converted the Romans, he did not think himself entitled to maintenance from them: That being a prisoner, he could not work, as in other places, for his own support: That from the churches where enemies and opposers had raised a faction against him, he never would take any thing: And that the Philippians were the only church with which he communicated, as concerning giving and receiving. This honour he did them, because they loved him exceedingly, had preserved his doctrine in purity, and always had behaved as sincere Christians.

The excellent character of the Philippians may be understood from the manner in which this epistle is written. For while most of his other letters contain reprehensions of some for their errors, and of others for their bad conduct, throughout the whole of the Epistle to the Philippians no fault is found with any of them; unless the caution, chap. ii. 3, 4. to avoid strife and vain-glory in the exercise of their spiritual gifts, can be called a reprehension. But his letter is employed entirely in commending them, or in giving them exhortations and encouragements, which, as Chrysostom long ago observed, "is a strong proof of the virtue of the Philippians, who gave "their teacher no subject of complaint whatever." However, though the apostle entertained a good opinion of the Philippians, he by no means wished them to rest satisfied with their present attainments. For he told them, that he himself constantly endeavoured to make farther progress in virtue, and ordered them all to walk by the same rule.

The affectionate and encouraging strain in which the letter to the Philippians is written, was owing in part to the good account which Epaphroditus their pastor had given of their behaviour. But having brought word also, that the Judaizing teachers were endeavouring to introduce themselves among the Philippians, the apostle judged it necessary to put them on their guard against persons, whose whole business was to destroy the purity and peace of the churches. And therefore, in chap. iii. it is observable that the apostle's zeal for the truth, and his great love to the Philippians, led him to speak of these corrupters of the gospel with more bitterness than in any of his other letters. Perhaps, also, he was directed to do so by a particular impulse of the Spirit, who judged it proper that this sharpness should be used for opening the eyes of the faithful, and making them sensible of the malignancy of the false teachers, and of the pernicious tendency of their doctrine.

Sect. III. *Of the Person by whom the Epistle to the Philippians was sent, and of the Time when it was written.*

After Epaphroditus came to Rome, he employed himself with such assiduity in preaching the gospel, and in ministring to the apostle, that through mere fatigue he fell into a dangerous disease, which had well nigh cost him his life. He recovered indeed: But his sickness was of such continuance, and his recovery was so slow, that before his health was established, the distress his friends at Philippi were in on his account, was reported to him in Rome, and had made him extremely desirous of returning to them. As soon, therefore, as it was safe for him to undertake the journey, the apostle dismissed him with this letter, in which he informed the Philippians of Epaphroditus's sickness, and of his longing to return to them. At the same time, bearing testimony to the worthiness of his character, and to his faithful services in the gospel, he not only made apology to the Philippians for their pastor's long absence, but recommended him more than ever to their esteem, and secured him an affectionate reception when he should return. See chap. ii. 25,—30. These cir-

cumstances would have proved Epaphroditus the bearer of this letter, although the apostle had not said expressly, ver. 25. *that he judged it necessary to send unto them Epaphroditus.*

As to the time when the epistle to the Philippians was written, it is generally believed to have been towards the end of the apostle's confinement. For when he wrote it, he had good hope of being released, chap. i. 25. ii. 24. but did not expect to be set at liberty immediately. For, said he, chap. ii. 19. *I hope in the Lord Jesus to send Timothy to you soon, that I also may have good courage when I know your affairs.* Wherefore, since Timothy was to bring him an account of the affairs of the Philippians, the apostle certainly expected his return before he himself was released, or at least before he left Italy. From Heb. xiii. 23. we learn that Timothy was actually sent to Philippi, consequently we may suppose that the apostle, who was released according to his expectation, waited for Timothy's return at some place in Italy, that they might set out together for Judea. And the apostle's release happening as is generally believed in the spring of A. D. 62, the epistle to the Philippians may have been written in the summer or autumn of A. D. 61.

PHILIPPIANS.

CHAP. I.

View and Illustration of the Matters contained in this Chapter.

AFTER giving the Philippians, with their bishops and deacons, his apostolical benediction, St Paul thanked God for their conversion; declared his persuasion that God would preserve them in the faith to the end of their lives, through the confirmation which the gospel would derive from his sufferings; expressed the most tender affection for them; and prayed God to bestow upon them spiritual blessings, that they might be filled with the fruits of righteousness, ver. 1,—11.—In the next place, lest they might have been afraid that his long imprisonment had been hurtful to the gospel of Christ, he assured them that it had contributed to advance that good cause, ver. 12.—insomuch that the gospel was now known in the palace itself, ver. 13.—That the indulgence shewn to him

Old Translation.	Greek Text.
CHAP. I. 1 Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus, which are at Philippi, with the bishops and deacons:	1 Παυλος και Τιμοθεος δουλοι Ιησου Χριστου, πασι τοις ἁγιοις εν Χριστῳ Ιησου τοις ουσιν εν Φιλιπποις, συν επισκοποις και διακονοις·

Ver. 1.—1. *Paul and Timothy.* See preface to 1 Thessalonians, sect. 3. where the reason of Paul's inserting Timothy's name in the inscription of several of his epistles, although he was no apostle, is explained.—For Timothy's history and character, see preface to 1 Timothy.

2. *Servants of Jesus Christ.* Δουλοι, literally *bondmen, slaves.*—This appellation was given to the chief ministers of the eastern princes.—Wherefore it may be considered as an honourable title, as was observed, Rom. i. 1. note 1. Or this appellation Paul and Timothy took, perhaps to express the labours and hardships which they were undergoing in the service of Christ.—In writing to the Philippians, Paul had no occasion to assert his apostolical authority. There were no dissensions among them, and all of them loved and obeyed him sincerely as an apostle of Christ.

had made many of the brethren more bold in preaching than formerly, ver. 14.—Yet they were not all actuated by laudable motives, ver. 15.—for some preached publicly, merely to enrage the priests and magistrates against him, as the ringleader of the Christians, ver. 16.—But he told the Philippians, he knew that this, through the direction of the Spirit of Christ, would rather contribute to his enlargement, ver. 19.—At the same time he declared his resolution boldly to defend the gospel when brought before the emperor, even although it were to bring death upon himself, ver. 20.—To be continued in life, he told them, would promote the cause of Christ, but to die would be more for his own advantage, ver. 21.—Therefore he was in a strait, whether to choose life or death, ver. 23.—Only knowing that his continuing in life would be more for their interest, ver. 24.—he was persuaded he should still live, ver. 25.—In which case he promised to visit them, ver. 26.—In the mean time he exhorted them all to behave suitably to the gospel. And in particular, strenuously to maintain the true doctrine of the gospel, both against the unbelieving Jews and against the heathens, ver. 27.—And to be in no respect terrified by their threatenings, ver. 28.—But to suffer cheerfully for their faith in Christ, ver. 29.—after the apostle's example, ver. 30.

NEW TRANSLATION.

CHAP. I. 1 Paul and *Timothy*,[1] *servants*[2] of Jesus Christ, to all the saints (48.) in Christ Jesus *who* are *in* Philippi, with the bishops and deacons:[3]

COMMENTARY.

CHAP. I. 1 *Paul and Timothy, servants of Jesus Christ* in the gospel, *to all the believers in Christ Jesus who are in Philippi, with the bishops and deacons:*

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3. *With the bishops and deacons.* The Syriac translator hath rendered this, *Senioribus et ministris.* That the apostle ordained bishops and deacons in all the churches which he planted, I think evident from Acts xiv. 23. where they are called by the general name of *elders.* That there were such at Ephesus, appears from Acts xx. 17. 28. where the *elders* of that church are expressly called *bishops.* Farther, Gal. vi. 6. *The instructor* is mentioned as a stated office in the church: And 1 Thess. v. 12, 13. *The presidents* are spoken of: And Col. iv. 17. Archippus is said to have received *a ministry in the Lord* among the Colossians.—The apostle did not mention the bishops and deacons in the inscription of his other epistles. But there were reasons for mentioning them in this epistle, and for omitting them in the rest. It was a letter of thanks

2 Grace *be* unto you and peace from God our Father, and *from* the Lord Jesus Christ.

3 I thank my God upon every remembrance of you,

4 (Always in every prayer of mine for you all, making request with joy)

5 For your fellowship in the gospel, from the first day until now;

6 Being confident of this very thing, that he which hath begun a good work in you, will perform *it* until the day of Jesus Christ:

2 Χαρις ὑμιν και ειρηνη απο Θεϑ πατρος ἡμων και Κυριϑ Ιησϑ Χριϑ.

3 Ευχαριϑω τῳ Θεῳ μϑ επι πασῃ τῃ μνειᾳ ὑμων,

4 (Παντοτε εν πασῃ δεησει μϑ ὑπερ παντων ὑμων, μετα χαρας την δεησιν ποιϑμενος)

5 Επι τῃ κοινωνιᾳ ὑμων εις το ευαγγελιον, απο πρωτης ἡμερας αχρι τϑ νυν·

6 Πεποιθως αυτο τϑτο, ὁτι ὁ εναρξαμενος εν ὑμιν εργον αγαθον, επιτελεσει αχρις ἡμερας Ιησϑ Χριϑ·

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to the church at Philippi for the present of money they had sent him; and in making the collections for that purpose, the bishops and deacons may have shewn such forwardness as merited this mark of respect and gratitude. His letters to the other churches were all concerning points of faith and practice; and therefore they were not addressed to the bishops and deacons, lest they might have imagined these writings were their property, and that it belonged to them to communicate what part of them to the people they thought fit; or at least to interpret them according to their own fancy; a claim which the bishops in after times set up. To prevent that abuse, and to give the people the property of his inspired epistles, and to teach them to read them, and to judge for themselves concerning their true meaning, they were all inscribed to the churches, or to the saints in general. Besides, though they were first delivered to the bishops, or presidents of the particular churches for whose use they were designed, it was not left to them to communicate the contents of these letters to the people by word of mouth; but they were ordered to read them in the apostle's own words to all the holy brethren, 1 Thess. v. 27. and such as chose it, might no doubt take copies of them for their own use.

Ver. 3. *Upon every remembrance of you.* Επι πασῃ τῃ μνειᾳ ὑμων. This Pierce thinks should be translated, *For all your kind remembrance*, namely, *of me*. And in his note he saith, "Paul seems to "me to thank God, not for his own remembrance of them, or the "mention made of them to him, but for their remembrance of him, "and the kind supplies they had sent him."

Ver. 5. *For your fellowship in the gospel.* The apostle thanked God for the attention with which the Philippians heard the gospel;

2 Grace *to* you, and peace (Rom. i. 7. notes 3, 4.) from God our Father, and FROM the Lord Jesus Christ.

3 I thank my God upon every remembrance of you,[1]

4 (Always in every prayer of mine for you all, with joy, making *prayer*)

5 (Επι, 190.) For your fellowship[1] in the gospel from the first day *till* now:

6 Being *persuaded* of this very thing, that he *who* hath begun in you a good work, will *be completing* IT until the day of Jesus Christ:[1]

2 *May grace be to you, and peace from God, our* common *Father*, whether we be Jews or Gentiles, *and from the Lord Jesus Christ*, by whom the Father dispenses these blessings.

3 *I thank* the true *God, who is the object of my worship, as often as I think of you*, (Rom. i. 8. note 1.)

4 *Always in every prayer of mine for you all, with joy making prayer* to God that he would bestow on you every blessing.

5 In particular, I thank God *for your perseverance in the gospel from the first day till now*, ye having neither through fear of persecution relapsed into heathenism, nor through the arts of false teachers gone over to Judaism.

6 And that ye will persevere I have no doubt; *being persuaded of this very thing, that God who hath begun in you a good work* of faith and love, *will be completing it till the day of death*; when Christ will release you from your trial. (Pref. 2 Thess. sect. iv.)

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and for the readiness of mind with which they embraced it; and for their perseverance in the profession of it, in opposition both to the heathens and to the Jews; for I think all this is included in the phrase, *fellowship in the gospel*.—The Greek commentators, by κοινωνιαν εις το ευαγγελιον, *fellowship in the gospel*, understand the presents of money sent by the Philippians to the apostle, whereby he was enabled to preach the gospel to the Thessalonians without expense. This sense of the phrase Pierce hath adopted. And it must be acknowledged that good works of this sort are called by Paul κοινωνια, 2 Cor. viii. 4. Yet as the readiness of mind with which the Philippians received the gospel, and their stedfastness in the profession of it, were subjects of thanksgiving which better deserved to be often mentioned by the apostle in his prayers, than their present of money to him, though very liberally bestowed, I have no doubt that it is what he meant by their *fellowship in the gospel*. Besides, this interpretation agrees better with the context than the other. See ver. 6. note.

Ver. 6. *Who hath begun in you a good work, will be completing it until the day of Jesus Christ.* According to Pierce, the *good work*

7 Even as it is meet for me to think this of you all, because I have you in my heart, in as much as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace.

8 For God is my record, how greatly I long after you all, in the bowels of Jesus Christ.

9 And this I pray, that your love may abound yet more and more in knowledge, and *in* all judgment;

10 That ye may approve things that are excellent; that ye may be sincere, and without offence till the day of Christ;

7 Καθως εστι δικαιον εμοι τουτο φρονειν υπερ παντων υμων, δια το εχειν με εν τη καρδια υμας, εν τε τοις δεσμοις μου, και τη απολογια, και βεβαιωσει του ευαγγελιου, συγκοινωνους μου της χαριτος παντας υμας οντας.

8 Μαρτυς γαρ μου εστιν ὁ Θεος ὡς επιποθω παντας υμας εν σπλαγχνοις Ιησου Χριστου.

9 Και τουτο προσευχομαι, ἱνα ἡ αγαπη υμων ετι μαλλον και μαλλον περισσευῃ εν επιγνωσει και πασῃ αισθησει·

10 Εις το δοκιμαζειν υμας τα διαφεροντα, ἱνα ητε ειλικρινεις και απροσκοποι εις ἡμεραν Χριστου·

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of which the apostle speaks, is that which the Philippians performed, by sending him money once and again while he preached in Thessalonica, Philip. iv. 16. But the hope and wish which he here expressed, that God who had begun that good work in the Philippians, would continue completing it until the day of Jesus Christ, forbids this interpretation. For so far was the apostle from wishing to have more money from the Philippians, that he wrote to them, chap. iv. 18. *Now I have all things and abound. I am filled, having received from Epaphroditus the things sent by you.*

Ver. 7. *Because I have you in my heart, both in my bonds, and my defence, and confirmation of the gospel.* Here the apostle declared that his sincere desire of the perseverance of the Philippians, and of all his other converts, in the true faith of the gospel, animated him both to suffer imprisonment, and to defend his own character, and to confirm the doctrine of the gospel with boldness before the emperor, to whom he had appealed, because he knew they all would reap great benefit from his executing his apostolical office with faithfulness; and, in particular, that it would contribute to the perseverance of the Philippians in the faith of the gospel, through the assistance of Christ, of which he had expressed the strongest persuasion.

Ver. 9. *Your love still more and more may abound.* The Philippians had shewed great love to mankind, in so earnestly desiring the conversion of the Thessalonians. Here the apostle prayed that their love to mankind might still more and more abound.

7 *As* it is *just* for me to think this (ὑπὲρ, 307,) *concerning* you all, because I have you in my heart, *both in* my bonds *and* MY *defence*, and confirmation of the gospel;[1] *ye all being joint* partakers of my grace.

8 For God is my *witness that I vehemently* long after you all, *with* the bowels of Jesus Christ. (See Ess. iv. 34.)

9 And this I pray, that your love *still more and more* may abound[1] *through* knowledge, (καὶ πάσῃ αἰσθήσει) and *all* MORAL *feeling*;

10 *In order that* ye may approve *the* things *which* are excellent;[1] AND that ye may be sincere,[2] and without *occasioning stumbling*,[3] *until* the day of Christ;

7 I express my charitable persuasion of your perseverance with the more boldness, *as it is reasonable for me to entertain this hope concerning you all, because I have your perseverance sincerely in view, both in my sufferings, and in my defence* before the emperor, *and* in the *confirmation of the gospel* by miracles: *Ye all being* thus *joint partakers* of the benefits *of my grace* of apostleship faithfully executed.

8 Ye cannot doubt that in the whole of my conduct I have your perseverance in view: *For I call God to witness that I vehemently love you all, with an affection like that wherewith Jesus Christ loved mankind.*

9 *Moreover this I pray, that your* good work of *love* to Christ and to all mankind, *still more and more may increase through* your increasing *knowledge* of the doctrines of the gospel, *and* through your increasing *sense* of the excellency of its precepts;

10 *In order that ye may approve the things which are excellent; and that ye may continue sincere* in the profession and practice of the gospel, *and without occasioning others to stumble* by your apostasy, *until the day of Christ*; the day of your death.

Ver. 10.—1. *That ye may approve the things which are excellent.* Εἰς τὸ δοκιμάζειν ὑμᾶς τὰ διαφέροντα. This Pierce thinks should be translated, *That ye may try the things which differ;* the apostle's meaning being, "that the Philippians should compare his doctrine "and course of life and the Judaizers' together, that they might "judge to which of them to adhere."

2. *And that ye may be sincere.* Εἰλικρινεῖς, from εἰλη, or ἑλη, the shining or splendour of the sun, and κρίνειν, Parkhurst's Dict. Properly it denotes such things as, on being examined by the brightest light, are found pure and without fault. In the New Testament, it is applied both to men's temper of mind and to their conduct: Elsner hath shewed that it is used in that sense also by heathen writers.—Having said, ver. 9. *This I pray, ἵνα, that your love may*

11 Being filled with the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God.

11 Πεπληρωμενοι καρπων δικαιοσυνης, των δια Ιησυ Χριστυ, εις δοξαν και επαινον Θευ.

12 But I would ye should understand, brethren, that the things *which happened* unto me have fallen out rather unto the furtherance of the gospel;

12 Γινωσκειν δε υμας βουλομαι, αδελφοι, οτι τα κατ' εμε μαλλον εις προκοπην του ευαγγελιυ εληλυθεν·

13 So that my bonds in Christ are manifest in all the palace, and in all other *places*;

13 Ωστε τους δεσμους μυ φανερους εν Χριστω γενεσθαι εν ολω τω πραιτωριω, και τοις λοιποις πασι·

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yet more and more abound, &c. he adds a new petition in this verse, ινα, *that ye may be sincere:* for the word προσευχομαι, *I pray*, must be understood as repeated. This is shewed by adding the word *and* in the translation.

3. *Without occasioning stumbling.* This transitive sense απροσκοπος hath, 1 Cor. x. 32. Απροσκοποι γινεσθε, *Be ye no occasion of stumbling; neither to the Jews, nor to the Greeks, nor to the church of God.* See 2 Cor. vi. 3.

Ver. 12. *The things which have befallen me.* Τα κατ' εμε, literally, *the things relating to me:* The apostle means his being sent a prisoner to Rome, and his being kept in bonds there, together with all the evils which had befallen him during his confinement.

Ver. 13.—1. *Are well known in the whole palace.* Πραιτωριω. In Rome *the prætorium* was the place where the prætor determined causes. More commonly, however, it signified a place without the city, where the prætorian cohorts or regiments of guards were lodged. In the provinces, the governor's palace was called *the prætorium*, Mark xv. 16. both because the governors administered justice in their own palaces, and because they had their guards stationed there. Of this use of the word we have an example, Mark xv. 16. See also Acts xxiii. 35. Wherefore, though the apostle was himself at Rome when he wrote this, and though the matters of which he wrote were done in Rome, he uses the word *prætorium*, in the provincial sense, to denote *the emperor's palace*, because he wrote to persons in the provinces.—The knowledge of the true cause of the apostle's confinement may have been spread through the palace by some Jewish slaves in the emperor's family, who happening to hear Paul in his own hired house, were converted by him. At this time Rome was full of Jewish slaves. And that some such belonged to the palace, or had access to it, we learn from Josephus, *De vita sua*, who tells us he was introduced to the empress Poppæa by means of

11 *Filled* with the fruits of righteousness, which ARE *through* Jesus Christ, *to* the glory and praise of God.

12 *Now I wish you to know*, brethren, that the things *which have befallen me*[1] have *turned* out rather *to* the *advancement* of the gospel.

13 (Ὥστε, 330.) *For* my bonds, (οὗ, 164.) *on account* of Christ, are *become* manifest in the *whole* palace,[1] and IN all other PLACES.[2]

11 And then like trees of righteousness planted of the Lord, Isa. lxi. 3. be *laden with the fruits of righteousness, which are* produced *through* faith in *Jesus Christ to the glory and praise of God*, who by that faith makes men fruitful in righteous works.

12 *Now*, lest ye should be grieved at my confinement, thinking the cause of Christ will suffer thereby, *I wish you to know, brethren, that the things which have befallen me, have turned out rather to the advancement of the gospel* than to its hinderance.

13 *For my bonds on account of* preaching *Christ*, and not on account of any crime, *are well known in the whole palace, and in all other places* of the city, by means of the persons I have converted in the palace and elsewhere.

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a Jewish comedian.—Such of the slaves in the palace who had embraced the gospel, whether heathens or Jews, would not fail to shew the officers of the court whom they served, the true nature of the Christian faith, and the real cause of the apostle's imprisonment; that it was for no crime, but only for preaching a new scheme of doctrine. And as it was now fashionable among the Romans to indulge a passion for philosophy, and many of them had a strong curiosity to be informed of every new doctrine which was broached, and every strange occurrence which had happened in the provinces, it is not unreasonable to suppose, that the brethren in the palace would explain the Christian religion to the emperor's domestics, and relate to them the resurrection of its author from the dead, and that some of them who were of high rank, strongly impressed with their relation, embraced the gospel. These, with the persons who converted them, are *the saints of Cæsar's household*, mentioned chap. iv. 22. as saluting the Philippians.

2. *And in all other places.* The Christians at Rome were numerous before the apostle's arrival; but their number was greatly increased by his preaching, and by the preaching of his assistants. It is no wonder, then, that in all places of the city, the real cause of the apostle's imprisonment, and the true nature of the gospel, were so well known.

14 And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear.

15 Some indeed preach Christ even of envy and strife; and some also of good-will.

16 The one preach Christ of contention not sincerely, supposing to add affliction to my bonds;

17 But the other of love, knowing that I am set for the defence of the gospel.

14 Και τους πλειονας των αδελφων εν Κυριῳ πεποιθοτας τοις δεσμοις μου, περισσοτερως τολμαν αφοβως τον λογον λαλειν.

15 Τινες μεν και δια φθονον και εριν· Τινες δε και δι' ευδοκιαν, τον Χριστον κηρυσσουσιν.

16 Οι μεν εξ εριθειας τον Χριστον καταγγελλουσιν ουχ αγνως, οιομενοι θλιψιν επιφερειν τοις δεσμοις μου·

17 Οι δε, εξ αγαπης, ειδοτες ὁτι εις απολογιαν του ευαγγελιου κειμαι.

Ver. 14. *The word.* The Alexandrian, Clermont, and other MSS, together with the Syriac and Vulgate versions, read λογον του Θεου, *the word of God.*

Ver. 15. *Some, indeed, even from envy and strife—preach Christ.* By *Christ*, here, we are not to understand that corrupt gospel which the Judaizers preached, who made circumcision necessary to salvation. For of that gospel the apostle would not say, as he does, ver. 18. *I rejoice that Christ is preached.* Neither would he call it *the word*, as in ver. 14. Wherefore, by *preaching Christ*, I think he meant their preaching Jesus as the Christ; that is, as the long expected Messiah, or King of the Jews. Of all the doctrines of the gospel, this was the most offensive to the Romans; for which reason the unbelieving Jews commonly made use of it to enrage the heathen rulers against the Christian preachers: Acts xvii. 7. *These all do contrary to the decrees of Cæsar, saying that there is another king, one Jesus.* 8. *And they troubled the people and the rulers of the city when they heard these things.* According to this sense of preaching Christ, what the apostle saith, ver. 16. is easily understood: *They who from strife preach Christ, do it not purely, thinking to add affliction to my bonds.* The Judaizing teachers preached Jesus truly, saying, as Paul himself said in the synagogue of Thessalonica, Acts xvii. 3. *This Jesus whom I preach to you is the Christ.* But they did this not purely, but with an intention to enrage the Roman magistrates against Paul their prisoner, as the ringleader of the Christians, that being put to death, they might without opposition inculcate the necessity of circumcision.

It seems, the liberty which the apostle at this time enjoyed in Rome, of preaching in his own hired house, and the indulgence

14 And many of the brethren in the Lord, *being assured* by my bonds, *have become* much more bold to speak the word[1] without fear.

15 Some, indeed, even *from* envy and strife, and some also *from* good will, preach Christ.[1]

16 *Now they who from strife preach Christ,* DO IT not sincerely, *thinking* to add affliction to my bonds.

17 But *they who* PREACH *from* love DO IT SINCERELY, (see ver. 16.) knowing[1] that I am *placed* for the defence of the gospel.[2]

14 *And many of the brethren in the Lord,* (πεποιθοτας) *being assured* of the truth of the gospel *by my* courage in suffering *imprisonment* for it, *have* themselves *become much more bold* than before, *to preach the gospel without fear.*

15 But they are not all equally sincere: For *some indeed even from envy* of my success, *and* from *a contentious disposition, and some also from good will* to the cause itself, *preach* Jesus *Christ* as the king expected by the Jews.

16 *Now they who from contention preach Christ, do it not with the holy design* of advancing the cause of Christ, *but thinking to increase the miseries of my imprisonment,* by enraging the magistrates against me as drawing the people from their allegiance to Cæsar.

17 *But they who preach from love do it with the holy design* of spreading the gospel, not regarding the evils which may befal me, well *knowing that I am placed* here *to defend the gospel* by suffering, as well as by preaching.

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granted to him in other respects, emboldened many to preach the gospel in Rome more publicly than they had hitherto done. But the motives which animated some of these preachers were not holy. They envied the apostle's success, and wished to rival him in recommending their own corrupt form of the gospel. Besides, being enraged against him as an enemy to the law, they hoped, by preaching Jesus as Christ the king of the Jews, to provoke the Roman magistrates to put Paul to death. Thus they preached Christ both from envy and from strife.

Ver. 17.—1. *Knowing.* The Judaizers thought to add affliction to the apostle's bonds, ver. 16. but were disappointed. Whereas, they who preached purely, knew certainly that the apostle was sent to Rome to defend the gospel by suffering for it.

2. *For the defence of the gospel.* As the apostle's imprisonment was occasioned by the hatred which the unbelieving Jews bare to him, on account of his preaching salvation to the Gentiles through

18 What then? notwithstanding every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.

19 For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ.

20 According to my earnest expectation, and *my* hope, that in nothing I shall be ashamed, but *that* with all boldness, as always, *so* now also Christ shall be magnified in my body, whether *it be* by life or by death.

18 Τι γαρ; πλην παντι τροπω, ειτε προφασει, ειτε αληθεια, Χριστος καταγγελλεται· και εν τουτω χαιρω, αλλα και χαρησομαι.

19 Οιδα γαρ ὁτι τουτο μοι αποβησεται εις σωτηριαν δια της ὑμων δεησεως, και επιχορηγιας του πνευματος Ιησου Χριστου.

20 Κατα την αποκαραδοκιαν και ελπιδα μου, ὁτι εν ουδενι αισχυνθησομαι, αλλ' εν παση παῤῥησια, ὡς παντοτε, και νυν μεγαλυνθησεται Χριστος εν τω σωματι μου, ειτε δια ζωης, ειτε δια θανατου.

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faith, without requiring them to obey the law of Moses, some are of opinion, that *the gospel*, in this passage, means the doctrine of salvation through faith, without obedience to the law. But although that doctrine is in other passages called *the gospel*, I rather think *the gospel*, in this verse, means what the apostle had expressed, ver. 15. *by preaching Christ*, preaching him as the king expected by the Jews. For the preaching of Christ, in this sense, might, as the apostle supposed, be done by some *from strife*, with a view to render him obnoxious to the Roman magistrates; an end which they could not accomplish by preaching salvation through faith: And others might preach Christ from love, although they foresaw it would increase the apostle's affliction, because they knew he was appointed to defend the gospel by his sufferings, as well as by his preaching. He therefore added, ver. 18. That from whatever motive Christ was preached as Messiah the prince, it was matter of rejoicing to him.

Ver. 18.—1. *Whether in pretence or in truth.* Because *truth* is here opposed to *pretence*, it doth not follow, that *preaching Christ in pretence*, means preaching false doctrine concerning Christ. For the apostle could not rejoice that Christ was preached in that manner. *Truth* and *pretence* here, relate not to the matters preached, but to the views of the preachers. The Judaizers preached the truth concerning Christ, when they affirmed him to be the Jewish Messiah. But they did this, not sincerely to bring the Jews to believe on him, but to provoke the magistrates to put Paul, the chief preacher of that doctrine, to death. Others, however, preached

18 What then? *AM I SORRY? No. But in whatever manner*, whether in pretence or in truth,[1] Christ is preached, *even in this I rejoice*, yea, and will rejoice.[2]

19 For I know that this *will* turn *out* to *me for salvation*[1] through your prayer, and (επιχορηγιας, the leading) *the direction* of the Spirit of Jesus Christ:

20 *Agreeably* to my earnest expectation and *hope*, that in nothing I shall be ashamed, but THAT with all boldness, as *at all times*, so now also, Christ *will* be magnified in my body, whether *by* life, or by death.[1]

18 *What then?* (See Essay iv. No. 98.) *am I grieved* because the Judaizing brethren preach the gospel with an intention to increase my sufferings? *No. For in whatever manner, whether hypocritically or sincerely Christ is preached, even in this* that Christ is preached *I rejoice, yea, and will rejoice.*

19 *For I know that this* preaching of Christ, instead of increasing my afflictions, *will turn out to me for deliverance through your prayer, and the direction of the Spirit of Jesus Christ*, who will stir up some who are converted by these preachers, to use means for my release.

20 I say so, *agreeably to my earnest expectation and hope that in no part of my conduct I shall be ashamed: But that with all boldness* preaching the kingship of Christ *as at all* former *times, so now also* in presence of the emperor, *Christ will be magnified in my body, whether by* preserving my *life*, that I may publish still more extensively his authority as king; *or by* allowing me to be put to *death* for the confirmation of that doctrine.

Christ as the Jewish Messiah, sincerely intending to bring both Jews and Gentiles to believe on him. But from whatever motive Christ was preached according to his true character, it was matter of joy to the apostle.

2. *Even in this I rejoice, yea, and will rejoice.* The love which the apostle bare to Christ, had extinguished in his mind resentment, pride, self-love, and all other evil passions; in so much that his greatest joy resulted from the advancement of the gospel, even though it was promoted by his enemies.

Ver. 19. *Will turn out to me*, εις σωτηριαν, *for salvation.* This is one of the instances in which the word σωτηρια, *salvation*, is used by the inspired writers for deliverance from temporal evils. See Acts vii. 25. xxvii. 34.—In this verse the apostle expressed an hope, that when the preaching of Christ as the king of the Jews came to be

21 For to me to live *is* Christ, and to die *is* gain.

22 But if I live in the flesh, this *is* the fruit of my labour: yet what I shall choose, I wot not.

23 For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better:

24 Nevertheless, to abide in the flesh *is* more needful for you.

21 Εμοι γαρ το ζην, Χριστος, και το αποθανειν, κερδος.

22 Ει δε το ζην εν σαρκι, τουτο μοι καρπος εργου, και τι αιρησομαι, ου γνωριζω.

23 Συνεχομαι γαρ εκ των δυο, την επιθυμιαν εχων εις το αναλυσαι, και συν Χριστω ειναι· πολλω γαρ μαλλον κρεισσον·

24 Το δε επιμενειν εν τη σαρκι, αναγκαιοτερον δι' υμας.

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reported in the palace, the emperor's domestics who were Christians, would take occasion to explain the spiritual nature of Christ's kingdom, and make all in the palace sensible that Paul was no enemy to Cæsar, nor a mover of sedition; and so contribute to his release.

Ver. 20. *Christ will be magnified in my body*, &c. The apostle's meaning is, that the power of Christ would be magnified in his body, either by delivering him from so great a danger of death, or by enabling him to suffer martyrdom with fortitude.

Ver. 22.—1. *Now if I live in the flesh.* In the scripture style, *flesh* includes the idea of weakness and affliction. Ess. iv. 43. Wherefore, *to live in the flesh*, is to live burdened with those afflictions to which men are subject by means of the body.

2. *Yet what I should choose I do not know.* The original word γνωριζω, commonly signifies *to make known.* But here, as in Job xxxiv. 25. LXX, it simply signifies *to know;* as it doth likewise in a passage of Isocrates, Ad Nicoclem, which Pierce hath quoted in his note on this verse. The apostle knew that it was far better for him, in respect of immediate happiness, to be with Christ, than to remain in the flesh. Yet he was in a strait what he ought to choose, because his life, though burdensome to himself, was very necessary to the Philippians, and to all the Gentile churches, of whose privileges he was the strenuous defender.

Ver. 23.—1. *Having a strong desire,* εις το αναλυσαι, *to depart.* The simple word λυειν, signifies *to loose from a port*, and the compound word αναλυειν, *to return to port.* Hence it is used to express one's *returning from a feast*, Luke xii. 36. And because on such occasions people were commonly joyful, the stoics, whose philosophy taught them to die cheerfully, made use of the word αναλυειν, to signify *to die*, in which sense it is used likewise, 2 Tim. iv. 6. Or it may be translated, *to return;* namely, to God.

2. *And be with Christ, which is,* πολλω μαλλον κρεισσον, *by much far*

21 For to me to live is Christ, (και, 205.) *but* to die is gain.

22 *Now* if I live in the flesh,[1] this is the fruit of my *work*. (Και, 211.) Yet what I *should* choose I *do not know*.[2]

23 For I am *straitened of the* two, having a *strong desire* to depart,[1] and *be* with Christ, (Γαρ, 90.) *because THAT is by much far better*.[2]

24 (Δε, 100.) Nevertheless, to abide in the flesh is more needful for you.

21 *For to me to live is* for the honour of *Christ* who preserves me, and for the advancement of his cause, *but to die will be gain* to myself.

22 *Now if I live in the flesh* afflicted and persecuted, *this* which I have mentioned concerning the honour of Christ, and the advancement of his cause, *is the fruit of my work* in the flesh. *Yet what I should choose*, whether life or death, *I do not know*.

23 *For I am straitened of the two, having a strong desire to be with Christ, because that is by much far better* for me, than to continue in life, bearing the toils and evils to which I am daily exposed while preaching the gospel.

24 *Nevertheless, to abide in the body is more needful for you* and the rest who have embraced the gospel; on which account I am willing to forego my own interest.

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better. Vulgate, *Multo magis melius*. This is the highest superlative which it is possible to form in any language.—From what the apostle saith here, we may infer that he had no knowledge nor expectation of a middle state of insensibility between death and the resurrection. For if he had known of any such state, he would have thought it better to live and promote the cause of Christ, and of religion, than by dying to fall into a state of absolute insensibility. —Besides, how could he say that he had a desire to be with Christ, if he knew he was not to be with him till after the resurrection? See 2 Cor. v. 8. note. Rom. xiv. 9. note 2. The use of philosophy, it hath been said, is to teach men to die. But as Fielding has observed, one page of the gospel is more effectual for that purpose, than volumes of philosophy. The assurance which the gospel gives us of another life, is to a good mind a support, much stronger than the stoical consolation drawn from the necessity of nature, the order of things, the emptiness of our enjoyments, the satiety which they occasion, and many other such topics, which, though they may arm the mind with a stubborn patience in bearing the thought of death, can never raise it to a fixed contempt thereof; much less can they make us consider it as a real good, and inspire us with the desire of dying; such as the apostle on this occasion strongly expressed.

25 And, having this confidence, I know that I shall abide and continue with you all, for your furtherance and joy of faith;

26 That your rejoicing may be more abundant in Jesus Christ for me, by my coming to you again.

27 Only let your conversation be as it becometh the gospel of Christ; that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind, striving together for the faith of the gospel:

25 Και τετο πεποιθως οιδα, ὁτι μενω και συμπαραμενω πασιν ὑμιν, εις την ὑμων προκοπην και χαραν της πιστεως,

26 Ἱνα το καυχημα ὑμων περισσευη εν Χριστῳ Ιησε εν εμοι, δια της ἐμης παρεσιας παλιν προς ὑμας.

27 Μονον αξιως τε ευαγγελιε τε Χριστε πολιτευεσθε, ἱνα ειτε ελθων και ἰδων ὑμας, ειτε απων, ακεσω τα περι ὑμων, ὁτι στηκετε εν ἑνι πνευματι, μια ψυχη συναθλεντες τη πιστει τε ευαγγελιε·

Ver. 25. *I know that I shall live and abide some time with you all.* His expectation of living, is a proof that the apostle wrote this letter towards the end of the second year of his imprisonment. See also chap. ii. 24. Perhaps his hope arose from his knowing that the Christians in Cæsar's household were now endeavouring to procure his release. Or it might be discovered to him by revelation that he would be released.—In the commentary, I have explained συμπαραμενω πασιν ὑμιν, thus, *I shall abide some time* occasionally *with you all;* because, as Pierce observes, it is not to be thought that the apostle meant to tell the Philippians, that he would fix his abode with them, and leave off travelling among the churches which he had planted.

Ver. 26. *That your boasting concerning me in Christ Jesus, may abound through my coming again to you.* When the Philippians boasted in Paul as a chief apostle of Christ, the Judaizers, as Pierce observes, affirmed, perhaps, that his long imprisonment was a proof of his being deserted of Christ. If so, his coming to them again would effectually overturn that argument, and shew that their boasting in him as an approved apostle, was well founded.

Ver. 27.—1. *That ye stand fast in one Spirit.* Beza's note on this clause is, "*Standi* verbum athletis convenit gradum servanti-"bus, a quibus sumpta est translatio;" then adds, "by *the Spirit* "I understand the Holy Spirit." But the subsequent clause doth not suit this interpretation.

2. *Jointly contending.* Συναθλεντες. This word denotes the ac-

25 And, *being firmly persuaded of this,* I know that I shall *live*[1] *and abide some time* with you all, (εις την υμων προκοπην και χαραν της πιστεως, 19.) for *the advancement of the joy of your faith:*

25 *And being firmly persuaded of this,* that it is for your advantage that I live a while in the body, *I know that I shall live and abide some time* occasionally *with you all, in order to the advancement of the joy* arising from *your faith,* which will be strengthened by my deliverance from confinement, and by my continuing my apostolical labours among you, as opportunity offers,

26 *AND* that your *boasting concerning me in Christ Jesus, may abound through* my coming again to you.[1]

26 *And that your boasting concerning me as an apostle of Christ Jesus, may be the greater through my coming again to you:* For it will shew that I have defended the gospel successfully before my judges, and will afford me a farther opportunity of instructing you.

27 Only (πολιτευεσθε) *behave ye worthy of the* gospel of Christ; that, whether *coming and seeing you,* or *being absent* I *shall* hear of your affairs, *I MAY FIND* that ye stand fast in one spirit,[1] with one *soul, jointly contending*[2] for the faith[3] of the gospel;

27 *Only,* in gratitude to God for advancing your faith and joy by continuing me in life, *behave suitably to the gospel of Christ, that whether coming and seeing you, or being absent I shall hear of your affairs, I may find that ye stand firm in one mind, and as animated with one soul, jointly wrestling for the faith of the gospel* against the Jews, who would seduce you to obey the law; and against the heathens, who by persecution endeavour to make you relapse into idolatry.

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tion of the combatants in the Olympic games, called Αθληται, *Athletæ.* It signifies the greatest exertions of courage and strength.

3. *For the faith of the gospel.* So τη πιστει is rightly translated in our English version; being the dative of the object, and not of the instrument. By *the faith of the gospel,* some understand *the doctrine of salvation by faith, without obedience to the law of Moses.* But I think the apostle's expression is to be understood in a more general sense, for the whole of the gospel taken complexly, which the unbelieving Jews and heathens endeavoured to overturn, not only by argument, but by persecuting the Christians.

28 And in nothing terrified by your adversaries; which is to them an evident token of perdition, but to you of salvation, and that of God.

29 For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;

30 Having the same conflict which ye saw in me, and now hear *to be* in me.

28 Και μη πτυρομενοι εν μηδενι υπο των αντικειμενων· Ητις αυτοις μεν εστιν ενδειξις απωλειας, υμιν δε σωτηριας, και τουτο απο Θεου.

29 Οτι υμιν εχαρισθη το υπερ Χριστου, ου μονον το εις αυτον πιστευειν, αλλα και το υπερ αυτου πασχειν·

30 Τον αυτον αγωνα εχοντες οιον ειδετε εν εμοι, και νυν ακουετε εν εμοι.

Ver. 28.—1. *Which to them indeed is a demonstration of perdition.* The firmness with which the Philippians refused to obey the law of Moses, was considered, not only by the unbelieving Jews, but by the Judaizing Christians, as a proof of their damnation.—In like manner, the resolution with which the Christians refused to join the heathens in their worship, was considered by the heathens as an obstinacy in atheism which would bring on them eternal punishment in Tartarus.

2. *And that.* Και τουτο, supply πραγμα, *and that thing*, that clear proof. See Eph. ii. 8. note 2.

Ver. 29.—1. *This with respect to Christ.* So the clause το υπερ Χριστου may be translated, the article το being put for the demonstrative pronoun, Ess. iv. 71.—Or υπερ Χριστου may be translated, *for Christ*, that is, for the honour of Christ.

2. *Hath been graciously given;* or, *given as a favour.* So εχαρισθη properly signifies. St Paul wished the Philippians to consider their sufferings for Christ as an honour, and to rejoice in them. Thus it is said of the apostles, Acts v. 41. *They departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name.*

Ver. 30.—1. *Having the very same conflict.* Αγωνα. This is the generic name by which the Greeks expressed all the different combats in their sacred games. And because in these combats the athletes struggled long and hard for victory, the word was applied to express any sort of evil to which men exposed themselves in the course of their pursuits.

28 And *not terrified in any thing* by your adversaries: which *to them indeed is a demonstration* of perdition,[1] but to you of salvation, and that[2] (απο) *from* God.

29 For *to* you (το υπερ Χριστου, 71. 310.) *this with respect to Christ*[1] *hath been graciously* given,[2] not only to believe on him, but also to suffer for *him*.

30 Having the *very same* conflict[1] *as* ye saw[2] in me, and now hear TO BE in me.[3]

28 *And* shew that ye are *not terrified in any shape by* the unbelieving Jews and Gentiles *your adversaries*, though numerous and powerful: *which* fortitude *to them indeed is a demonstration of your damnation*, because they consider it as obstinacy in error, *but to you* it is a clear proof *of* your *salvation, and that from God* himself.

29 *For to you, this, with respect to Christ, hath been graciously given* by God, *not only to believe on him, but also to suffer for him;* so that being thus enlightened and strengthened of God, ye can have no doubt of your salvation.

30 Your sufferings, though common, are not light. *Ye sustain the very same persecution as ye saw me suffer in your city, and now hear I suffer* in Rome.

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2. *As ye saw.* Οιον ειδετε, *As ye see.* But the present is put for the past time. See Ess. iv. 12.—The conflict which the Philippians saw in the apostle, was that which he sustained on account of the damsel who had the spirit of divination, and whose masters got the apostle scourged and put in the stocks. Besides, on his second coming to Philippi, after his long residence at Ephesus, he suffered other afflictions, of which the Philippians also were witnesses, 2 Cor. vii. 5.

3. *And now hear to be in me.* Of the apostle's present conflict with the unbelieving Jews, the Judaizing teachers, and the heathen magistrates, in Rome, the Philippians had heard a full account from some of the brethren who had come from Rome to Philippi. —The very same conflict the Philippians themselves sustained; for they were persecuted for the gospel; and their bitterest persecutors were their own countrymen.

CHAP. II.

View and Illustration of the Matters contained in this Chapter.

THE apostle in the preceding chapter having exhorted the Philippians to walk worthy of their Christian profession, by maintaining the faith of the gospel, and by living in concord with one another, he, in the beginning of this chapter, besought them all, by every thing most affecting in the Christian religion, to complete his joy, ver. 1.—by being alike disposed to maintain the faith of the gospel, and by cultivating the same mutual love, and by minding one thing, namely, the promoting the honour of Christ, ver. 2.—And for that purpose he counselled them, in the exercise of their spiritual gifts, to avoid strife and vain-glory, and to cultivate an humble disinterested temper of mind, ver. 3, 4.—after the example of Christ, ver. 5.—who, though he was in the form of God, and knew that he was entitled to like worship with God, ver. 6.—divested himself of these honours, and took the form of a servant, by becoming man, ver. 7.—In which state he humbled himself still farther, by suffering death, even the death of the cross, for the salvation of the world, ver. 8.—But on that account, God hath exalted him in the human nature, to the dignity of *Saviour*, which is above every dignity possessed by angels in heaven, or by men upon earth, ver. 9.—and in the same nature hath exalted him to the office of *Lord*, or governor, over every thing in heaven, and earth, and hell, ver. 10.

OLD TRANSLATION.	GREEK TEXT.
CHAP. II. 1 If *there be*, therefore, any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies,	1 Ει τις εν παρακλησις εν Χριστω, ει τι παραμυθιον αγαπης, ει τις κοινωνια πνευματος, ει τινα σπλαγχνα και οικτιρμοι,

Ver. 1. *If there be any consolation in Christ.* This is not an expression of doubt, but the strongest affirmation that there is the greatest consolation in Christ, 2 Cor. i. 4.

—But all to the glory of God the Father who exalted him, ver. 11.

After proposing this great example of humility, obedience, and reward, the apostle very properly exhorted the Philippians to work out their own salvation, by imitating Christ's humility and obedience, ver. 12.—Not discouraged with the difficulty of the undertaking, because God worketh in men both to will, and to work effectually, ver. 13.—Then mentioned certain duties, to which the Philippians were to be especially attentive, ver. 14,—16.—Assuring them, if it were necessary for the perfecting of their faith and holiness, that he was willing to die for them, ver. 17, 18.

Next he informed them, that he hoped to be able to send Timothy to them soon, who, by bringing back word of their perseverance in the faith, and of their progress in holiness, would comfort him in his bonds, ver. 19,—23.—and that he was firmly persuaded he should come himself to them, ver. 24. —In the mean time he judged it necessary to send Epaphroditus with this letter, ver. 25.—because he longed to see them, being grieved that they had heard of his sickness, ver. 26.—of which the apostle gave them a particular account, ver. 27. —and told them that he had dismissed Epaphroditus, as soon as he was fit for the journey, that they might rejoice on seeing him again, ver. 28.—Having thus apologized for their pastor's long absence, the apostle exhorted the Philippians to receive him with joy, and to esteem him highly, ver. 29.—on account of the zeal and diligence he had shewed in the work of the gospel, and in ministring to the apostle's necessities, ver. 30.

NEW TRANSLATION.

CHAP. II. 1 (Ουν) *Wherefore*, if THERE BE any consolation in Christ,[1] if any comfort of love, if any fellowship of the Spirit, (see Rom. xv. 30.) if any bowels (34.) and *tender* mercies,

COMMENTARY.

CHAP. II. 1 *Wherefore*, since ye saw me suffer in your city for the gospel, and hear that I am now suffering for it in Rome, *If there be any consolation in Christ* to them who suffer for him, *if* such receive *any alleviation* of their griefs *from* the *love* which their brethren bear to them, *if any relation be established among the disciples of Christ by* their partaking of *the gifts of the Spirit*, *if* there be in his disciples *any affectionate sympathy, and tender feelings of compassion* towards the afflicted for his sake,

2 Fulfil ye my joy, that ye be like-minded, having the same love, *being* of one accord, of one mind.

3 *Let* nothing *be done* through strife or vain-glory; but in lowliness of mind let each esteem other better than themselves.

4 Look not every man on his own things, but every man also on the things of others.

5 Let this mind be in you, which was also in Christ Jesus;

6 Who being in the form

2 Πληρωσατε μου την χαραν, ινα το αυτο φρονητε, την αυτην αγαπην εχοντες, συμψυχοι, το εν φρονουντες.

3 Μηδεν κατα εριθειαν, η κενοδοξιαν, αλλα τη ταπεινοφροσυνη αλληλους ηγουμενοι υπερεχοντας εαυτων.

4 Μη τα εαυτων εκαστος σκοπειτε, αλλα και τα ετερων εκαστος.

5 Τουτο γαρ φρονεισθω εν υμιν ο και εν Χριστω Ιησου·

6 Ος εν μορφη Θεου υπαρχων,

Ver. 2.—1. *That ye be alike disposed.* Beza supposing το αυτο φρονητε to be the same with τα φρονουντες, in the end of the verse, considers the former phrase as a general direction, of which the clauses which follow are the particulars. But, in my opinion, the direction in the beginning of the verse refers to ver. 27. of the preceding chapter, where the Philippians were exhorted *with one soul jointly to contend for the faith of the gospel:* whereas their *minding one thing*, refers to their avoiding strife and vain-glory in the exercise of their spiritual gifts, as mentioned ver. 3. of this chapter. See the following note.

2. *Minding one thing.* The word φρονειν sometimes denotes an act of the understanding, Acts xxviii. 22. *We desire to hear of thee, α φρονεις, what thou thinkest.*—Gal. v. 10. *That, ουδεν αλλο φρονησετε, ye will think nothing differently.*—Sometimes it denotes an act of the will. Philip. iv. 2. *Euodia I beseech, and Syntyche I beseech,* το αυτο φρονειν, *to be of the same good disposition.*—Philip. ii. 5. τουτο γαρ φρονεισθω, *Let this disposition be in you which was even in Christ.* Hence the Greeks used the word φρενες to denote *the affections.*—Farther, as an operation of the will, φρονειν signifies to set one's affections on an object, so as to use every means in one's power to obtain it; Col. iii. 2. Τα ανω φρονειτε, *Set your affections on things above,* and endeavour to obtain them.—Philip. iv. 10. *I rejoiced—that now at length, αναθαλλετε το υπερ εμου φρονειν, ye have made your care of me to flourish again.* In such cases φρονεω hath the same meaning with φροντιζω, *curo.* See Tit. iii. 8.

Ver. 3.—1. *Do nothing through strife or vain-glory.* This, with what follows, was written to caution the Philippians against strife and vain-glory in the exercise of their spiritual gifts; faults which the brethren at Corinth and Rome had fallen into.

2 (Πληρωσατε, see Col. ii. 9. note 1.) *Complete* ye my joy *BY THIS* (ινα) that ye be *alike disposed*,[1] having the same love, *joined in soul, minding one thing.*[2]

2 *Ye* ought to *complete my joy* who have suffered so much to make you partakers of these blessings: And do it *by this, that ye be alike disposed* to maintain the faith of the gospel, *having the same* sincere *love* towards one another, and being *united in soul*, so as to *mind* this *one thing*, the honour of Christ your master.

3 *Do nothing* through strife or vain-glory;[1] but *in humbleness* of mind *reckon one another* better[2] than *yourselves.*

3 For which end *do nothing* in the exercise of your spiritual gifts, *through strife or vain-glory, but by a humble behaviour* towards every one, shew that ye *reckon others better than yourselves*, especially if they fill higher stations, or possess more eminent gifts.

4 Look not every *one* on his own things, but every *one* also on the things of others.

4 *Look not every one on his own good qualities* only, so as to fancy that he ought to regard his own interest preferably to that of others: *But every one* should *also* look *on the good qualities of others*, and advance their interest.

5 (Γαρ, 93.) *Wherefore*, let this *disposition*[1] be in you which was *even* in Christ Jesus;

5 *Wherefore*, in your behaviour towards others, *let this* humble benevolent *disposition be in you which was even in Christ Jesus*,

6 Who being in the form[1] of God, *did not*

6 *Who*, before he was made flesh, *being in the form of God, did not*

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2. *But by humility reckon one another better than yourselves.* The apostle does not mean that we should reckon every person without distinction superior to ourselves in natural talents, acquired gifts, or even in goodness; but that we should, by a humble behaviour, acknowledge the superiority of those who are above us in station or office; or who we are sensible excel us in gifts and graces. For general expressions are always to be limited by the nature of the subject to which they are applied. Besides, we cannot suppose that the apostle requires us to judge falsely, either of ourselves or others.

Ver. 5. *Wherefore let this disposition*, &c. Τουτο γαρ φρονεισθω εν ὑμιν ὁ και εν Χριστῳ, literally, *Let this be desired by you, which was* desired *even by Christ.* See ver. 2. note 2.

Ver. 6.—1. *Who being in the form of God.* As the apostle is speaking of what Christ was before he took the form of a bond-

of God, thought it not robbery to be equal with God; οχ αρπαγμον ηγησατο το ειναι ισα Θεω·

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man, *the form of God*, of which he is said, ver. 7. to have divested himself when he became man, cannot be any thing which he possessed during his incarnation, or in his divested state; consequently, neither Erasmus's opinion, that *the form of God* consisted in those sparks of divinity by which Christ, during his incarnation, manifested his Godhead; nor the opinion of the Socinians, that it consisted in the power of working miracles, is well founded. For Christ did not divest himself either of the one or the other, but possessed both, all the time of his public ministry. In like manner, the opinion of those, who by *the form of God* understand the divine nature, and the government of the world, cannot be admitted; since Christ when he became man could not divest himself of the nature of God. And with respect to the government of the world, we are led by what the apostle tells us, Heb. i. 3. to believe he did not part even with that; but in his divested state still upheld all things by the word of his power. Wherefore, the opinion of Whitby and others seems better founded, who by *the form of God* understand that visible glorious light in which the Deity is said to dwell, 1 Tim. vi. 16. and by which he manifested himself to the patriarchs of old, Deut. v. 22. 24. and which was commonly accompanied with a numerous retinue of angels, Psal. lxviii. 17. and which in scripture is called the *similitude*, Numb. xii. 8.—the *face*, Psal. xxxi. 16.—the *presence*, Exod. xxxiii. 15.—and the *shape* (John v. 37.) *of God*. This interpretation is supported by the term μορφη, *form*, here used, which signifies a person's external shape or appearance, and not his nature or essence. Thus we are told, Mark xvi. 12. that Jesus appeared to his disciples in *another*, μορφη, *shape* or *form*; and Matt. xvii. 2. Μετεμορφωθη, *He was transfigured before them*; his outward appearance or *form* was changed. Farther, this interpretation agrees with the fact. *The form of God*, that is, the visible glory, and the attendance of angels above described, the Son of God enjoyed with his Father before the world was, John xvii. 5.; and on that, as on other accounts, he is *the brightness of the Father's glory*, Heb. i. 3. But he divested himself thereof when he became flesh. However, having resumed it after his ascension, he will come with it in the human nature to judge the world. So he told his disciples, Matt. xvi. 27. *The Son of Man shall come in the glory of his Father, with his angels, and then he shall reward*, &c. Lastly, this sense of μορφη Θεου, is confirmed by the meaning of μορφην δουλου, ver. 7. which evidently denotes the appearance and behaviour of a bond-man, not that Christ was actually any person's bond-man or slave.

2. *Did not think it robbery.* Ουκ αρπαγμον ηγησατο. Whitby observes, that Heliodorus in his Ethiopics uses the word αρπαγμον to denote *a thing to be immediately seized as extremely desirable*. And therefore he translates the clause, *He did not covet to appear as God*.—Pierce affirms, that αρπαγμον, the word in the text, is used

think it robbery[2] to be *like God.*[3]	*think it a robbing God* of his glory, *to be like God*, an object of worship to angels and men in his original state.

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by no author but Paul, and by him only in this place. And, therefore, in the persuasion that the scope of the passage requires ἁρπαγμον to have the same signification with ἁρπαγμα, he translates, or rather paraphrases, the clause thus: *He was not eager or tenacious in retaining that likeness to God*, of which he was in possession. In support of this interpretation he observes, that if any thing future had been signified here, the expression would have been ισισθαι, and not ειναι. He also observes, that the apostle is not cautioning the Philippians against coveting what they were not in possession of, but exhorting them, after the example of Christ, to give up for the benefit of others, what they were in possession of, or had a right to. These observations, which are very just, prove that ἁρπαγμον cannot, as Whitby contends, denote a thing to be seized as desirable; for Christ being in possession of *the form of God*, if the *being equal with God* is the same with possessing the form of God, he could with no propriety be said to *seize*, or even *to covet the being equal with God*. Pierce, therefore, is of opinion, that ἁρπαγμον signifies *a prey*, or something already in one's possession, and which he is eager in retaining. Accordingly, as was mentioned above, he translates the passage, *Who being in the form of God, was not eager or tenacious in retaining*, το ειναι ισα Θεω. But, since in the passages of Heliodorus quoted by Whitby, the word used is ἁρπαγμα, not ἁρπαγμος, which, according to its etymology, signifies, as Scapula observes, *ipsa rapienda actio, direptio*, I think our translators, who have rendered ἁρπαγμον, *robbery*, have given to this contested word its true signification, and thereby have rendered the sense of the passage clear and consistent, as follows: "Christ being in the form "of God, did not think it a robbing God of his glory, to be, like "God, an object of worship to angels and men;" which glory he actually possessed, before he was born in the likeness of man. But he divested himself thereof, and of the form of God, when he took the form of a bond-man.

3. *To be like God.* So το ειναι ισα Θεω, literally signifies. For Whitby hath proved in the clearest manner, that ισα is used adverbially by the LXX to express *likeness*, but not *equality*, the proper term for which is ισον. So that if the apostle had meant to say, *equal with God*, the phrase would have been ισον Θεω, as we have it, John v. 18. ισον ἑαυτον ποιων τω Θεω, *making himself equal with God*. —Elsner contends, that το ειναι ισα Θεω is the same with τιμην εχειν ισα Θεω: a phrase found, Odyss. xi. ver. 304. τιμην δε λελοιχασι ισα θεοισι, and in other passages quoted by Parkhurst, voce ισος. According to this interpretation, the apostle's meaning will be, that the Son being in the form of God when he made the world, and appeared to the patriarchs and prophets, he thought it his right

7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men;

8 And being found in fashion as a man, he hum-

7 Αλλ' ἑαυτον εκενωσε, μορφην δουλου λαβων, εν ὁμοιωματι ανθρωπων γενομενος·

8 Και σχηματι ευρεθεις ὡς ανθρωπος, εταπεινωσεν ἑαυτον, γενο-

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and no derogation from the honour due to God, that he then received from angels and men like worship with God. This sense, however, results more naturally and clearly from the translation which I have given of the clause, *He did not think it robbery to be like God*, namely as an object of worship to angels and men. That this is the true meaning of the clause το ειναι ισα Θεω, I think evident, because if μορφη Θεου signifies *the nature of God*, and ισα Θεω the being *equal with God*, the apostle hath said of Christ, *Who having the same nature and perfections with God, thought it no robbery to be equal with God in nature and perfections.* But this is a tautology which cannot be imputed to so accurate a writer as St Paul.—Farther, that το ειναι ισα Θεω signifies *to be like God*, as an object of worship, appears from ver. 9, 10. where the exaltation of Jesus after he had divested himself of the form of God, and of the being like God as an object of worship, by being born in the likeness of men, is said to consist in this, that angels of every denomination, and men whether living or dead, shall worship him as Saviour and Lord. For that is evidently the meaning of, *At the name of Jesus every knee shall bow, of things in heaven*, &c. Wherefore, though he parted with the form of God, and the worship due to him as God, by becoming man, the Son lost nothing in the issue. *The form of God*, that is, the whole honour and glory which belonged to him as God, was restored to him in the human nature, after his ascension, with the addition of the new dignity of *Saviour* of mankind.—This account of the matter is consonant to what Christ himself hath told us, John v. 22. *The Father judgeth no man, but hath committed all judgment to his Son:* 23. *That all men should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father who hath sent him.*

Ver. 7.—1. *He divested himself.* Εαυτον εκενωσε, literally, *he emptied himself.* The word κενοω signifies, to turn the inhabitants out of a house, city, or country; to make it empty, to lay it waste. Hence it is used, 1 Cor. i. 17. to express the depriving the doctrine of salvation through the cross of Christ, of its efficacy as a revelation from God.—Christ divested himself both of the form of God, and of the worship due to God, when he was born in the likeness of men. See ver. 6. notes 1. 3.

2. *When he took the form of a bond-man.* So μορφην δουλου λαβων literally signifies. The apostle doth not mean that Christ, whilst he lived on earth, was an actual bond-man, or even a servant to any person whatever, but that he acted as a bond-man; he served

7 (Αλλα, 81.) *Nevertheless, he divested*[1] *himself when he took* (μορφην δουλου) the form of a *bond-man,*[2] (Γενομενος, Gal. iv. 4. note 2.) *being born* in the likeness of men.[3]

7 The form of God, with the worship due to God, Christ might have retained. *Nevertheless, he divested himself* of both, *when he took the form of a bond-man,* by *being born in the likeness of men,* and contented himself with the honour due to a man eminently good in the lowest station of life.

8 And being[1] *in* fashion[2] as a man,[3] he

8 *Moreover, being* on earth *in fashion as a man,* subject to all the

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all among whom he lived, with the greatest assiduity, agreeably to what he said of himself, Luke xxii. 27. *I am among you as,* ὁ διακονων, *he who serveth:* Also, that as a bond-man he had no property, lived in poverty, was treated with the greatest contempt, especially by those in higher stations; and that at length he died the death of a condemned slave, being publicly scourged and crucified.—It is worthy of notice, that Isaiah likewise hath called Christ God's *servant,* chap. xlii. 1. *Behold my servant,* παις μου, *whom I uphold.*

3. *Being born in the likeness of men.* Ομοιωματι ανθρωπων γενομενος. This does not imply that Christ had only *the appearance* of a man; for the word ὁμοιωμα often denotes *sameness* of nature. Thus, Adam is said, Gen. v. 3. to beget a son, κατα την εικονα αυτου, *in his own image;* and Christ, ὁμοιωθηναι, *to be made like his brethren in all things,* by partaking of flesh and blood, Heb. ii. 14,—17. Or, *in the likeness of men,* may mean, *in the likeness of sinful men,* as it is expressed, Rom. viii. 3. made subject to all those pains, diseases, and evils which sinful men endure.—But Pierce is of opinion, that *the likeness of men,* in which Christ was born, belonged only to the το ψυχικον, that is, *to his rational spirit, wherein he was vastly more than man.—The word,* or Λογος, according to Pierce, *being transcendently superior to the most noble soul that ever inhabited any other human flesh,* he thought with Apollinaris, that the *Logos* supplied the place of the human soul in Christ's body. But I prefer the first mentioned sense of the phrase, *likeness of men,* not only because it hath that sense in other passages of scripture, but because, if I mistake not, in that expression the apostle alluded to Dan. vii. 13. where the coming of the Son of God in the flesh, and his receiving the universal kingdom in the human nature, are foretold in a vision, by *the coming of one like the Son of man in the clouds of heaven,* &c. The antithesis in this passage is elegant. Formerly Christ was *in the form of God:* But when born into the world, he appeared *in the form of a bond-man,* and *in the likeness of men,* and *in fashion as a man.*

Ver. 8.—1. *And being.* So και ευρεθεις may be translated here. For as Estius tells us in his note on 1 Pet. ii. 22. *Neither was guile found in his mouth, To find,* is an Hebraism for *to be.* Of

bled himself, and became obedient unto death, even the death of the cross.

9 Wherefore God also hath highly exalted him, and given him a name which is above every name;

μενος ὑπηκοος μεχρι θανατου, θανατου δε σταυρου.

9 Διο και ὁ Θεος αυτον ὑπερυψωσε, και εχαρισατο αυτῳ ονομα το ὑπερ παν ονομα·

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this we have an undoubted example, Matt. i. 18. *When as his mother Mary was espoused to Joseph, before they came together she was found with child of the Holy Ghost;* that is, *she was with child.* For if she had been found with child of the Holy Ghost, either by Joseph, or by any other person, Joseph would not have thought of putting her away.

2. *In fashion.* The word σχημα includes all the particulars of one's outward appearance; such as his figure, looks, air, clothing, and gait. It is applied likewise to things inanimate, 1 Cor. vii. 31. *The form,* σχημα, *of this world passeth by.*

3. *As a man.* According to Grotius, the apostle's meaning is, that Christ was in fashion like the first man Adam, having dominion over all the parts of nature. But in this sense the expression does not suit the case in hand. For Christ had a much more extensive empire over the creatures than Adam. He commanded the wind and the sea, and they obeyed him; he created food for thousands; he cured diseases, by saying to them *depart;* and he raised the dead to life; none of which Adam ever pretended to do. Knatchbul thinks this clause should be translated, *Being found in fashion as a servant,* or *slave,* because ανθρωπος, *man,* is sometimes used by the LXX to denote *a servant* or *slave.* But this translation makes the clause a repetition of the affirmation in the precedent verse, without any variation: Whereas the apostle's intention is to explain the clause which immediately goes before, by telling us, that according to his outward appearance, and in every thing pertaining to him, Christ was really a man in the lowest station of life. For here, as in some other passages of scripture, the particle ὡς expresseth *reality.* See Prelim. Essay iv. 319.

4. *He humbled himself, becoming obedient to death.* The reasoning in this passage is beautiful. The Son of God did not proudly continue in his high station, but descended from it for a while, and placed himself in the lowest condition among men, serving every one with the humility and assiduity of a bond-man. Then, in obedience to his Father, John vi. 38. he finished his services, by suffering the painful and ignominious death of the cross as a malefactor, for the salvation of the world. Having this great example of humility and benevolence set before them by their Master, his disciples who are above their brethren in station, should not on every occasion behave as their superiors, but laying aside their dignity, they should cheerfully perform in person, to their inferiors, those offices of kindness and humanity which their distress requires;

humbled himself, *becoming* obedient (μεχρι) *to* death,[4] (ὅι, 102.) even the death of the cross.

9 (Διο και) *And therefore*, God (ὑπερυψωσι) hath *exceedingly* exalted him,[1] and *hath bestowed on* him a name[2] which is above every name;[3] (see Eph. i. 20, 21.)

evils incident to men, *he humbled himself* still farther by *becoming obedient to death, even the* ignominious *death of the cross*, the punishment of a slave.

9 *And therefore*, in reward of his humility, (John v. 27.) obedience, and love of righteousness, (Heb. i. 9.) *God hath exceedingly exalted him* in the human nature, by placing him at his own right hand as governor of the world, *and hath bestowed on him a name* expressive of a dignity *which is above every name* belonging whether to angels or men, even the name of Jesus, or Saviour;

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especially when the assistance wanted by their inferiors is of such an urgent nature that it admits of no delay.

Ver. 9.—1. *God hath exceedingly exalted him.* The person here said to be exceedingly exalted, is the same who humbled himself to death. And he is exalted in the very nature in which he died. Wherefore, by becoming man, and by consenting to be united to the human nature for ever, the Son of God lost nothing in the issue. Nor is this all; besides restoring to him the visible glory and dignity which he formerly possessed, ver. 11. God conferred on him a dignity entirely new, the dignity of *Saviour* of the human race; and hath obliged all the different orders of intelligent beings throughout the universe, both good and bad, to acknowledge his dignity as *Saviour*, as well as *Lord*. Pierce is of opinion, that the word ὑπερυψωσι implies God's exalting Christ, after his humiliation, to a dignity higher than that which he possessed before his humiliation.

2. *And hath bestowed on him a name.* Εχαρισατο. From the import of the word *bestow*, the Socinians argue, that Christ was not entitled in his own right to the honour which he obtained, but received it as a favour from God. However, it is well known that the word χαριζεσθαι signifies, not only *to give a thing gratuitously*, but also (rem gratam facere,) *to do a thing which is acceptable*, Acts iii. 14. xxv. 11. and even *to give* simply, Acts xxv. 16.

3. *Which is above every name.* The *name* which is above every name, is the name of *Jesus*, mentioned in the beginning of the next verse. This name is above all the names of dignity possessed by angels and men, because of the power and authority which is annexed to it. *Thou shalt call his name Jesus, because he shall save his people from their sins.* Even the name of *Creator* is inferior to this name; in as much as it was a greater exertion of goodness in the Son of God to save men by his humiliation and death, than to create them. And since Christ did not take this great name by his own au-

10 That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth;

11 And *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father.

12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling:

10 Ἱνα εν τῳ ονοματι Ιησε παν γονυ καμψῃ επερανιων και επιγειων και καταχθονιων·

11 Και πασα γλωσσα ἐξομολογησηται ὁτι Κυριος Ιησες Χριςος, εις δοξαν Θες πατρος.

12 Ὡςε, αγαπητοι μς, καθως παντοτε ὑπηκσατε, μη ὡς εν τῃ παρσια μς μονον, αλλα νυν πολλῳ μαλλον εν τῃ απσια μς, μετα φοβς και τρομς την ἑαυτων σωτηριαν κατεργαζεσθε.

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thority, but received it from God, no one can doubt that the dignity of *Saviour* of the world, which it expresses, truly belongs to him; and that he possesses all the power and excellence belonging to that high character. Estius contends, that *the name above every name*, which was bestowed on Christ at his exaltation, was the name of *God's Son*. But seeing by inheriting that name, as the apostle tells us, he was originally made *better than the angels*, Heb. i. 4. he must always have possessed it, by virtue of his relation to the Father. Whereas the name *Jesus* being the name of an office executed by the Son after he became man, it implies a dignity not natural to him, but acquired. And therefore, having, in the execution of that office, done on earth and in heaven all that was necessary for the salvation of mankind, the name *Jesus* or *Saviour*, which his parents by the divine direction gave him at his birth, was confirmed to him in a solemn manner by God, who, after his ascension, ordered angels and men to honour him, from that time forth, as *Saviour* and *Lord*, Heb. i. 6. Thus understood, the names *Prince*, *Emperor*, *Monarch*, *Government*, *Power*, *Throne*, *Dominion*, and every other name of dignity possessed by angels or men, is inferior to the name *Jesus*, which God bestowed on his Son on account of his having accomplished the salvation of the world by his humiliation.

Ver. 10.—1. *That at the name of Jesus* (see the preceding note,) *every knee should bow, of things in heaven.* The word επερανιων signifies good angels of all ranks and denominations, who though they cannot bow the knee as men do, yet pay to the great Saviour the same homage or worship which men express by bowing the knee. The apostle here quotes or alludes to Isa. xlv. 23. where Messiah saith, *Unto me every knee shall bow.*

2. *And of things under the earth.* The word καταχθονιων in this verse, answers to Homer's ὑπενερθε, Iliad Γ. line 278. which signifies *the shades below.* By this word, therefore, the apostle denotes the

10 That at the name of Jesus[1] every knee should bow, of THINGS in heaven, and *of* THINGS *upon* earth, and *of* THINGS under the earth;[2]

11 And *every* tongue should confess[1] that Jesus Christ is Lord, to the glory of God the Father.

12 (Ὥστε, 331.) Wherefore, my beloved, (καθώς, 203.) *since* ye have always obeyed,[1] not (ὡς, 320.) *when* in my presence only, but now much more in my absence, with fear and trembling,[2] *strongly* work your own salvation.

10 *That at the name of Jesus every knee should bow, of things in heaven;* the angelic hosts must do honour to him as Saviour; *and of things upon earth;* men must do the same; *and of things under the earth;* all who are in the state of the dead must do this:

11 *And every tongue should confess that Jesus Christ is Lord* of all, as well as Saviour, and thereby advance *the glory of God the Father,* who hath made him in the human nature governor and judge of all.

12 *Wherefore my beloved* disciples, *since* in imitation of Christ, (ver. 8.) *ye have always obeyed* God, *not when I was present only* to put you in mind of what he requires, *but now much more in my absence, with fear and trembling* on account of the difficulty of the matter and the loss ye will sustain if ye are negligent, *strongly work out your own salvation,* by imitating Christ in his humility and disinterestedness, ver. 5.

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souls of those who are in the state of the dead, over whom also Christ reigns, Rom. xiv. 9. Perhaps it even includes the evil angels in Tartarus, (2 Pet. ii. 4.) who shall be constrained to acknowledge Jesus as Lord, Governor, and Judge of the universe; unless they are comprehended in the expression, *things on earth,* on account of their having their present residence in the air. See Eph. ii. 2. note 2.

Ver. 11. *And every tongue confess.* This likewise is an allusion to Isa. xlv. 23. *Unto me every knee shall bow, and every tongue shall swear.* See Rom. xiv. 14. note 2. Whitby says, that by *things in heaven, and things on earth, and things under the earth, and every tongue,* the apostle means, *all the nations of mankind.* But this is thought by others a sense too limited to answer the apostle's purpose, which is to display the greatness of Jesus in the human nature, by the subjection of angels, men, and devils, to him, as Lord, Governor, and Judge of the universe.

Ver. 12.—1. *Always obeyed, not when in my presence only.* Pierce, who thinks the apostle is speaking of the Philippians always having obeyed *him,* construes the passage in the following manner: *Since ye have always obeyed me with fear and trembling, not in my*

13 For it is God which worketh in you, both to will and to do of *his* good pleasure.

13 Ὁ Θεος γαρ εστιν ὁ ενεργων εν ὑμιν και το θελειν και το ενεργειν, ὑπερ της ευδοκιας.

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presence only, but much more in my absence, work out your own salvation; and supposes there is here an insinuation, that their former obedience encouraged him to give them this exhortation.—*By fear and trembling,* Pierce understands *the greatest humility and concern.*

2. *With fear and trembling, strongly work,* or *fully work;* so the original word signifies.

Ver. 13.—1. *It is God who inwardly worketh in you,* &c. According to the Arminians and moderate Calvinists, the word ενεργει translated *inwardly worketh,* does not in this passage signify any irresistible operation of the Deity on the minds of men, but a moral influence only. For of Satan it is said, Eph. ii. 2. that, ενεργει, *he inwardly worketh in the children of disobedience.* And, Rom. vii. 5. we have *the effectual working* of sinful passions in our members: And 2 Thess. ii. 11. ενεργειαν, *the strong working of error.* These passages, they think, no one understands of a physical, but of a moral working, which leaves men accountable for their actions, and consequently free agents. They likewise observe, that if God inwardly worketh in men by any influence which is irresistible, and to which no co-operation of theirs is necessary, there would be no occasion for exhorting them strongly to work their own salvation, since the whole is done by God himself. Besides, they think *the inward working of God* in men, to will and to work without impinging on their freedom, may be explained in the following manner.—First, By the operation of his Spirit God gives them *enlightened eyes of the understanding,* Eph. i. 18. whereby they are enabled to discern the truth of the doctrines and promises of the gospel, and to perceive the beauty of virtue and the deformity of vice, and to form just notions of the consequences of the one and of the other.—Secondly, He occasions these just views of things to recur frequently, and with such force as to engage their attention: The consequence of which is, that the love of virtue and the hatred of vice being gradually inspired, those pleasures of the present life, which cannot be enjoyed with innocence, are despised by those in whom God thus worketh. Also such an earnest desire of the happiness of the life to come is excited in them, as leads them to a virtuous conduct.—Thirdly, When men are in danger of falling into sin through strong temptation, the Spirit of God, by rousing their conscience, restrains them. Or, if they fall into sin, the Spirit of God brings them to repent, by the condemnations and painful stingings of their own conscience.—Fourthly, Every circumstance of men's lot being ordered by God, he either suits their trials to their strength, or he gives them assistance in proportion to the greatness of their trials; so that he never suffers men to be tempted above what they are able to bear.—The Arminians having thus explained the manner in

13 For it is God *who inwardly worketh* in you,[1] (ὑπὲρ εὐδοκίας) *from benevolence*,[2] both to will[3] and to *work effectually*.

13 To this diligence ye have the greatest encouragement. *For it is God who*, by his Spirit, *inwardly worketh in you from* mere *benevolence, both to will and to work effectually* what is good.

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which God by his Spirit worketh in men to will and to work their own salvation, observe, that notwithstanding the operations of the Spirit of God have a powerful influence in restraining men from sin, and in exciting them to virtue, no violence is thereby done to human liberty. This they infer from what God said concerning the Antediluvians, Gen. vi. 3. *My Spirit shall not always strive with men;* and from the apostle's command, *not to quench the Spirit*, nor to *grieve him:* for these things, they say, imply that the operations of the Spirit of God may be resisted, consequently, that in the affair of their salvation men are free agents, and must themselves co-operate with the Spirit of God; which, they affirm, the apostle's exhortation in the passage under consideration evidently supposeth.

2. *From benevolence.* Ὑπὲρ εὐδοκίας. The word εὐδοκια sometimes signifies *good-will*, or *benevolence*, as here, and Luke ii. 14. *Glory to God in the highest, and on earth peace,* εὐδοκια, *good-will towards men.*—The motive which induceth God to work inwardly being described here, the preposition ὑπὲρ is rightly translated *from*. Pierce, who translates the preceding clause thus, *work out one another's salvation*, or happiness, saith the meaning of this clause is, *God worketh in you, both to will and work from benevolence;* making benevolence the principle from which men are to work out each other's happiness.

3. *Both to will and to work effectually.* It is no just objection to this translation of το ενεργειν, that in the first clause of the verse ενεργων signifies, *inwardly worketh*. For ενεργειν hath both significations; and in scripture it is not uncommon to find the same Greek word used in the same sentence in different senses. Thus Matt. viii. 22. *Let the dead bury their dead.*—In the clause under consideration, the apostle distinguishes between *willing* and *working*, because many have good inclinations which they do not fulfil, Rom. vii. 15,—20. Likewise, he distinguishes between God's working and our working.—According to the Pelagians, God is said to work in men both to will and to work effectually, because he hath bestowed on them, at their creation, a natural ability of willing and working their own salvation effectually; and their working consisteth in their exerting that ability properly. But to this it may justly be objected, that God's having originally communicated to us an ability to will and to work effectually, is not so strong an encouragement to us to work out our own salvation, as the knowledge that God affords special assistance to the sincere, to enable them to work out their own salvation.

14 Do all things without murmurings and disputings;

15 That ye may be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world;

16 Holding forth the word of life; that I may rejoice in the day of Christ that I have not run in vain, neither laboured in vain.

17 Yea, and if I be offered upon the sacrifice and service of your faith, I joy and rejoice with you all.

14 Παντα ποιειτε χωρις γογγυσμων και διαλογισμων·

15 Ινα γενησθε αμεμπτοι και ακεραιοι, τεκνα Θεϋ αμωμητα εν μεσῳ γενεας σκολιας και διεστραμμενης· εν οἱς φαινεσθε ὡς φωστηρες εν κοσμῳ,

16 Λογον ζωης επεχοντες· εις καυχημα εμοι εις ἡμεραν Χριστϋ, ὁτι ϰκ εις κενον εδραμον, ϰδε εις κενον εκοπιασα·

17 Αλλ' ει και σπενδομαι επι τῃ θυσια και λειτουργια της πιστεως ὑμων, χαιρω και συγχαιρω πασιν ὑμιν.

Ver. 14. *Do all things.* By some commentators, this is explained of *obedience* in general. But the apostle, I suppose, had in his eye the obedience recommended ver. 3, 4, 5.

Ver. 15.—1. *Among whom shine ye.* I suppose, with Erasmus, that φαινεσθε is the imperative, because it is usual to deliver precepts in that mode. See Col. iii. 18. Heb. xiii. 13. If the common translation, *ye shine*, is retained, it will express the efficacy of the faith and holiness of the Philippians, in giving light to all around them.

2. *As luminaries*, φωστηρες, *in the world.*—Φωστηρες is the name given to the sun and moon by the LXX, Gen. i. 16.

Ver. 16. *Holding forth the word of life.* Beza thinks this is an allusion to those towers which were built at the entrance of harbours, and on which fires were kept burning, to direct ships into the port. Thus understood, the allusion is beautiful. For the doctrine and holy lives of the faithful, must in those early ages have had a great influence on unbelievers, to direct them into the safe harbour of the gospel.

Ver. 17.—1. *And if I even be poured out on the sacrifice.* The apostle, considering the faith of the Gentiles as an offering to God, speaks of his own blood as a libation, like that of the wine and oil poured on the meat-offerings, to render them acceptable to God, Exod. xxix. 40, 41. This costly libation, Paul was most willing to pour on the offering of the faith of the Gentiles, to render it more firm, and of consequence more pleasing to the Deity.

14 Do all things[1] without murmurings and (διαλογισμων) disputings:

14 *Do all things*, all good offices to each other, *without murmurings and without disputings*: Be not like discontented servants, who murmur against their master's commands as oppressive; nor like disobedient children, who dispute their father's injunctions as unreasonable:

15 That ye may be *unblamable* and (ακεραιοι) *untainted*, the *children* of God *unrebukable* in the midst of a crooked and perverse *generation*: among whom, *shine ye*[1] *as luminaries*[2] in the world,

15 *That ye may be unblamable* in the eye of God, *and untainted* with the vices of the world, *the children of God not meriting rebuke* on any account, notwithstanding ye live *in the midst of a wicked and obstinate race* of idolaters: *among whom*, by your knowledge of the true God, *shine ye like the luminaries* which enlighten *the world*,

16 Holding forth the word of life[1] *for a rejoicing to me* (εις) in the day of Christ, that I have not run (εις κενον) in vain, neither *have* laboured in vain.

16 *Holding forth* to all men, both in word and behaviour, *the doctrine of* eternal *life* made known to you in the gospel. This I desire, even on my own account, *for a* subject of *rejoicing to me in the day of judgment*, because it will prove *that I have not travelled* through the world *in vain, neither have preached the gospel in vain.*

17 *And* if I *even be poured out*[1] upon the sacrifice and *offering*[2] of your faith, I *am glad*, and rejoice with you all.

17 *And if my blood be even poured out upon the sacrifice and offering of your faith*, as a libation to render it acceptable to God, *I am glad* to die for that end, *and rejoice with you all*, in the confirmation which your faith will receive thereby.

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2. *The sacrifice and offering of your faith.* Properly the words θυσια and λειτουργια signify, the one *a sacrifice*, and the other, *the performance of any public service*, (see ver. 25.) especially that which pertaineth to the worship of God. Rom. xv. 16.—The apostle represents himself as a priest, whose office it was to prepare the faith of the Gentiles for being offered as a sacrifice, or free-will offering, to God, and actually to offer it. See Col. i. 28. note 3. Accordingly, the Gentiles are called προσφορα, *an offering*; which is the name that was given to free-will offerings when laid on the altar.

18 For the same cause also do ye joy and rejoice with me.

18 Το δ' αυτο και ὑμεις χαιρετε, και συγχαιρετε μοι.

19 But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort when I know your state.

19 Ελπιζω δε εν Κυριῳ Ιησε, Τιμοθεον ταχεως πεμψαι ὑμιν, ἱνα καγω ευψυχω, γνες τα περι ὑμων·

20 For I have no man like-minded, who will naturally care for your state.

20 Ουδενα γαρ εχω ισοψυχον, ὁστις γνησιως τα περι ὑμων μεριμνησει.

21 For all seek their own, not the things which are Jesus Christ's.

21 Οἱ παντες γαρ τα ἑαυτων ζητεσιν, ὁ τα τε Χριςε Ιησε.

22 But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel.

22 Την δε δοκιμην αυτε γινωσκετε, ὁτι ὡς πατρι τεκνον, συν εμοι ἐδελευσεν εις το ευαγγελιον.

Behold, says Beza, an image of the charity of Christ, shining in this resolution of his servant Paul, who here truly acted the apostle!

Ver. 20.—1. *I have no one,* ισοψυχον, *like disposed.* Hammond saith this word literally signifies, *equal to one's soul,* ισον τη ψυχη, so may be translated, as in the margin of our Bibles, *So dear to me.* Thus Achilles says of Patroclus, ισον εμη κεφαλη. But as Timothy's being beloved of the apostle was no reason for his taking earnest care of the affairs of the Philippians, I agree with Pierce in thinking ισοψυχον should be translated, *like disposed;* especially if his observation be well founded, that St Paul never uses ψυχη for the *seat* or *principle of thought,* but often for *that of the affections:* between which and πνευμα he seems to make the same distinction which the Latins do between *animus* and *anima.* See 1 Thess. v. 23. note 2. Heb. iv. 12. Philip. i. 27.—It appears from Acts xxvii. 1. that Aristarchus and Luke accompanied the apostle to Rome. And during his confinement there, other faithful assistants came to him, who were equally well disposed with Timothy to take care of the Philippians' affairs. We must therefore suppose, that at the time the apostle wrote this, these faithful teachers were not in Rome, having gone away for a little while on some business. For surely the apostle could not say of them, *all seek their own, not the things of Christ Jesus.*

2. *Who will sincerely take care of your affairs.* The ministers of the gospel, like Timothy, ought to do every thing in their power for promoting, not only the eternal, but even the temporal happiness of their people.

Ver. 21. *For all seek their own, not the things of Christ Jesus.* See

18 (Supply κατα) *AFTER the same manner, be ye also glad,* and rejoice with me.

19 (Δε, 103.) *Now,* I *hope* in the Lord Jesus to send *Timothy to you soon,* that I also may *have good courage* when I know your *affairs.*

20 For I have no *one* like *disposed,*[1] who will *sincerely take care of your affairs:*

21 For all[1] seek their own, not the things *of Christ Jesus.*

22 But ye know (δοκιμην, Rom. v. 4. note) the proof of him, that as a son *WITH* (from the following clause,) *a father,*[1] so he hath served with me in the gospel.

18 *After the same manner be ye also glad,* when ye suffer for the gospel, *and partake with me in the joy* of fidelity to Christ.

19 *Now I hope* to be able, *through* the goodness and power of *the Lord Jesus, to send Timothy to you soon, that I also may be encouraged* under my affliction, *when I know your affairs;* and particularly, that ye are stedfast in the faith and practice of the gospel.

20 Him I have chosen to send, *because I have no person* here at present *so much of my own disposition;* no person who hath so ardent a zeal for the spreading of the gospel, consequently, *who will be so anxious sincerely to advance your interests:*

21 *For all* the teachers here *seek their own* pleasure and profit, and *not the things belonging to Christ Jesus.*

22 *But* I need not commend that worthy person to you: *ye know the proof* which he gave *of his good disposition* at Philippi, *that in the affectionate, diligent, and submissive manner in which a son* serveth *with a father* in any business, *so he hath served with me in the* work of the *gospel.*

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ver. 20. note 1. The *all* of whom the apostle here speaks, were the teachers who preached Christ from envy and strife, as mentioned chap. i. 16. Perhaps also he had in his eye those who preached from good-will, but who, being pusillanimous, chap. i. 14. were not fit to be sent to the Philippians.

Ver. 22. *As a son with a father, so he hath served with me in the gospel.* From this, as Doddridge observes, we learn the kind of intercourse which should subsist between the younger and the more aged ministers of the gospel. The young ought to listen to the counsels of the aged, with the respect which is due from a son to a father; and the aged ought to love and patronize the young, and study by their instruction and example, to qualify them for supplying their places in the church when they are gone.

23 Him, therefore, I hope to send presently, so soon as I shall see how it will go with me.

24 But I trust in the Lord, that I also myself shall come shortly.

25 Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellow-soldier, but your messenger, and he that ministered to my wants.

26 For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick.

27 For indeed he was sick nigh unto death: but

23 Τουτον μεν ουν ελπιζω πεμψαι, ως αν απιδω τα περι εμε, εξαυτης.

24 Πεποιθα δε εν Κυριῳ, οτι και αυτος ταχεως ελευσομαι.

25 Αναγκαιον δε ηγησαμην Επαφροδιτον τον αδελφον και συνεργον και συστρατιωτην μου, υμων δε αποστολον, και λειτουργον της χρειας μου, πεμψαι προς υμας.

26 Επειδη επιποθων ην παντας υμας, και αδημονων, διοτι ηκουσατε οτι ησθενησε.

27 Και γαρ ησθενησε παραπλησιον θανατῳ· αλλ' ὁ Θεος

Ver. 23. *Well then, I hope to send him immediately.* If, as I have supposed, ver. 20. note 1. Aristarchus, Titus, and Luke, were absent at this time from Rome, Timothy's presence with the apostle was the more necessary. But as he daily looked for their return, he hoped to be able to send him to Philippi, as soon as he should know how it would go with him.—Since the apostle spake, ver. 20. of Timothy's taking care of the affairs of the Philippians, he meant to send him for that purpose, as well as to bring him an account of their state, ver. 19. Perhaps they were at that time more distressed by their enemies than ordinary.

Ver. 24. *That even I myself shall soon come.* The apostle added this, lest the Philippians might have been too much afflicted by what he had said concerning his death, ver. 17.

Ver. 25.—1. *Epaphroditus my brother,—and fellow-soldier.* He calls himself and Epaphroditus *fellow-soldiers of Jesus Christ*, to shew how full of danger the work of the gospel was in that age to those who executed it faithfully; and that the sincere preachers of the gospel, together with the martyrs who sealed it with their blood, formed a noble army commanded by Christ, which was successfully warring against idolaters, and the other powers of darkness who were in opposition to God.

2. *Your, αποστολον, messenger,* literally, *your apostle;* which, according to Blackwall, means *your bishop.* For he thinks St Paul at this time conferred that office on Epaphroditus. But the term *apostle* no-where else has this meaning.

23 (Μεν ουν) *Well then*, I hope to send *him immediately*,[1] so soon as I shall see how it will go with me.

24 (Γαρ, 98.) *However*, *I am fully persuaded by* the Lord, that *even* I myself shall *soon come*.[1]

25 (Δε, 100.) Yet I *thought* it necessary to send to you Epaphroditus, my brother, and *fellow-labourer*, and fellow-soldier,[1] but your messenger,[2] and *a minister* to my *want*.[3]

26 For he longed after you all, and was *exceedingly grieved*,[1] because *ye* had heard that *he was* sick.

27 (Και γαρ, 94.) *And* indeed he was sick nigh *to* death:[1] but God had

23 *Well then, I hope to send him* to you *immediately, so soon as I shall see what the issue of my appeal* to Cæsar *will be.*

24 *However*, though I am willing to be poured out on the sacrifice of your faith, *I am fully persuaded by* what *Christ* hath revealed to me, *that* I shall not be put to death at this time; but being released, *even I myself shall soon come* to you.

25 *Yet I thought it necessary* for your consolation, immediately *to send to you Epaphroditus, my brother, and fellow-labourer, and fellow-soldier* in the warfare of the gospel, *but your* (αποστολον) *messenger*, who brought me your present, *and one who* during his abode with me, *has been a minister to my want.* See chap. iv. 16. 19.

26 This resolution I formed, *Because he longed to see you all, and was exceedingly grieved, because ye had heard he was sick* in Rome, as he knew the news would afflict you exceedingly.

27 *And indeed his sickness brought him nigh to death; but God had mercy on him, and not on him only,*

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3. *And a minister to my want.* Pierce thinks, if the apostle had meant that Epaphroditus was *a minister to his want*, he would have said, λειτουργον τη χρειᾳ μου. But as he hath said, λειτουργον της χρειας μου, he supposeth, that χρειας μου signifies *my office*; a sense which χρεια hath, Acts vi. 3. and that the meaning is, *a minister* or performer *of my office.* Epaphroditus instructed the Philippians and directed their spiritual affairs, as the apostle had done during his residence among them.

Ver. 26. *And was exceedingly grieved.* Erasmus saith the word αδημονειν signifies, *to be almost killed with grief.* This shews the goodness of Epaphroditus's heart. It grieved him exceedingly to hear of the sorrow which the news of his dangerous sickness had occasioned to the Philippians.

Ver. 27.—1. *And indeed he was sick nigh to death.* Those who possessed the power of miracles could not exercise it according to

God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow.

28 I sent him, therefore, the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful.

29 Receive him, therefore, in the Lord with all gladness, and hold such in reputation:

30 Because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me.

αυτον ηλεησεν· ουκ αυτον δε μονον, αλλα και εμε, ινα μη λυπην επι λυπῃ σχω.

28 Σπουδαιοτερως ουν επεμψα αυτον, ινα ιδοντες αυτον παλιν, χαρητε, κἀγω αλυποτερος ω.

29 Προσδεχεσθε ουν αυτον εν Κυριῳ μετα πασης χαρας, και τους τοιουτους εντιμους εχετε·

30 Οτι δια το εργον του Χριστου μεχρι θανατου ηγγισε, παραβολευσαμενος τῃ ψυχῃ, ινα αναπληρωσῃ το υμων υστερημα της προς με λειτουργιας.

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their own pleasure, but according to the direction of the Holy Ghost; otherwise Paul would most certainly have healed Epaphroditus, who, as is insinuated, ver. 30. had fallen into this dangerous sickness through the fatigue which he underwent in assisting the apostle. Miracles of healing were generally wrought for convincing unbelievers.

2. *That I might not have sorrow upon sorrow:* That the sorrows of my imprisonment might not be increased by the addition of my grief for the death of Epaphroditus. Perhaps it is here insinuated, that in answer to the earnest prayer of the apostle, God recovered Epaphroditus.

Ver. 30. *Because in the work of Christ he drew nigh to death.* By *the work of Christ*, the apostle means Epaphroditus's frequent preaching in Rome, and in the neighbouring cities and villages, his

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CHAP. III.

View and Illustration of the Matters contained in this Chapter.

ST PAUL wrote the most of his epistles to confute the erroneous doctrines and practices of the Judaizing teachers, who, in the first age, greatly disturbed the churches; more especially by their affirming, that unless the Gentiles were cir-

mercy on him; and not on him only, but on me also, *that I might not have* sorrow upon sorrow.[2]

28 *Wherefore I have sent him the more speedily*, (Vulg. festinantius,) that *seeing* him again, ye may rejoice, and that I may be *the more without sorrow.*

29 Receive him, therefore, in the Lord with all *joy*, and *have such persons in great estimation:*

30 Because (διὰ) *in* the work of Christ[1] he *drew* nigh *to* death, not regarding HIS life, *that he might fully supply the want of your* service toward me.

but on me also, that I might not have sorrow upon sorrow, by the death of this excellent person, who had undertaken so long a journey on my account, and was so dear to me for his faithful services.

28 *Wherefore*, to free you from your anxiety, *I have sent him sooner* than I would otherwise have done, *that seeing him again* in health, *ye may rejoice, and that I* myself *may be freed from* the *sorrow* which I felt for your anxiety on his account.

29 His long absence was owing, not to want of love to you, but to bad health: *Receive him, therefore, as a teacher faithful to Christ, with all joy, and have such* worthy *persons in great estimation;*

30 *Because* through his assiduity *in the work of Christ*, and in ministering to me, *he was brought nigh to death* by sickness, *not regarding his* own health and *life, that he might fully supply* to me *the want of the assistance ye would have given me*, had ye been here present with me.

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carrying the apostle's messages and instructions to the disciples, and his personal attendance on the apostle when he was not otherwise employed; the fatigue of which services brought on him a sickness which endangered his life.

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cumcised after the manner of Moses, they could not be saved. But, as these teachers artfully suited their argument to the circumstances and prejudices of the persons whom they addressed, the controversy hath a new aspect in almost every epistle. And the apostle's reasonings, in confutation of their doctrine, comprehended a great variety of particulars, for explaining and establishing the doctrines of the gospel, highly worthy of the attention of Christians in every age.

Among the Philippians, as among the Corinthians, the Judaizers supported their erroneous doctrines, chiefly by magnifying their own character and authority as teachers. This appears from their appealing to their circumcision, as a proof of their right descent from Abraham; and from their calling themselves *the circumcision*, to intimate that they were the keepers of the former revelations, and the only objects of the divine favour. Moreover, they boasted of their knowledge of the ancient revelations, and of the care with which they observed the divine law. And on all these accounts, they hoped the Philippians would pay more regard to their opinions in matters of religion, than to Paul's, whom they affected to despise, because he was born among the Gentiles; by which they said his descent from Abraham was at least rendered uncertain. Withal, supposing him to have been educated at Tarsus, they affirmed that his knowledge of the ancient revelations was superficial and erroneous; and that having apostatized from the institutions of Moses, it was little wonder that he now represented these institutions as of no avail in the sight of God.

His confutation of the pretensions of these wicked men, and of the calumnies by which they endeavoured to lessen his authority, the apostle introduced with telling the Philippians, that to write the same things to them, concerning the false teachers and their pretensions, which he had written to other churches, and which he had ordered Epaphroditus to represent to them, was by no means troublesome to him, seeing it was safe for them, ver. 1.—Wherefore, as he had written to others, so he now wrote to them, to beware of the Judaizers, whom he called *dogs*, a name which the Jews, in contempt, gave to the Gentiles; and *evil workmen* or *labourers*, on account of their corrupting the gospel. And because the unbelieving Jews boasted in the appellation of *the circumcision*, as importing that they alone, of all mankind, were acceptable to God, the apostle desired the Philippians to beware of them, calling them *the excision*, to shew that they were soon to be destroyed. This bitterness in speaking against the unbelieving Jews and Judaizing teachers, the apostle used, I suppose, by the direction of the Spirit, to make the Philippians shun their company and conversation, and to put them on their guard not to allow them any footing in their church, ver. 2. —Next, he assured the Philippians, that the disciples of Christ are *the circumcision*: They are persons acceptable to God, because they possess the inward qualities signified by circumcision, and worship God in spirit, and boast in their relation to Christ as his disciples, and not in their fleshly descent from

Abraham, nor in any rite pertaining to the flesh. At the same time, to shew the falsehood of the calumnies which these deceivers spread abroad concerning the apostle's extraction, he told the Philippians, that if any particular teacher among them had confidence of acceptance with God, on account of his descent and privileges as a Jew, he himself had more cause for such confidence than that teacher: by which they might know, that if he spake in a slighting manner of these things, it was not from envy, as being destitute of them, ver. 4.—For he was circumcised on the eighth day after his birth: He was a branch from the stock of Israel: He belonged to the honourable tribe of Benjamin, which did not join in the defection under Jeroboam: Though born in Tarsus, he was an Hebrew, descended from Hebrew parents: And was educated a Pharisee, a sect which was acknowledged to have the most perfect knowledge of the law, ver. 5.—These particulars the apostle mentioned also in his epistle to the Corinthians, 2 Cor. xi. 22.—And to make the Philippians still more sensible of his title to have confidence in the flesh, he told them, that from his earliest years he was so exceedingly zealous of the law, and of the traditions of the fathers, that he persecuted the Christians as enemies to both. And with respect to his own obedience to the law, he assured them that it was altogether blameless, ver. 6.—Wherefore, whatever honour the false teachers could claim on account of their knowledge of the law, and of the care with which they obeyed its precepts, that honour was more justly due to him. Nevertheless, all these things, which indeed formerly he considered as the greatest advantages, he now looked on as things to be cast away, because they were of no use in the justification of sinners, ver. 7.—Nay, he regarded all human attainments as things to be cast away, when set in competition with the excellency of the knowledge of Christ Jesus his Lord; and had actually thrown them all away, that he might obtain justification through him, ver. 8.—Not by his own righteousness, which never could merit justification, but by a righteousness of faith, ver. 9.—so termed, not because faith is itself a perfect righteousness, but because it is the only principle that can lead men to that measure of righteousness of which they are capable; and in particular, to suffer with Christ for the truth, ver. 10.—Which righteousness will be rewarded with a glorious resurrection from the dead, ver. 11.—These blessings of faith counted for righteousness, and of resurrection from the dead, the apostle had not yet received; but he represents himself as striving to lay hold on them. And by comparing his exertions for that purpose, with the exertions of those who contended in the

games, he gives us a lively picture of the labour and difficulty of the Christian course, ver. 12, 13, 14.—Then he exhorted the Philippians to follow his example, in striving to obtain justification and eternal life by faith, ver. 15, 16, 17.—And pronounced all who sought to be justified by the sacrifices and purifications of the law of Moses, enemies to the death of Christ, ver. 18.—And assured them, that their end would be perdition, because their only view in teaching such a method of justification, was to gratify their own lusts, ver. 19.—Whereas the teachers of truth, and their disciples, had no temptation to pervert the gospel; because they lived in a pure and heavenly manner, and looked for the coming of Christ from heaven, ver. 20.—to re-fashion their present body, (which was humbled or made mortal by sin,) into the likeness of his own glorious body, at the resurrection, ver. 21.

The apostle's method of confuting the Judaizers in this epistle, is worthy of notice. He doth not, as in his epistles to

OLD TRANSLATION.	GREEK TEXT.
CHAP. III. 1 Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed *is* not grievous, but for you *it is* safe.	1 Το λοιπον, αδελφοι μου, χαιρετε εν Κυριῳ· τα αυτα γραφειν ὑμιν, εμοι μεν ουκ οκνηρον, ὑμιν δε ασφαλες.
2 Beware of dogs, beware of evil workers, beware of the concision.	2 Βλεπετε τους κυνας, βλεπετε τους κακους εργατας, βλεπετε την κατατομην.

Ver. 1.—1. *Now.* Το λοιπον, in this passage, cannot signify *finally*, as our translators have rendered the word, since the apostle is only entering on the main subject of his letter. Το λοιπον is put for κατα το λοιπον, *as for what remains*, namely, to be written. Properly it is a form of transition, and is translated, 1 Cor. i. 16. *besides*.—I have rendered it *now*, to mark the introduction of a new subject.

2. *For you it is safe.* The condemnation of the errors of the Judaizers, which the apostle was about to write in this chapter, he had already written in his epistles to the Ephesians, and to the Colossians. Also he had desired Epaphroditus to tell the same things to the Philippians by word of mouth. But as they were matters of great importance, he did not grudge to write them in this letter, because if they were only communicated to them by Epaphroditus verbally, all the Philippians might not have had an opportunity of hearing them; or they might have misunderstood them. Whereas, having them in writing, they could examine them

the Romans, to the Galatians, and to the Hebrews, bring arguments from the writings of Moses and the prophets; but to the assertions of the Judaizers, he opposes his own affirmations as an inspired apostle; expresses a just abhorrence of the teachers who corrupted the gospel; and vindicates his own character and qualifications as an apostle. This method he followed, because he knew it was sufficient for establishing the Philippians, who, from the beginning, knew him to be a true apostle of Christ, loved him as their spiritual father, and were sure he would not deceive them.—In those epistles in which he confuted the errors of the Judaizers by arguments from the writings of Moses and the prophets, St Paul made the churches to which they were sent, and all who should afterwards believe, sensible, not only that he was an apostle, but a learned Jewish doctor, who was well acquainted with the ancient scriptures, and who understood their true meaning.

NEW TRANSLATION.

CHAP. III. 1 *Now*[1] my brethren, rejoice in the Lord. To write the same things to you, to me indeed IS not *troublesome, and* for you IT IS safe.[2]

2 Beware of dogs.[1] Beware of (κακους εργατας, Vulg. malos operarios,) evil *labourers.*[2] Beware of (την κατατομην,) the *excision.*[3]

COMMENTARY.

CHAP. III. 1 *Now my brethren, rejoice in the Lord;* that is, in your knowledge of the doctrines of the gospel. See chap. iv. 4. note. *To write the same things to you,* which I have written to other churches, and which I have desired Epaphroditus to tell you, *to me indeed is not troublesome, and for you it is safe.*

2 *Beware of dogs;* I mean malicious furious bigots. *Beware of false teachers;* those especially mentioned ver. 18. *Beware of* the unbelieving Jews, who though they call themselves the circumcision, may more properly be called *the excision,* because ere long God will destroy them.

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at their leisure, and have recourse to them as often as they had occasion.

Ver. 2.—1. *Beware of dogs.* The apostle calls the bigots among the unbelieving Jews, *dogs,* because they barked against the doctrines of the gospel, and against its faithful teachers, and were ready to devour all who opposed their errors. Our Lord used the word *dogs* in the same sense, when he commanded his apostles *not to*

3 For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh:

3 Ἡμεις γαρ εσμεν ἡ περιτομη, οἱ πνευματι Θεῳ λατρευοντες, και καυχομενοι εν Χριστῳ Ιησυ, και ουκ εν σαρκι πεποιθοτες·

4 Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more:

4 Καιπερ εγω εχων πεποιθησιν και εν σαρκι. Ει τις δοκει αλλος πεποιθεναι εν σαρκι, εγω μαλλον·

5 Circumcised the eighth day, of the stock of Israel, *of* the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee;

5 Περιτομη οκταημερος, εκ γενους Ισραηλ, φυλης Βενιαμιν, Ἑβραιος εξ Ἑβραιων, κατα νομον Φαρισαιος·

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give that which is holy to dogs. Perhaps the unbelieving Jews are called *dogs*, likewise, to signify that in the sight of God they were now become as abominable, for crucifying Christ and persecuting his apostles, as the idolatrous heathens were in the eyes of the Jews, who, to express their detestation of them, called them *dogs*. —Rev. xxii. 15. the atrociously wicked are called *dogs: without are dogs.*

2. *Beware of evil labourers.* So the word εργατας is translated, Matt. xx. 1.—As the apostle honoured those who faithfully assisted him in preaching the gospel, with the appellation of his *fellow-labourers*, we may believe, that by *evil labourers* he meant *false teachers*, called also, 2 Cor. xi. 13. *deceitful labourers;* because, instead of building, they undermined the church of Christ by removing its foundation.

3. *Beware of the excision.* The word κατατομη is formed by the apostle in ridicule of the unbelieving Jews, and the Judaizing teachers in the Christian church, who called themselves ἡ περιτομη, *the circumcision.* For περιτεμνειν, *to circumcise*, properly signifies to cut off all around whatever is superfluous. But κατατεμνειν, from which κατατομη is derived, signifies, *secare a summa ad infimam, lacerare, to cut, to rend.* The former operation is performed to render a thing more polished and perfect; the latter to destroy it. Wherefore κατατομη, *the excision*, the appellation given to the unbelieving Jews and Judaizing teachers, is finely contrived to express the pernicious influence of their doctrine; perhaps also to signify the destruction which was coming on them as a nation.—The account given of these wicked men, Rom. xvi. 18. Gal. vi. 12. Tit. i. 11. shews, that they deserved all the harsh names given them in this place.

Ver. 3. *We are the circumcision.* We, the disciples of Christ, who have the superfluous excesses of passion and evil desire cut off from

3 (Γαρ, 98.) *But* we are the circumcision,[1] *who* worship God *in spirit*, and *boast* in Christ Jesus, *but* have no confidence in the flesh. (See Col. ii. 11. note 2.)

3 The Judaizers, being destitute of the qualities signified by circumcision, have no title to the name, and should be shunned. *But we are the* true *circumcision, who worship God in spirit* and in truth, *and boast in Christ Jesus* as our Saviour, *and have no reliance on* our descent from Abraham, nor on any rite pertaining to *the flesh*.

4 Though *indeed* I might have confidence *even* in the flesh. (Ess. iv. 43.) NAY, if any *other think to have confidence* in the flesh, I more.

4 *Though, indeed*, if salvation were to be obtained by these things, *I might have confidence even in the flesh. Nay, if any other* teacher *have confidence in the flesh, I have more reason* for such confidence than he hath.

5 *MY circumcision WAS on* the eighth day. *I AM of the offspring* of Israel, OF the tribe of Benjamin,[1] an Hebrew of the Hebrews:[2] *with respect to* the law, a Pharisee.

5 I am no proselyte: *My circumcision was on the eighth day* after my birth. My progenitors were not proselytes, for *I am* one *of the descendants of Israel, of the tribe of Benjamin:* And though born in Tarsus, I am *an Hebrew descended from* parents who were *Hebrews: And with respect to the law*, I was educated in Jerusalem *a Pharisee*.

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our hearts, and who worship God spiritually, alone deserve the honourable appellation of *the circumcision*, that is, of *circumcised persons*. See Ess. iv. 17.

Ver. 5.—1. *Of the tribe of Benjamin.* It is an observation of Theodoret, that the Benjamites were more honourable than the four tribes which descended from Bilhah and Zilpah, Sarah's handmaids or slaves. They were more honourable likewise, on account of their adherence to the law of Moses, when the ten tribes were seduced to idolatry by Jeroboam.

2. *An Hebrew of the Hebrews.* The Jews who lived among the Greeks, and who spake their language, were called *Hellenists*, Acts vi. 1. ix. 29. xi. 20. Many of these were descended from parents, one of whom only was a Jew. Of this sort was Timothy, Acts xvi. 1. But those who were born in Judea, of parents rightly descended from Abraham, and who, receiving their education in Judea, spake the language of their forefathers, and were thoroughly instructed in the laws and learning of the Jews, were reckoned more honourable than the Hellenists; and to mark the excellence of their lineage, education, and language, they were called *Hebrews;* a name the most

6 Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless.

6 Κατα ζηλον διωκων την εκκλησιαν, κατα δικαιοσυνην την εν νομῳ γενομενος αμεμπτος.

7 But what things were gain to me, those I counted loss for Christ.

7 Αλλ' ἁτινα ην μοι κερδη, ταυτα ἡγημαι δια τον Χριστον ζημιαν.

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ancient, and therefore the most honourable, of all the names borne by Abraham's descendants. For it was the name given to Abraham himself by the Canaanites, to signify that he had come from the other side of the Euphrates. *An Hebrew*, therefore, possessing the character and qualifications above described, was a more honourable person than *an Israelite*, as that name marked no more but one's being a member of the commonwealth of Israel, which a Jew might be though born and bred in a foreign country. Paul indeed was born at Tarsus in Cilicia; yet being an Hebrew of the Hebrews, who received his education in Jerusalem, and spake the language used there, and understood the Hebrew in which the ancient oracles of God were written, he was a Jew of the most honourable class, and was far preferable to the Judaizing teacher at Philippi, if, as Mr Pierce conjectures, and the apostle himself seems to insinuate, he was only an Hellenist Jew.—The reader no doubt observes, that all the privileges hitherto mentioned by the apostle, were derived from others; but those he is going to mention were of his own acquisition.

Ver. 6. *The righteousness which is*, εν νομῳ, *by law.* The greatest part of the Jews firmly believed, that the righteousness required in the law consisted chiefly in observing its ritual precepts. And therefore if a person was circumcised, offered the appointed sacrifices, observed the sabbaths and other festivals enjoined by Moses, made the necessary purifications in cases of pollution, paid tithes of all he possessed, and abstained from crimes injurious to society; or if he committed any such, was punished for them according to law, he was, as the apostle expresseth it, *With respect to the righteousness which is by law, unblamable.*—Farther, as the ritual services enjoined in the law, were not founded in the nature of things, but in the command of God; and as, according to the law, atonement was made for some transgressions by these services, they were, on account of their being done from a regard to the divine will, considered as acts of piety more acceptable to God than even the performance of moral duties.—In the third place, as these ritual services were both numerous and burdensome, and recurred so frequently that they gave almost constant employment to the pious Israelites, the diligent and exact performance of them was thought equivalent to a perfect righteousness, and so meritorious, that it entitled the performer to justification and eternal life.—All these erroneous

6 *With respect to* zeal, persecuting the church; *with respect to* the righteousness which *is by law*,[1] *I am unblamable.*

6 *With respect to* my *zeal* for the law, and for the traditions of the elders, it was great; as I shewed by *persecuting the church.* And *with respect to the righteousness which* the Jews affirm *is* to be obtained *by law, I am unblamable;* having observed its precepts with the greatest care from my youth.

7 *Nevertheless,* what things were (κερδη) gain[1] to me, *these* I counted (ζημιαν) loss[2] for Christ.

7 *Nevertheless, what things were* reckoned *gain to me* by the Jews, who thought them such a righteousness as entitled one to salvation, *these,* after I embraced the gospel, *I reckoned loss;* things to be thrown away as ineffectual for justification; and did throw them away *for Christ,* that through him I might be saved.

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opinions Paul entertained, whilst he continued a Pharisee. But he relinquished them when he became a Christian, as he informs us, ver. 7.

Ver. 7.—1. *What things were gain to me.* Κερδη properly signifies *the gain* or profit which is made by merchandise, or otherwise.—The things which the apostle formerly reckoned gain to him, but which since his conversion he counted loss, were those mentioned in the note on ver. 6. and not his *living in all good conscience before God.* For he who said to the Corinthians, 2 Cor. i. 12. *Our boasting is this,—that with the greatest simplicity and sincerity we have had our conversation in the world,* could not say of any degree of moral righteousness he had attained by the grace of God, that *he counted it loss;* unless he thereby meant, that it was to be thrown away as of no use in procuring him justification meritoriously. See ver. 8. note 1.

2. *These I counted loss for Christ.* The word ζημια signifies loss incurred in trade; and more especially that kind of loss which is sustained at sea in a storm, when goods are thrown overboard for the sake of saving the ship, and the people on board. In this sense the word is used by Luke, Acts xxvii. 10. 21. and by Thucydides, Xenophon, and others. Accordingly Scapula explains it by *damnum, jactura.* The term thus understood, gives a beautiful sense to the passage. Saith the apostle, in making the voyage of life for the purpose of gaining salvation, I proposed to purchase it with my circumcision, and my care in observing the ritual and moral precepts of the law; and I put a great value on these things, on account of the gain or advantage I was to make by them. But when I became a Christian, I willingly threw them all overboard, as of no

8 Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung that I may win Christ,

8 Αλλα μενενγε και ηγεμαι παντα ζημιαν ειναι δια το υπερεχον της γνωσεως Χριστε Ιησε τε Κυριε με, δι' ον τα παντα εζημιωθην, και ηγεμαι σκυβαλα ειναι, ινα Χριστον κερδησω,

9 And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

9 Και ευρεθω εν αυτω, μη εχων εμην δικαιοσυνην την εκ νομε, αλλα την δια πιστεως Χριστε, την εκ Θεε δικαιοσυνην επι τη πιστει·

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value in purchasing salvation. And this I did, for the sake of gaining salvation through faith in Christ, as my only Saviour.

Ver. 8.—1. *I count all things to be loss.* Having said in the preceding verse, that his privileges as a Jew, and his righteousness which was by the law, which he formerly thought gain, he now counted loss, he adds in this verse, that he counted all the things for which men value themselves, and on which they build their hope of salvation, such as their natural and acquired talents, their fame, their knowledge, their moral virtues, and even their good works, to be loss; things to be thrown away as ineffectual in procuring for them a meritorious justification.

2. *For the excellency of the knowledge of Christ Jesus.* The apostle counted all things loss, not only because they were ineffectual in procuring for him a meritorious justification, but because in themselves they are of little value in comparison with the excellent knowledge of Jesus as Saviour, and of the method of salvation through him; with which the apostle was so ravished, that all other knowledge, and every human attainment, he despised as things not worthy of his care, while voyaging to eternal life.

3. *For whom I have thrown away all things.* Doddridge was of opinion, that Paul was excommunicated by the Jews in Jerusalem, and spoiled of his goods: a treatment which some others met with, who were not so obnoxious to the Jews as Paul was, after he deserted their party and became a Christian. Heb. x. 33, 34.

4. *And reckon them to be dung.* Σκυβαλα, *de rebus vilissimis dicitur, fruguṁ, animantium, et horum excrementis,* as Gataker hath shewed, Miscell. Postuma, c. 43.—The apostle's meaning is, that he considered all the things in which he formerly gloried, as of no more value in procuring a meritorious justification, than the filth of the streets, which polluteth those who handle it.—The prophet Isaiah hath spoken in the same manner of the legal righteousness on which

8 *Nay, most certainly also,* I count all things[1] *to be* loss (ver. 7. note 2.) for the excellency of the knowledge of Christ Jesus[2] my Lord; for whom I have *thrown away* all things,[3] *and reckon them to be dung,*[4] that I may *gain* Christ,

9 And be found in him,[1] not *holding* mine own righteousness which is (εκ) *from law,* but that which IS through the faith of Christ, *the righteousness* (εκ Θεου) *from* God[2] (επι) by faith;[3]

8 These, I say, I counted loss: *Nay, most certainly I count all human attainments and distinctions to be loss,* things to be thrown away *for the sake of the excellent knowledge of Christ Jesus my Lord, for whom I have* actually *thrown over-board all things, and reckon them but dung that* (κερδησω) *I may gain* salvation through *Christ,* as the profit of my voyage;

9 *And* at the end thereof *be found* a believer *in him* as Saviour, *not holding mine own righteousness, which is from law,* as the means of my salvation, *but that* righteousness *which is through the faith enjoined by Christ,* even *the righteousness which is from God by faith;* that being the only righteousness of which a sinner is capable;

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the Jews put the greatest value, chap. lxiv. 6. *But we are all as an unclean thing, and all our righteousnesses are as filthy rags.*

Ver. 9.—1. *Found in him.* This expression Pierce explains by Locke's note on Gal. iii. 27. "By taking on them the profession "of the gospel, they had, as it were, put on Christ: so that to God "looking on them, there appears nothing but Christ. They were, "as it were, covered all over with Christ, as a man with the clothes "he hath put on."

2. *The righteousness from God.* We have the phrase δικαιοσυνη Θεου, often in scripture. But the phrase την εκ Θεου δικαιοσυνην, is used, I think, only in this passage. It is opposed to, εμην δικαιοσυνην την εκ νομου, *mine own righteousness which is from law,* a phrase found in other passages, particularly Gal. iii. 21. *Verily, righteousness would have been,* εκ νομου, *by* or *from law.* Wherefore, since the *righteousness from law,* is that righteousness which is obtained according to the tenor of the law, *the righteousness from God by faith,* is that righteousness which comes from God's counting the believer's faith for righteousness, and from his working that faith in his heart, by the influences of his Spirit.

3. *By faith.* Επι τη πιστει. Estius thinks this may be translated, *upon faith;* to signify that the righteousness which cometh from God, is built upon faith as its foundation, just as believers are said to be built upon the foundation of the apostles and prophets. But though this sentiment be true, *righteousness upon faith* is an expression altogether unusual; for which reason the common translation ought to be retained.

10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death:

10 Τε γνωναι αυτον, και την δυναμιν της αναστασεως αυτε, και την κοινωνιαν των παθηματων αυτε, συμμορφεμενος τω θανατω αυτε·

11 If by any means I might attain unto the resurrection of the dead:

11 Ει πως καταντησω εις την εξαναστασιν των νεκρων·

12 Not as though I had already attained, either

12 Ουχ ότι ηδη ελαβον, η ηδη τετελειωμαι· διωκω δε ει και κατα-

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Ver. 10.—1. *And may know him.* Our translators, whom I have followed here, supposed that the infinitive τε γνωναι, is put for the subjunctive, and that it answers to ινεδω, ver. 9. But Bengelius, because the article is in the genitive case, is of opinion, that τε γνωναι is governed by τη πιστει, in the end of the preceding verse; consequently, that the translation should be, *By the faith of knowing him, and the power of his resurrection, and the fellowship,* &c. But *the faith of knowing him,* is an unusual expression.—See Ess. iv. 9.

2. *And the power of his resurrection.* Its power in confirming my faith in him, and my hope of salvation through him. Hence God is said, 1 Pet. i. 3. to have *begotten us again to a living hope, through the resurrection of Jesus Christ from the dead.*

3. *Being conformed to his death.* Grotius observes, that the construction begun, ver. 9. ινεδω μη εχων, *may be found not having,* must be continued here in the following manner, ινεδω συμμορφμενος, *may be found conformed to his death.*

Ver. 11. *That any how I may arrive at the resurrection from the dead.* This is the literal translation of Ει πως καταντησω εις εξαναστασιν νεκρων.—The apostle changeth his allusion from a voyage to a race, and likening himself to one who runs a race, he represents *righteousness by faith, and resurrection from the dead,* its consequence, as the prize for which he was running. His running consisted in his having fellowship with Christ in his sufferings, and in being conformed to his death. And as in the Olympic race, the prize for which the athletes contended was placed on a tripod at the goal, he expresses his obtaining the prize, by a word which signifies his arriving at it: καταντησω εις την εξαναστασιν νεκρων.—It is generally supposed, that the apostle is speaking of the spiritual resurrection, as he doth, Rom. vi. 11. Eph. ii. 5. v. 14. But in these passages the spiritual resurrection is represented as the immediate consequence of faith. Whereas the apostle, in ver. 12. of this chapter, declares, that he had not yet received the prize for which he was running, nor yet was made perfect; but he pursued, if verily he might lay hold on it. For these reasons, I think the resurrection from the dead which he was endeavouring to obtain, was not the spiritual

10 *AND may know*[1] him and the power of his resurrection,[2] and the fellowship of his sufferings, *being conformed*[3] to his death,

10 *And* that I *may know Christ* (ver. 8.) experimentally as my Saviour, *and the power of his resurrection* in confirming my faith in him as my Saviour, *and the fellowship of his sufferings, being conformed to his death*, by dying, as he did, a martyr for truth;

11 (Ει, 127.) *That any how* (καταντησω εις, 150.) *I may arrive at* the resurrection *from* the dead.[1]

11 *That any how*, at the end of the race, *I may arrive at the resurrection from the dead:* obtain a body like to Christ's glorious body, which is the peculiar privilege of the sons of God, Rom. viii. 23.

12 (Ουχ οτι, 256.) *For I have not yet received*,[1] *nor yet am I made per-*

12 *For I have not yet received* the prize, as having finished the race, *nor yet am I made perfect* by being

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resurrection. That resurrection he had obtained already, being eminent for his faith and holiness. As little was it the resurrection of the body in general, as shall be shewed immediately. But it was the resurrection of the just; the resurrection of his body, fashioned like the glorious body of Christ, as mentioned ver. 21. This, with righteousness from God by faith, was the prize for which the apostle ran. But neither of these, he knew, would be bestowed on him, till he had finished the race. He therefore speaks of them as future; and of himself as continuing to run, that he might obtain them, ver. 12.—In the sacred writings, the word used to denote the resurrection is αναστασις, which is commonly followed by the preposition εκ. In this passage the preposition is compounded with the word, so as to make εξαναστασιν. Wherefore, την εξαναστασιν νεκρων, is rightly translated, *the resurrection from the dead.* Since the apostle represents the resurrection from the dead, of which he is speaking, as a matter very difficult to be obtained, it cannot be the restoration of the body simply, for that the wicked shall arrive at whether they seek it or not; but, as was before observed, it is the resurrection of the body, re-fashioned like to the glorious body of Christ, mentioned ver. 21. which is a privilege peculiar to the sons of God, and that by which they are to be distinguished from the wicked at the judgment. See 1 Thess. iv. 16. note 2.

Ver. 12.—1. *For I have not yet received:* So ουχ οτι ηδη ελαβον must be translated, to accord with what goeth before. Besides, the negative particle hath a similar position in other passages: for example, 2 Cor. v. 4. στεναζομεν βαρουμενοι εφ' ω ου θελομεν εκδυσασθαι; which, notwithstanding the position of the negative particle, must be translated, *being burdened we groan, εκ εφ' ω, not because we wish to be unclothed.* Rom. viii. 12. *Well then, brethren,* οφειλεται εσμεν ου τη σαρκι,

were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

λαβω, εφ' ω και κατελημφθην υπο τυ Χριστυ Ιησυ.

13 Brethren, I count not myself to have apprehended: but *this* one thing *I do*, forgetting those things which are behind, and reaching forth unto those things which are before,

13 Αδελφοι, εγω εμαυτον ου λογιζομαι κατειληφεναι· Εν δε, τα μεν οπισω επιλανθανομενος, τοις δε εμπροσθεν επεκτεινομενος,

14 I press toward the mark, for the prize of the high calling of God in Christ Jesus.

14 Κατα σκοπον διωκω επι το βραβειον της ανω κλησεως του Θεου εν Χριστω Ιησυ.

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we are not debtors to the flesh, to live according to the flesh. See also Rom. x. 19.—What the apostle had not yet received, was *righteousness from God by faith*, mentioned ver. 9. and *a blessed resurrection from the dead*, mentioned ver. 11. which taken together he terms *the prize*, ver. 14. Now of the former as well as of the latter, it may be said with truth, that believers do not receive it in the present life. In the present life it is promised indeed to believers, but not bestowed on them till their trial is finished, and sentence pronounced concerning their whole behaviour, at the general judgment.

2. *Nor yet am I made perfect.* This, Pierce thinks, was observed in opposition to the Judaizers, who fancied that *perfection* was to be obtained by obeying the law of Moses, Gal. iii. 3. *Are ye so foolish, that having begun in the Spirit, νυν σαρκι επιτελεισθε, ye now make yourselves perfect by the flesh?*—Others, however, are of opinion, that by using the word τετελειωμαι, the apostle alluded to the prizes bestowed on the victors in the Grecian games. For as, of these prizes, some were more valuable than others, being rewards of victories in contests more difficult and honourable, they were termed τελεια νικητηρια, *perfect rewards* or *prizes*; and the persons who obtained them, were said τελειουσθαι, *to be made perfect*.—These higher prizes were crowns of leaves, some of trees, and some of herbs. But the inferior prizes were tripods, shields, cups, &c. The former were greatly preferred to the latter, not for the materials of which they consisted, but for the honours and privileges of which they were the symbols.—Le Clerc however affirms, that no passage from any ancient author can be produced, in which τελειωθηναι, *to be made perfect*, signifies to be rewarded with the prizes in the games. But, although the Greeks did not use the word in that sense, it may have it here; as it is well known that the apostle hath affixed to some Greek words, meanings, which, though uncommon, are analogous to their ordinary signifi-

fect.[2] But *I pursue,*[3] (τι, 127.) *that* (και, 218.) *verily I may lay hold on* (sup. τουτο) *THAT* for which (και) *indeed I was laid hold on by* Christ Jesus.

13 Brethren, *I do not reckon myself to have laid hold on THE PRIZE.* (from ver. 14.) But *one* thing I DO, *not minding indeed the things behind ME, but exceedingly stretching myself forward to the things* before *ME,*

14 I *follow* (κατα σκοπον) *along* the mark,[1] (επι, 191. 2.) *to* the prize of the *calling of God from above*[2] *by* Christ Jesus.

completely rewarded. *But I pursue, that verily I may lay hold on that* righteousness which cometh from God by faith, and that glorious resurrection, ver. 11. *for* obtaining *which indeed I was laid hold on by Christ Jesus,* when he appeared to me, and forced me to run for it.

13 *Brethren, I do not reckon myself to have laid hold on the prize,* as having finished the race. *But one thing I do, not minding indeed the things behind me;* the progress I have already made; *but* (επεκτεινομενος, mid. voice,) *exceedingly stretching myself forward to the things before me;* the part of the course yet to be run over;

14 *I follow* in the course *along the mark;* I run on in the marked out course of faith and holiness, *to the prize of the calling of God from above by Christ Jesus;* the prize of righteousness and eternal life, proposed to me when God called me from heaven by Christ Jesus, to run this race.

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cations. Accordingly, we find him using this very word, τελειωθωσι, Heb. xi. 40. to denote our being completely rewarded in the life to come.—See note 1. on ver. 15. of this chapter.

3. *But I pursue, that verily I may lay hold on.* Διωκω τι και καταλαβω. These are agonistical phrases, as is evident from Lucian's application of them to the games. Hermotim. page 564. Διωκοντες ω κατελαβον. *Persecuti, non assecuti sunt.*—Καταλαμβανειν, *to lay hold on,* in the agonistical style, is *to lay hold on the prize,* when it was delivered to the conquerors by the judges of the games.—In the subsequent clause, this word, whose proper signification is, *to take a fast hold of a thing,* is elegantly used by the apostle, to denote Christ's laying hold on him, as he was going to Damascus to persecute his disciples, and his forcing him into the stadium to run, that he might lay hold on righteousness from God, and a glorious resurrection, called *the prize of the calling of God from above.* See ver 14. note 2.

Ver. 14.—1. *I follow along the mark.* Κατα σκοπον διωκω. By some this clause is translated, *I follow on towards the goal, for the*

15 Let us therefore, as many as be perfect, be thus minded; and if in any thing ye be otherwise minded, God shall reveal even this unto you.

16 Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.

15 Ὅσοι οὖν τέλειοι, τοῦτο φρονῶμεν· καὶ εἴ τι ἑτέρως φρονεῖτε, καὶ τοῦτο ὁ Θεὸς ὑμῖν ἀποκαλύψει.

16 Πλὴν εἰς ὃ ἐφθάσαμεν, τῷ αὐτῷ στοιχεῖν κανόνι, τὸ αὐτὸ φρονεῖν.

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prize. But Pierce says he hath not found any good authority to prove that σκοπὸς hath the signification of τέλος, the goal: for which reason he retains the common translation, *the mark.* The space in which the racers were to run, being marked out by a line called Κανὼν, (see ver. 16. note,) that line might well be denominated σκοπὸς, *the mark*, from σκοπέω, *I look*; because in running the athletes were to look at it frequently, lest they should run out of the prescribed bounds. Hence the propriety of the expression, κατὰ σκοπὸν διώκω, *I follow along the mark*; for κατὰ signifies *along*, as is plain from the manner in which it is used in Euclid's Elements. According to this signification of the expression, the apostle's meaning is, that in running for the prize of righteousness by faith, and of a blessed resurrection, he kept within the prescribed bounds: He suffered all the persecutions and afflictions, which God the judge of the race appointed him to suffer, without stopping or flagging. He was even willing to die a martyr for the truth, that he might be conformed to Christ in his death. This was not the case with the false teachers, mentioned ver. 18. who were enemies of the cross of Christ, and who corrupted the gospel to avoid suffering.

2. *The prize of the calling of God from above.* Τὸ βραβεῖον τῆς ἄνω κλήσεως τοῦ Θεοῦ ἐν Χριστῷ Ἰησοῦ. It is hardly possible, in a literal translation, to reach the full meaning of these words. At the games the judges sat on an high seat, and from thence, by an herald, summoned the combatants into the stadium, 1 Cor. ix. 27. note 3. In allusion to this elevated situation of the judges, the apostle terms God's calling him by Christ to run the Christian race, ἄνω κλῆσις, *a calling from above.* And because it was accompanied with a power which he could not resist, he calls it, ver. 12. *Christ's laying hold on him.*—That the prize which God from above called the apostle to run for, was righteousness by faith, together with eternal life its consequence, is evident, not only from ver. 9. 11. where these blessings are represented as the prize for which he ran; but also from 2 Tim. iv. 8. where, in allusion to the distribution of the crowns by the judges of the games, he terms the prize for which he ran, *a crown of righteousness, which the Lord the righteous judge will give to me at that day*; and from James i. 12. where it is called *a crown of life.*—From the description which the apostle gives, ver. 13. of his stretch-

15 *As many, therefore, as* WISH TO BE perfect,[1] (Ess. iv. 1.) *let us think this.* And if *ye think differently concerning* any thing, *even that God* (αποκαλυψει) *will discover to* you.[2]

16 *However, to what* we have *come,* (φθασωμεν) *let us go by the same line,*[1] let us mind the same thing.

15 *As many, therefore, as wish to be perfect* by receiving the prize, *let us think this* the proper method of obtaining it. *And if ye think differently* from me *concerning any* other *point, even that God will discover to you* who wish to be perfect; he will make you sensible of your error.

16 *However, to whatever* part of the course *we have come, let us go* on *by the same line, let us mind the same thing:* While running, let us go on in the same course of doing and suffering for the gospel, and have in view the same prize of righteousness by faith.

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ing all the members of his body, while running the Christian race, and from his telling us that he followed on, with unremitting strength and agility, till he arrived at the prize which was placed at the end of the course, we may learn what earnestness, diligence, and constancy in the exercises of faith and holiness, are necessary to our faith's being counted to us for righteousness at the last day.

Ver. 15.—1. *As many, therefore, as wish to be perfect.* Beza is of opinion, that τελειοι in this passage signifies *full grown men,* in opposition to *children;* and therefore he translates it by the Latin word *adulti;* and thinks the apostle uses the word in that sense, to denote persons completely instructed in the Christian doctrine. But the translation I have given agrees better with the sense of the passage; especially as the apostle declares, ver. 12. that he was not yet made perfect by receiving the prize. See ver. 12. note 2.

2. *If ye think differently concerning any thing, even that God will discover to you.* Here the apostle is thought by some to have had the weak but sincere Jewish converts in his eye, who, by the prejudices of their education, were led to think the rites of the law of Moses obligatory on them, even under the gospel. Their error he knew God would discover to them, not by any particular revelation made to them for that purpose, but by destroying the temple, and expelling the nation from Canaan. For these events would convince them, that God no longer required the disciples of Christ to observe the rites of Moses.—But I rather think this passage hath a more general meaning; namely, that such of the Philippians as sincerely feared the Lord, if they happened, from ignorance or prejudice, to think differently from the apostle concerning any important article of faith, would have their error discovered to them, not by a particular revelation, but by the ordinary influences of the Spirit, agreeably to Psal. xxv. 12. *What man is he who feareth the Lord, him shall he teach in the way that he shall choose.*

17 Brethren, be followers together of me, and mark them which walk so, as ye have us for an ensample.

18 (For many walk, of whom I have told you often, and now tell you even weeping, *that they are* the enemies of the cross of Christ:

19 Whose end *is* destruction, whose god *is their* belly; and *whose* glory *is* in their shame, who mind earthly things.)

20 For our conversation is in heaven, from whence

17 Συμμιμηται μυ γινεσθε, αδελφοι, και σκοπειτε τυς ὑτω περιπατυντας, καθως εχετε τυπον ἡμας.

18 Πολλοι γαρ περιπατυσιν, ὑς πολλακις ελεγον ὑμιν, (νυν δε και κλαιων λεγω) τυς εχθρυς τυ σταυρυ τυ Χριστυ·

19 Ὡν το τελος απωλεια, ὡν ὁ θεος ἡ κοιλια, και ἡ δοξα εν τῃ αισχυνῃ αυτων, οἱ τα επιγεια φρονυντες.

20 Ἡμων γαρ το πολιτευμα εν ὐρανοις ὑπαρχει, ἐξ ὑ και σω-

Ver. 16. *By the same line,* namely, the line by which I go, ver. 14. Hammond in his note on 1 Cor. ix. 24. tells us from Julius Pollux, that the word κανων denotes a white line by which the course in the stadium was marked out, including the whole space between the starting-place and the goal; and that those who ran out of that space did not contend lawfully. The runners, in endeavouring to pass one another, were in danger of going out of that space.—Parkhurst *(in voce)* says Aquila uses κανων for a measuring or marking line, Job xxxviii. 5. And I observe that the apostle, 2 Cor. x. 15. uses the word κανων for that portion of the world which was marked out by Christ to his ministers to preach in. See 2 Cor. x. 13. note 2.

Ver. 17. *As ye have us for an example.* By using the word *us,* the apostle includes Timothy, who joined him in this epistle; and I think Silas also, who assisted him in converting the Philippians.

Ver. 18. *For many walk.* He speaks here of the Judaizing teachers; mentioned chap. i. 16. as preaching Christ insincerely, and with a view to add affliction to the apostle's bonds. And the description which he gives of their debauched manners, is agreeable to what is said of them elsewhere, particularly 2 Cor. xi. 13. 15. 20. 1 Tim. vi. 5.

Ver. 19.—1. *Whose god is the belly.* The apostle gives the same character of the Judaizing teachers, Rom. xvi. 18. Tit. i. 11. And therefore it cannot be doubted, that he is speaking here of them and of their disciples, who, we may well suppose, resembled their teachers, not in their principles only, but in their manners also.

2. *Whose glory is in their shame.* These false teachers not only

17 Brethren, be *joint imitators of me, and* (σκοπειτε) *look steadily on them who so walk* as ye have us [1] for an *example.*

17 *Brethren, be joint imitators of me,* in striving to lay hold on the prize of righteousness by faith, and by suffering for the gospel; *and look steadily on those* teachers *who so walk* in holiness, self-denial, and suffering, *as ye have us for an example* of these virtues.

18 For many walk, [1] *who I have often said to* you, *and now* even weeping *I say,* ARE *enemies* of the cross of Christ;

18 *For many* teachers *walk* very differently, *who I have often said to you, and now even weeping I repeat it, are enemies of the cross of Christ,* both by teaching that men are pardoned only through the Levitical sacrifices, and by refusing to suffer with Christ for the truth, ver. 10.

19 Whose end IS *perdition,* whose god IS *the belly,* [1] and WHOSE glory IS in their shame, [2] who (φρονουντες) mind earthly things. [3] (See Col. iii. 2.)

19 *Of these* evil labourers (ver. 2.) *the end is perdition,* because *their God is their sensual appetites,* which to gratify is the object of all their actions. Nay, so profligate are they, that *they glory in things which cause shame to them, and mind earthly things* only, without any regard to the other world: So that ye should not imitate them.

20 (Γαρ, 98.) *But* our conversation [1] is (εν, 164.)

20 *But our conversation,* which ye ought to imitate, *is for* obtaining

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lived in gluttony, drunkenness, and lasciviousness, but they gloried in these vices, and in the money which they drew from their disciples, although all these things were most shameful.

3. *Who mind earthly things.* Pierce supposes, that in this expression the rites of the law of Moses, which were of an earthly nature, are included.

Ver. 20.—1. *But our conversation is for heaven.* As the verb πολιτευεσθαι, from which πολιτευμα is derived, signifies *to behave* in general, see Philip. i. 27. the common translation, which is that also of the Syriac and Vulgate versions, may be retained. But Le Clerc affirms, that πολιτευμα and πολις being words of the same signification, the clause ought to be rendered, *Our city,* namely, the new Jerusalem, *is in heaven.* Beza, however, and others translate it, *Our citizenship is in heaven;* so that we do not, like the persons mentioned ver. 9. *mind earthly things.* See Col. iii. 1,—3. This, it must be acknowledged, is a good sense of the passage, provided it is authorized by the original.

also we look for the Saviour, the Lord Jesus Christ,

21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

τηρα απεκδεχομεθα Κυριον Ιησουν Χριστον,

21 Ὃς μετασχηματισει το σωμα της ταπεινωσεως ἡμων, εις το γενεσθαι αυτο συμμορφον τῳ σωματι της δοξης αυτυ, κατα την ενεργειαν τυ δυνασθαι αυτον και ὑποταξαι ἑαυτῳ τα παντα.

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2. *From whence also we look for.* Though the antecedent ερανοις is in the plural number, the relative ὁ is fitly placed in the singular, because it respects the meaning rather than the form of its antecedent. See Ess. iv. 66. 2. Pierce thinks this solecism may be removed, by supposing that τοπυ is understood; ἐξ ὁ τοπυ, from which place we look for the Saviour to come.—The apostle, by a common figure of speech, ranks himself with those who are to be alive at Christ's second coming. See 1 Thess. iv. 15. note.

3. *The Saviour.* Estius has quoted a passage from Cicero to shew the great meanings contained in the word σωτηρ, *saviour*. But they are meanings contemptible, compared with those implied in the name *Jesus* answering to σωτηρ, *Saviour*. The transcendent excellence of which great name the apostle hath set forth, chap. ii. 10, 11.

Ver. 21.—1. *Who will refashion,* &c. Ὃς μετασχηματισει το σωμα της ταπεινωσεως ἡμων, εις το γενεσθαι αυτο συμμορφον (See chap. ii. 8. note) τῳ σωματι της δοξης αυτυ: literally, *Who will refashion the body of our humiliation, in order that it may become of a like form with the body of his glory.* The *body of our humiliation,* is our body humbled into a state of mortality by the sin of the first man; and it is contrasted with *the body of Christ's glory,* or the glorious incorruptible body in which he now lives as Saviour and universal Lord. Like to this glorious body of the Saviour, of which an image was given in his transfiguration, (see 1 Cor. xv. 43. note 2.) the bodies of those who now have their conversation for obtaining heaven, shall be new made when Christ returns. So that here, as Rom. viii. 23. the redemption of the body from corruption by a glorious resurrection, is represented as the especial privilege of the righteous.

for heaven, (ἐξ ὡ) from whence also we[2] look for the Saviour,[3] the Lord Jesus Christ,

21 (Ὃς μετασχηματισει,) Who *will refashion* our *humbled* body,[1] (εις το γενεσθαι αυτο συμμορφον) *in order that it may become of a like form with* his glorious body, according to *that strong* working, *BY WHICH* he is able *also* to subdue all things *to* himself.[2]

heaven; our thoughts, affections, cares, and hopes, are all directed to the obtaining of heaven; *from whence also we look for the Saviour, the Lord Jesus Christ*, to come and carry us thither, according to his promise, John xiv. 3.

21 *Who* to make us capable of the enjoyments of heaven, *will new make our body, which is humbled* into a state of mortality by the sin of the first man, *that it may become of a like form with his glorious body*, in which he now liveth; and this transformation of our body, he will accomplish (κατα την ενεργειαν τ δυνασθαι αυτον,) *agreeably to that strong working, by which he is able also to subdue all wicked men and devils*, at length, *to himself*, by punishing them as they deserve.

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2. *Whereby he is able to subdue all things to himself.* Here, from Christ's being able to subdue all wicked men and evil angels, by converting such of the former as are capable of conversion, and by punishing the rest along with the evil angels, the apostle justly concludes, that he is able, by the same power, to refashion the humbled fleshly body of the saints, so as to make them of a like form with his own glorious body.—It deserves to be remarked, that Christ is here said to subdue all things to himself by his own strong working, notwithstanding the same subjection of all things is ascribed to the Father, 1 Cor. xv. 25. Heb. ii. 8. For removing this difficulty, see 1 Pet. iii. 18. note 2. where Christ's resurrection, as ascribed to the Father, to the Spirit, and to Christ himself, is explained.

CHAP. IV.

View and Illustration of the Matters contained in this Chapter.

TO the foregoing condemnation of the doctrines and practices of the Judaizers, the apostle, as the application of his discourse, subjoined, in the beginning of this chapter, an exhortation to the Philippians to stand firm in the belief of the doctrine of Christ, and in the constant practice of his precepts.

In what follows, St Paul proceedeth to a new subject. Euodia and Syntyche, two Christian women of note in Philippi, having differed on some points of doctrine or practice, the apostle besought them to lay aside their disputes, and be united to each other in affection, ver. 2.—And to bring about their reconciliation, he requested a person in Philippi, whom he calls his *true yoke-fellow*, to help them to compose their differences; because they were sincere in the belief of the gospel, and had formerly assisted himself, and Clement, and other faithful preachers, in the work of Christ, ver. 3.—Next, he gave the Philippians directions concerning their temper and conduct as Christians. They were to cherish spiritual joy, moderation, freedom from anxious cares, and to be often employed in prayer, ver. 4,—6.—All these virtues they were to practise, according as they had learned them from him, and had seen them exemplified in him, ver. 8, 9.—Then, in very polite terms, he thanked the Philippians for their affection to him, expressed by the care they had taken to supply his wants, ver. 10.—But lest, from the warmth of his gratitude, they might fancy that he had been out of measure distressed with his poverty, he told them that the want of the necessaries of life, were not evils insupportable to him; for he had learned in every state to be content; and was able to

OLD TRANSLATION.	GREEK TEXT.
CHAP. IV. 1 Therefore, my brethren, dearly beloved and longed for,	1 Ὥστε, ἀδελφοί μου ἀγαπητοὶ καὶ ἐπιποθητοί, χαρὰ καὶ στέφανος

Ver. 1.—1. *Wherefore my brethren*, &c. This being the conclusion and application of the discourse in the preceding chapter, it ought not to have been separated from it.—See 1 Cor. xv. 58. where the discourse and the chapter end with a similar exhortation.

bear all sorts of distress, through Jesus Christ, ver. 11,—13. —Yet he commended them for attending to his state, ver. 14.—and told them he accepted their present the more willingly, because they were the only church he had received any thing from while he preached in Macedonia, ver. 15.—From which they would see, that he was not covetous of gifts; and that he received their present, only because he sought from them pious actions, as the fruit of his labours among them, which in the end would abound to their own advantage, ver. 17. —Knowing, however, that it would give them joy, he told them, that through their liberal gift sent by Epaphroditus, he now had every thing he wished, and was filled with comfort, ver. 18.—Withal, to encourage them in such good works, he assured them that God would supply all their wants abundantly, ver. 19.—In which persuasion, he addressed a short doxology to God, ver. 20.

The apostle having, in this handsome manner, thanked the Philippian church for their present, he desired the bishops and deacons to salute every saint at Philippi in his name. And sent them the salutation of the brethren who were with him at the writing of this letter, ver. 21.—adding, that all the saints in Rome saluted them, but chiefly they of Cæsar's household, ver. 22. For the gospel being made known in the palace, by means of the apostle's bonds, chap. i. 12, 13. it had made such an impression on some of the emperor's domestics, that they embraced and professed the Christian faith. Having, therefore, friends in the palace, the apostle hoped to be released through their good offices, chap. i. 25. ii. 24. Nor was he disappointed in his expectation. For, after having been confined two years, he was set at liberty.— St Paul concluded this epistle, as usual, with his apostolical benediction sealed with an *Amen*, to shew his sincerity in all the things he had written, ver. 23.

NEW TRANSLATION.	COMMENTARY.
CHAP. IV. 1 *Wherefore,*[1] my brethren, *beloved and exceedingly longed for,*[2] my joy and	CHAP. IV. 1 *Wherefore, my brethren, whom I greatly love, and whom I long exceedingly to see,* and who are to be *my joy and crown,*

2. *Exceedingly longed for.* Επιποθητοι. The Hebrews gave this appellation to things which they greatly valued, and which were the objects of their strongest desire. In this place the word expresses likewise the apostle's longing to see the Philippians.

my joy and crown, so stand fast in the Lord, *my* dearly beloved.

2 I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord.

3 And I entreat thee also, true yoke-fellow, help those women which la-

μου, ἑτω στηκετε εν Κυριω, αγαπητοι.

2 Ευοδιαν παρακαλω, και Συντυχην παρακαλω το αυτο φρονειν εν Κυριω.

3 Και ερωτω και σε, συζυγε γνησιε, συλλαμβανου αυταις, αἱτινες εν τω ευαγγελιω συνηθλησαν μοι,

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3. *And crown.* St Paul often compared his labours in the gospel to the combats in the games. Here, by an elegant and bold figure, he calls his Philippian converts *his crown*, in allusion to the crowns with which the victors in the games were rewarded. His meaning is, that their conversion and perseverance would procure him much honour and a great reward at the judgment.

4. *O beloved.* It is scarce possible to express affection more strongly than the apostle hath done in this short verse, by the various tender epithets which he bestowed on the Philippians; not in flattery, but from the real feelings of his heart, penetrated not only with gratitude for their attention to him in his distress, but with esteem on account of the excellence of their character and behaviour.

Ver. 2. *To be of the same mind in the Lord.* Το αυτο φρονειν. Because the word φρονειν signifies *to care for*, as well as *to think*, Whitby is of opinion, that the apostle exhorted these women to promote the gospel with one soul; and supports his opinion by this argument, that no one can be of the same judgment with another, merely by entreaty.

Ver. 3.—1. *True yoke-fellow.* From 1 Cor. vii. 7, 8. it is more than probable that Paul was never married. But Eusebius, Hist. iii. 30. tells us, the ancients thought otherwise. And therein they have been followed by some of the moderns, who suppose the apostle's wife was here addressed. But the gender of the adjective, which is masculine, συζυγε γνησιε, shews that this yoke-fellow was a male: Whereas if the apostle had addressed a female, he would have written γνησια. Erasmus indeed affirms, that the Greek vocatives, though masculine in their termination, are sometimes feminine in their signification. But in this he is contradicted by Estius. —Beza, following Theophylact, gives it as his opinion, that this *yoke-fellow* was the husband either of Euodia or of Syntyche; and that these women were female presbyters. I also think the husband of one of these women was meant here; and that he is called *true yoke-fellow*, on account of his excellent character as a husband.—Others suppose the jailor was addressed by the title of *true yoke-fellow*, because being one of the apostle's chief converts at Philippi, he had assisted him in the gospel.—Mill thinks Epaphroditus was

crown,[3] (see 1 Thess. ii. 19. note) so stand *firm* in the Lord, *O beloved.*[4]

since ye know that Christ will refashion your body, and bestow on you the prize of righteousness, *so stand firm in* the doctrine of *the Lord, O beloved*, as I have taught you.

2 *Euodia* I beseech, *and Syntyche I beseech, to be* of the same mind[1] in the Lord.

2 *Euodia I beseech, and Syntyche I beseech*, to lay aside their disputes, and *to be possessed of the same friendly disposition* towards each other, *which the Lord requires* in his servants.

3 And (ερωτω) I entreat thee also, true yoke-fellow,[1] help (αυταις) *these* women, *who*, (ιν, 164.) *for the gospel have*

3 *And I entreat thee also, faithful yoke-fellow* in the work of Christ, to *help these women* (Euodia and Syntyche) to compose their differences; *who* are worthy of this mark of at-

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the apostle's *yoke-fellow*, and that the women to be helped by him at Philippi, had laboured with the apostle and Clement in Rome. But on this supposition, Epaphroditus, at the time the apostle wrote, must have been at Philippi, contrary to Philip. ii. 28.—If none of the above suppositions is admitted, some one or other of the bishops or deacons, mentioned chap. i. 1. may have been addressed by the title of *yoke-fellow*.—And with respect to Euodia and Syntyche, I think they laboured with the apostle and Clement at Philippi, either when he planted the church there, or in some of the visits which he afterwards made to the Philippians. It is true, Clement, by his name, appears to have been a Roman; yet, as Philippi was a Roman colony, he may have been converted there, and may have assisted the apostle soon after his conversion, or in some after period.

2. *Who for the gospel have combated together with me.* Probably some Judaizing teacher at Philippi had endeavoured to draw Euodia and Syntyche to the party. But these zealous women having steadily opposed his corrupt doctrine, the apostle calls it very properly, *a combating together with him, and with Clement, and with the rest of his fellow-labourers.*—Or, these women, as Theophylact thought, may have been aged widows, whose office it was to instruct the younger of their own sex; and who may have met with much trouble and persecution, both from the unbelieving Jews and Gentiles, while they faithfully discharged their duty.—That there were anciently in the church aged widows, employed to teach the younger of their own sex the principles and precepts of the gospel, appears from 1 Tim. v. 15. And that the suffering of persecution for the gospel required as great an exertion of courage as the Grecian games, is intimated Heb. x. 32. where it is termed αθλησιν παθημασιν, *a combat of sufferings.*

6 Be careful for nothing: but in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God.

6 Μηδεν μεριμνατε· αλλ' εν παντι τη προσευχη και τη δεησει μετα ευχαριστιας τα αιτηματα ὑμων γνωριζεσθω προς τον Θεον.

7 And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

7 Και ἡ ειρηνη τȣ Θεȣ ἡ ὑπερεχȣσα παντα νεν, φρȣρησει τας καρδιας ὑμων και τα νοηματα ὑμων εν Χριστῳ Ιησȣ.

8 Finally, brethren, whatsoever things are true, whatsoever things *are* ho-

8 Το λοιπον, αδελφοι, ὁσα εστιν αληθη, ὁσα σεμνα, ὁσα δικαια, ὁσα ἁγνα, ὁσα προσφιλη, ὁσα ευ-

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Ver. 6. *With thanksgiving.* On this Beza remarks, that David, after beginning his prayers with complaints and tears, generally ended them with thanksgivings.—The exhortation in this verse implies, not only that the afflicted have many mercies for which they ought to give God thanks; but that they ought to be thankful for their very afflictions, because they are the means by which the Father of their spirits maketh them partakers of his holiness, in order to fit them for living with himself in heaven for ever.

Ver. 7.—1. *The peace of God.* This I take to be the happiness which God has prepared for the righteous in the life to come; called also, *the rest of God.* And to that interpretation the characters here given of the peace of God agree: it is so great that it surpasseth human understanding to comprehend it; and the hope of enjoying it, is the most effectual preservative of the affections and thoughts from sin. Others by *the peace of God,* understand the peace arising from reconciliation with God through Jesus Christ; others, the peace which God himself possesses in the enjoyment of his infinite perfections. In this latter sense of the phrase, the apostle's meaning is, that the pleasures which good dispositions afford, have a great efficacy in making men stedfast in the profession of religion.—The phrase *peace of God,* is used only here and Col. iii. 15. where it signifies *the peace which God enjoys.*

2. *Will guard your hearts and your minds.* Φρȣρησει. This is a military term, expressive of the watching of soldiers in a fortified town, which is besieged by enemies without, and which has mutinous inhabitants within. It is elegantly used on this occasion, to denote the efficacy which the firm expectation of the happiness of heaven hath, to subdue the passions of the human heart, and to fortify the thoughts against the suggestions of the devil, and the sophistry of wicked men.—Beza observes, that the apostle divides the soul into two parts, Καρδια and νοημα, *heart* and *mind.* The former, is the seat of the will and affections; the latter, the seat of reason and memory. Wherefore *the guarding of the mind,* is the securing

6 Be *anxiously solicitous about* nothing, but in every thing by prayer and (δεησει) *deprecation*, with thanksgiving,[1] let (τα αιτηματα) your requests be made known *to* God.

6 Resigning yourselves to the disposal of God, *be anxiously solicitous about nothing; but in every difficulty, by prayer* for what is good, *and deprecation* of what is evil, *with thanksgiving* for mercies received, *make known your desires to God*, who, if he sees it fit, will grant your requests. Or if not, these devout exercises will enable you to bear with patience whatever affliction God allots to you.

7 And the peace (Rom. i. 7. note 4.) of God,[1] which *surpasseth* all understanding, *will guard*[2] your hearts, and *your* minds, (εν, 167.) through Christ Jesus.

7 *And* in this course of humble resignation, *the* hope of the *peace of God*, which is the portion of his children, and *which* is a blessing so great that it *surpasseth all human comprehension, will guard your affections and your understanding, through Christ Jesus*, against the fear of suffering, and of death.

8 Finally, brethren,[1] *whatever* things are true, *whatever* things ARE *venerable, whatever* things ARE just, *whatever* things ARE pure, *whatever things* ARE (προσφιλη, Scapula,) *benevolent, whatever* things ARE of good *fame*, if THERE BE any virtue,[2] and if any

8 *Finally, brethren*, that I may recommend virtue to you in all the different forms in which it hath been set forth, *Whatever things are* conformable to *truth, whatever things are honourable, whatever things are just, whatever things are pure, whatever things are benevolent, whatever things are of good fame, if there be any virtue* in these things, *and if any praise be due* to the persons who

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it, not only against the false reasonings of infidels, sceptics, and wicked men, but against the fiery darts of the devil; those evil thoughts which the devil suggests, to seduce men to sin.

Ver. 8.—1. *Finally, brethren*, &c. The Greek philosophers were as keen as the moderns, in their disputes concerning the foundation of virtue. These disputes the apostle did not think fit to settle. But being anxious to make the Philippians virtuous, he mentioned in this exhortation all the different foundations on which virtue had been placed, to shew that it does not rest on any one of these singly, but on them all jointly; and that its amiableness and obligation result from the union of the whole.

2. *If there be any virtue, and if any praise.* The Clermont MS hath here, ει τις επαινος επιστημης, *If there be any praise of knowledge.*

nest, whatsoever things *are* just, whatsoever things *are* pure, whatsoever things *are* lovely, whatsoever things *are* of good report; if *there be* any virtue, and if *there be* any praise, think on these things:

φημα, ει τις αρετη, και ει τις επαινος, ταυτα λογιζεσθε·

9 Those things which ye have both learned and received, and heard and seen in me, do: and the God of peace shall be with you.

9 Α και εμαθετε, και παρελαβετε, και ηκουσατε, και ειδετε εν εμοι, ταυτα πρασσετε, και ο Θεος της ειρηνης εσαι μεθ' υμων.

10 But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again, wherein ye were also careful, but ye lacked opportunity.

10 Εχαρην δε εν Κυριῳ μεγαλως, ὁτι ηδη ποτε ανεθαλετε το ὑπερ εμε φρονειν· εφ' ᾧ και εφρονειτε, ηκαιρεισθε δε.

11 Not that I speak in respect of want: for I have learned in whatsoever state I am, *therewith* to be content.

11 Ουχ ὁτι καθ' ὑστερησιν λεγω· εγω γαρ εμαθον, εν οἱς ειμι, αυταρκης ειναι.

Some copies of the Vulgate read, *laus disciplinæ, any praise of discipline,* επαινος της παιδειας. But the common reading is best supported, and agrees well with the context.

Ver. 10.—1. *I rejoiced greatly in the Lord.* Here, as in many other passages of his writings, the apostle shews the deep sense which he had of Christ's governing the affairs of the world for the good of his servants. For, this new instance of the Philippians' care of his welfare, he ascribed expressly to the providence of Christ.

2. *Ye have made your care of me to flourish again.* Ανεθαλετε το ὑπερ εμε φρονειν. The same sense αναθαλλω hath, Ezek. xvii, 24. LXX. In this figurative expression, the apostle likened the Philippians' care of him to a plant, which withers and dies in winter, but groweth again in the following year; or to trees, which, after their leaves drop in autumn, put them forth again next spring. Lest, however, the Philippians might think this expression insinuated a complaint that they had been negligent latterly, the apostle immediately added, that they had always been careful to supply his wants, but had not had an opportunity till now.

3. *Ye had not an opportunity.* Ηκαιρεισθε δε. Chrysostom saith this phrase was commonly used to express one's *want of ability to do a thing.* And it must be acknowledged that this meaning suits

praise BE DUE, (λογιζεσθε) *attentively consider* these things;

9 (Α και) *Which also* ye have learned, and received, (see Col. ii. 6. note) and heard, and seen in me: *These things practise,* and the God of peace *will* be with you.

10 (Δε) But I rejoiced greatly in the Lord,[1] that now at *length ye have made your care*[2] *of me to flourish again,* (εφ' ω και, 218.) *in which indeed ye were* careful, (chap. ii. 2. note) but *ye had not an* opportunity.[3]

11 *I do not speak* THIS (ότι, 254.) *because I* WAS UNHAPPY (καθ') *in want.*[1] For I have learned, in *whatever* state I am, *to be contented.*[2]

do them, *attentively consider these things:*

9 *Which* things *also ye have learned* from me, *and received* as the will of God, *and* have *heard* that I practise, *and seen me do: These things* be ye careful to *practise; and the God who hath made peace* between himself and us, by the mediation of his Son, and who is the giver of all peace, *will be with you,* to assist and bless you.

10 *But* before I conclude, I must tell you, that on the arrival of Epaphroditus, *I rejoiced greatly in the Lord,* who directs all events, *that now at length,* by your present which I received from Epaphroditus, *ye have made your care of me to flourish anew;* (εφ' ω, sup. πραγματι) *in which* concern for my happiness *ye were indeed careful* before, *but ye had not an opportunity* of shewing it.

11 *I do not speak* thus feelingly *of the renewal of your care, because I was unhappy in poverty. For I have learned, in whatever state I am, to be contented;* knowing that what God appoints is best. But I rejoiced in your present, as a fresh expression of your love.

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the character of the Philippians well. Yet, as the phrase may have either meaning, and we are ignorant of the circumstances of the Philippians, I have retained the common translation.

Ver. 11.—1. *I do not speak this because I was unhappy in want.* The apostle meant to tell the Philippians, that the joy occasioned by their liberal present was not because he was unhappy in his poverty, and was relieved by them, but because their gift was a new proof of their respect for, and care of their spiritual father.—The apostle delighted in the elliptical manner of writing. But the structure of his discourse commonly, as in the present instance, directs us to the words which are necessary to complete his meaning.

2. *For I have learned, in whatever state I am, to be contented:* Αυταρκης ειναι, literally, *to be self-sufficient,* that is, to be perfectly contented with what I have.

12 I know both *how* to be abased, and I know *how* to abound: every where, and in all things I am instructed, both to be full and to be hungry, both to abound, and to suffer need.

13 I can do all things through Christ which strengtheneth me.

14 Notwithstanding, ye have well done that ye did communicate with my affliction.

15 Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me, as concerning giving and receiving, but ye only.

12 Οιδα δε ταπεινεσθαι, οιδα και περισσευειν· εν παντι και εν πασι μεμυημαι, και χορταζεσθαι και πειναν, και περισσευειν και υστερεισθαι.

13 Παντα ισχυω εν τω ενδυναμουντι με Χριστω.

14 Πλην καλως εποιησατε, συγκοινωνησαντες μου τη θλιψει.

15 Οιδατε δε και υμεις, Φιλιππησιοι, ότι εν αρχη του ευαγγελιου, ότε εξηλθον απο Μακεδονιας, ουδεμια μοι εκκλησια εκοινωνησεν εις λογον δοσεως και ληψεως, ει μη υμεις μονοι.

Ver. 12.—1. *I am instructed both to be filled and to be hungry.* This is an explication of the general expression in the preceding clause. *I both know to be humbled, and I know to abound.* The word μεμυημαι properly signifies, *I am initiated in the mysteries.* But as the initiated were believed to be instructed in the most excellent and useful knowledge, the word signifies to be *completely instructed* in any science or art. Perhaps the apostle used it on this occasion, to insinuate that his bearing both adversity and prosperity properly, was a sacred mystery, in which he had been initiated by Jesus Christ, ver. 13. and which was unknown to the men of this world.

2. *Both to abound and to suffer want.* As the apostle in the preceding clause had mentioned *food*, we may suppose that in this he meant *clothing, lodging*, &c.

Ver. 13. *Through Jesus Christ, who strengtheneth me.* This is not arrogant boasting. For the apostle glories not in his own strength, but in the strength of another. The fathers, as Whitby informs us, observed three things on this passage: 1. That the virtue of contentment requires much exercise, learning, and meditation. 2. That it is as difficult to learn how to be full, as to be hungry; abundance having destroyed more men than penury, and exposed them to more pernicious lusts. 3. That our proficiency in this or in any other virtue, is to be ascribed, not to ourselves, but to the divine assistance.

12 I *both know to be humbled*, and I know *to* abound. Every-where, and in all things, I am instructed[1] both to be *filled* and to be hungry, both to abound and to suffer *want*.[2]

13 *I am able to* BEAR all things through Christ, *who* strengtheneth me.[1]

14 Notwithstanding, ye have *done well, when ye jointly communicated* TO ME *in* my affliction.

15 *And know ye also, O Philippians*, that in the beginning of the gospel, when I *went forth* (απο, 86. 2.) *in*[1] Macedonia, no church communicated with me, *in the matter of* giving and receiving, but ye only.

12 *I both know to be humbled* by living in poverty, *and I know to abound* in riches. *Every-where, and on all occasions, I am* well *instructed, both to bear fulness of bread, and to be hungry; both to abound* in the conveniencies of life, *and to be deprived of them*, without being elated in the one case, or depressed in the other.

13 In one word, *I am able to bear all situations through* the assistance of *Christ, who strengtheneth me.*

14 *Notwithstanding* I am able through Christ to bear every state, *ye have done well, when ye jointly communicated* a supply *to me in my imprisonment.*

15 *Now*, to shew you how seasonable your present was, and that I honoured you by accepting it, *Know ye also, O Philippians, that after I first preached the gospel to you, when I went forth in Macedonia* to preach, *no church communicated with me in the matter of giving* me money, *and* of my *receiving* money from them, *but ye only*; I received money from no church but yours.

Ver. 14. *Notwithstanding, ye have done well.* Here the apostle teaches us, that the servants of Christ are not to be neglected in their afflictions, because they have learned to bear them patiently.

Ver. 15. *When I went forth in Macedonia.* Οτε εξηλθον απο Μακεδονιας. In our Bible this is translated, *When I departed from Macedonia.* But that translation is wrong, as appears from ver. 16. where the apostle saith, the Philippians sent once and again to his necessity in Thessalonica. For, Thessalonica being the chief city of Macedonia, their communicating with him in the matter of giving and receiving, was not after he departed from Macedonia, but whilst he was in that country.—Some are of opinion that the translation should be, *when I was departing*, or *about to depart from Macedonia.* But although the Greek may bear this translation, it will not remove the difficulty. For, as the Philippians sent money twice to the apostle, their first present, at least, could not be received

16 For even in Thessalonica ye sent once and again unto my necessity.

16 Ὅτι καὶ ἐν Θεσσαλονίκῃ καὶ ἅπαξ καὶ δὶς εἰς τὴν χρείαν μοι ἐπέμψατε.

17 Not because I desire a gift: But I desire fruit that may abound to your account.

17 Οὐχ ὅτι ἐπιζητῶ τὸ δόμα, ἀλλ' ἐπιζητῶ τὸν καρπὸν τὸν πλεονάζοντα εἰς λόγον ὑμῶν.

18 But I have all, and abound: I am full, having received of Epaphroditus the things *which were sent* from you, an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God.

18 Ἀπέχω δὲ πάντα, καὶ περισσεύω· πεπλήρωμαι, δεξάμενος παρὰ Ἐπαφροδίτου τὰ παρ' ὑμῶν, ὀσμὴν εὐωδίας, θυσίαν δεκτήν, εὐάρεστον τῷ Θεῷ.

19 But my God shall supply all your need, according to his riches in glory, by Christ Jesus.

19 Ὁ δὲ Θεός μου πληρώσει πᾶσαν χρείαν ὑμῶν κατὰ τὸ πλοῦτος αὐτοῦ, ἐν δόξῃ, ἐν Χριστῷ Ἰησοῦ.

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when he was departing. I therefore think ἐξηλθον απο Μακεδονιας must be translated, *went forth in Macedonia*, namely, to preach; agreeably to the signification of απο in the phrase απο μερους, *in part*. See Ess. iv. 86. 2.

Ver. 16. *For even when I was in Thessalonica.* Chrysostom observes, that the emphasis in this sentence shews how much the inhabitants of so small a town as Philippi were to be commended, for contributing so generously to the apostle's maintenance while in Thessalonica the metropolis of Macedonia, that the gospel might be the more acceptable to the Thessalonians, being preached to them without any expense to them. Yet it must be remembered, that even in Thessalonica the apostle maintained himself more by his own labour than by the contributions of the Philippians, 1 Thess. ii. 5,—9. 2 Thess. iii. 7,—9.

Ver. 17. *Not because I earnestly seek.* So επιζητω properly signifies. The apostle's meaning, as Pierce expresseth it, is, "Nor do "I mention all this, because I am desirous of a gift from you now "or at any time, for the sake of the gift itself. But what I desire "on all such occasions is, that your religion may produce such "good fruits as may turn to account to you."

Ver. 18.—1. *Now I have all things.* Απεχω δε παντα. Here our translators have followed the Vulgate, *Habeo autem omnia.*—Estius observes, that one of the meanings of απεχειν is, *to receive rent from lands*, or *wages for labour*. If so, the clause might be translated, *I have from you all things*. And by using this word the apostle may have insinuated, that what he had received from the Philip-

16 For even *WHEN I WAS* in Thessalonica,[1] ye sent *indeed* once and again *to* my necessity.

16 *For* such was your love, that *even when I was in Thessalonica, ye sent twice to supply my necessity;* and I accepted your present, that I might make the gospel free of expense to the Thessalonians.

17 Not because I *earnestly seek*[1] a gift, but I *earnestly seek* fruit that may abound to your account.

17 I mention your repeated presents, *not because I earnestly desire a gift, but because I earnestly desire fruit* among you, *that may abound to your account* at the day of judgment. For by my gratitude I wish to encourage you in doing good works.

18 *Now I have all things*[1] and abound: *I am filled,* having received from Epaphroditus the things[2] *sent by you, a smell of a sweet savour,*[3] a sacrifice acceptable, well-pleasing to God.

18 *Now I possess all things* necessary, *and live in plenty: I am filled,* so as to wish for nothing more, *having received from Epaphroditus the things sent by you:* which work of charity done to me, the apostle of Christ suffering for the gospel, is *a smell of a sweet savour,* even *a sacrifice acceptable* and *well-pleasing to God.*

19 (As) But my God *will* supply all your *wants, through Christ Jesus,* according to his riches in glory.[1]

19 *But* though I can make no return to you in kind, ye shall feel no want through your liberality to me. For *God whom I serve will supply all your wants, through Christ Jesus, according to the greatness of* the power which Christ, as governor of the world, exercises in *his glorious state* of exaltation.

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pians was due to him, on account of his having preached the gospel to them.

2. *The things sent.* Besides money, the Philippians may have sent to the apostle clothes and other necessaries.

3. *A smell of a sweet savour, a sacrifice acceptable, well-pleasing to God.* These were the epithets anciently given to all the kinds of sacrifices; not only to the peace and thank-offerings, but to the burnt-offerings and sin-offerings. See Eph. v. 2. note 2. Here they are given to the present which the Philippians sent to the apostle; not because that present partook of the nature of any sacrifice or offering whatever, as is plain from this, that it was offered immediately to the apostle, and not to God; but merely to shew how acceptable to God that work of charity was, which the Philip-

20 Now unto God and our Father *be* glory for ever and ever. Amen.

21 Salute every saint in Christ Jesus. The brethren which are with me greet you.

22 All the saints salute you, chiefly they that are of Cæsar's household.

23 The grace of our Lord Jesus Christ *be* with you all. Amen.

20 Τῳ δε Θεῳ και πατρι ἡμων ἡ δοξα εις τες αιωνας των αιωνων. Αμην.

21 Ασπασασθε παντα ἁγιον εν Χριςῳ Ιησυ. Ασπαζονται ὑμας οἱ συν εμοι ἀδελφοι.

22 Ασπαζονται ὑμας παντες οἱ ἁγιοι, μαλιςα δε οἱ εκ της Καισαρος οικιας.

23 Ἡ χαρις τυ Κυριυ ἡμων Ιησυ Χριςυ μετα παντων ὑμων. Αμην.

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pians had performed to the suffering apostle of Christ.—The same observation may be applied to the exhortation, Heb. xiii. 16. *But to do good and to communicate forget not, for with such sacrifices God is well pleased.* See also 1 Pet. ii. 5. where the spiritual sacrifices of prayer and praise are mentioned.

Ver. 19. *According to his riches in glory.* Beza thinks εν δοξῃ here may be translated *gloriously.*

Ver. 20. *To God even our Father.* Θεω και πατρι ἡμων, may be rendered, *To our God and Father.* But the sense is the same.

Ver. 21. *The brethren who are with me.* As *the brethren* are distinguished from *the saints*, ver. 22. they are supposed to be his fellow-labourers in the gospel, mentioned in the end of his epistles to the Colossians and to Philemon; namely, Aristarchus, Mark, Jesus called Justus, Epaphras, Luke, and Demas.

Ver. 22. *And especially those of Cæsar's household.* Καισαρος οικιας. This may signify either the members of *Cæsar's family*, or his household *servants*, or the officers of his *court*, or his *guards.* Some of the ancients pretend that Paul held an epistolary correspondence with Seneca, Nero's preceptor. But there is no evidence of this.—Among the emperor's domestics there were Jewish slaves, who having heard the apostle, or some other person, preach the gospel at Rome, had embraced the Christian faith. Also, there may have been in Nero's family natives of Rome, who being impressed with the truth of the gospel, had become Christians. Nay, the apostle may have been favourably regarded by Poppea, the em-

20 (Δε, 106.) *Wherefore to God even* our Father,[1] BE *the* glory for ever and ever. Amen.

21 Salute every saint in Christ Jesus. The brethren[1] *who* are with me *salute* you.

22 All the saints salute you, *and especially those of* Cæsar's household.[1]

23 The grace of our Lord Jesus Christ BE with you all. Amen. (See Eph. vi. 24. note.)

20 *Wherefore* let us join heartily in ascribing *to God, even our Father,* who hath exceedingly loved us in Christ, *the glory* of infinite goodness; and let us do so *for ever and ever. Amen.*

21 *Wish health in my name to every one* in your city, *who professeth to believe and obey Christ Jesus. The preachers of the gospel who are with me, wish you health.*

22 *All the Christians* in Rome *wish you health, and especially the Christians in Cæsar's family,* who by this testify their esteem of you, as on account of your faith, so on account of your affection to me.

23 I now give you my apostolical benediction: *May that favour of our Lord Jesus Christ* which he bestows on his faithful disciples, *remain with you all. Amen.*

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peror's wife. For Josephus, who was introduced to her by some of her Jewish slaves, (see Philip. i. 13. note 1.) and was acquainted with her character, tells us, Antiq. lib. xx. c. 7. Θεοσεβης γαρ ην, that *she was a worshipper of the true God,* or a Jewish proselyte of the gate. This she might be, though in other respects sufficiently blamable. Here Beza remarks, what else was this, but that God reigned in the midst of hell.—The salutation from the brethren in the emperor's family, must have been a great consolation to the Philippians. For when they heard that the gospel had got footing in the palace, they would naturally presage the farther progress of it in Rome. And the respect which persons, such as the Christians in Cæsar's house, expressed for the Philippians, could not fail to fill them with joy.—To conclude, though the apostle hath not mentioned it in any of his letters, we may believe that not long after this epistle was written, he obtained a fair hearing and an honourable release, through the good offices of the Christians in Nero's family, as well as on account of the justice of his cause.

A NEW

LITERAL TRANSLATION

OF

ST PAUL'S EPISTLE

TO THE

COLOSSIANS.

PREFACE.

LAODICEA, Hierapolis, and Colosse, mentioned Col. iv. 13. as cities in which there were Christian churches at the time this epistle was written, were situated not far from each other, in the greater Phrygia, an inland country in the Lesser Asia. Of these cities Laodicea was the greatest, being the metropolis of Phrygia, and near it stood Colosse by the river Lycus where it falls into the Meander.—Colosse, though inferior in rank to Laodicea, was a great and wealthy city, and had a Christian church, which perhaps was more considerable than the churches in Laodicea and Hierapolis, on account of the number and quality of its members; and therefore it merited the attention which the apostle paid to it, by writing to the Colossians the epistle in the canon which bears their name.

The inhabitants of Phrygia were famous for the worship of Bacchus, and Cybele the mother of the gods. Hence she was called *Phrygia mater*, by way of distinction. In her worship, as well as in that of Bacchus, both sexes practised all sorts of

debaucheries in speech and action, with a frantic rage, which they pretended was occasioned by the inspiration of the deities whom they worshipped. These were the *orgies* (from ὀργὴ, *rage*) of Bacchus and Cybele, so famed in antiquity; the lewd rites of which being perfectly adapted to the corruptions of the human heart, were performed by both sexes without shame or remorse. Wherefore, as the Son of God came into the world to destroy the works of the devil, it appeared in the eye of his apostle a matter of great importance, to carry the light of the gospel into countries where these abominable impurities were dignified with the honourable appellation of *Religious worship*; especially as nothing but the heaven-descended light of the gospel, could dispel such a pernicious infatuation. That this salutary purpose might be effectually accomplished, St Paul, accompanied by Silas and Timothy, went at different times into Phrygia, and preached the gospel with great success in many cities of that country, as we are informed by Luke in his history of the Acts of the Apostles, and as shall be proved more particularly in the following section.

SECT. I. *Shewing that the apostle Paul preached the gospel, and planted churches, in Colosse, Laodicea, and Hierapolis.*

From the history of St Paul's travels given by Luke, it appears that his constant custom was, to go directly to the chief cities in every country where he proposed to introduce the gospel. This method he followed, First, Because in the great cities he had an opportunity of making the doctrine of salvation known to multitudes at once; and among others to persons of station and education, who being best qualified to judge of the nature and evidences of the gospel, their example, if they embraced the gospel, he knew would have a powerful influence on others.—Secondly, Because whatever corruption of manners prevailed among the natives of any country, he supposed would be more predominant in the great cities than any where else; and being there supported by all the countenance which authority and example could give them, he foresaw that the triumphs of the gospel, in over-

throwing these corruptions thus supported, would be the more illustrious.—The apostle's constant custom, therefore, being to go directly to the great cities in all the heathen countries, they must be mistaken who are of opinion, that Paul, in his journies through Phrygia, never once visited either Colosse, or Laodicea, or Hierapolis, notwithstanding we are told, Acts xvi. 4. that Paul and Silas travelled through the Lesser Asia, to deliver the decrees of the apostles and elders in Jerusalem to the churches which they had planted; and in particular, that they went *throughout Phrygia*, Acts xvi. 6. Also we are told, Acts xviii. 23. that on another occasion Paul *went over all the country of Galatia and Phrygia in order.*

Nevertheless, to prove that Paul did not preach the gospel in Colosse, two passages in his epistle to the Colossians are appealed to. The first is, chap. i. 4. *Having heard of your faith in Christ Jesus, and of the love which ye have to all the saints.* This, it is said, implieth that the Colossians were not converted by Paul; and that he had only heard of their being converted by some other teacher. But the apostle might express himself in that manner, consistently with his having converted the Colossians, because it was his custom, when absent from the churches which he had planted, to make inquiry concerning their state, 1 Thess. iii. 5. that he might know whether they persevered in maintaining that great article of the Christian faith, which he was so anxious to establish, but which was every-where opposed by the Judaizing teachers, namely, that both Jews and Gentiles, under the gospel, were entirely freed from obedience to the law of Moses as a term of salvation; and that obedience to the gospel was the only thing required, in order to men's acceptance with God. This doctrine the apostle, Col. i. 26. termed *The mystery which was kept hid from the ages and from the generations;* and, ver. 27. *The mystery concerning the Gentiles, which is Christ to them the hope of glory.*

Wherefore, when Epaphras came from Colosse to the apostle, it is natural to think, that according to his usual manner, he inquired concerning the state of the Colossians: And being informed by him that the greatest part of them persevered in the true faith of the gospel, Col. i. 8. notwithstanding the attempts of the false teachers to seduce them, he was greatly

elated, and with perfect propriety said to them, chap. i. 3. *We give thanks to the God and Father of our Lord Jesus Christ always when we pray for you:* 4. *Having heard of your faith in Christ Jesus, and of the love which ye have to all the saints.* —Besides, it ought to be remembered, that the apostle spake in the same manner of the faith and love of other churches and persons, of whose conversion he himself was undoubtedly the instrument. Compare Philemon, ver. 5. with ver. 19. of that epistle. See also 1 Thess. iii. 6. and note 1. on Eph. i. 15.—Wherefore, the passage under our consideration is no proof at all, that the Colossians were indebted to some other teacher than Paul for their faith in the gospel.

The second passage quoted from Paul's epistle to the Colossians, to prove that he never preached the gospel in Colosse, Laodicea, and Hierapolis, is chap. ii. 1. *I wish you to know how great a combat I have for you, and for them in Laodicea, and for as many as have not seen my face in the flesh.* But this by no means implies, that the brethren in Colosse and Laodicea had not seen the apostle, when he wrote this letter to them. For, as Theodoret justly observes in his preface to this letter, the apostle's meaning is, that his combat was for the converted Gentiles in Colosse and Laodicea, who doubtless had often seen his face; and not for them alone, but *for as many as had not seen his face in the flesh;* that is, for all the converted Gentiles every-where, and in every age of the world. That this is the true meaning of the expression, Theodoret proves from the next verse, where the apostle does not say, "that *your* heart may be comforted," as he would have done, if the Gentiles of Colosse and Laodicea had been of the number of those who had not seen his face in the flesh; but that *their* heart, namely, who have not seen my face, *may be comforted* as well as yours.

In the third place, it is alleged, that the apostle himself points out Epaphras as the spiritual father of the Colossians, chap. i. 7. *As ye have also learned it from Epaphras.* But in my opinion, the word *also* indicates the direct contrary. The Colossians had learned the true doctrine of the gospel, not from the apostle alone, but they had *learned it from Epaphras also*, who, as a faithful minister of Christ, and fellow-labourer with the apostle, after his departure, had not failed to put the

Colossians in mind of his doctrine. Besides, if Epaphras had converted the Colossians, the apostle, instead of saying, chap. iv. 12. *Epaphras who came from you, a servant of Christ, saluteth you*, would rather have said, as Lardner has observed, *Epaphras by whom ye believed*; or somewhat to the like purpose, expressive of the obligations they lay under to him.

The following are the arguments which prove that Paul converted the Colossians. First, This apostle speaking of the Christian church, says, chap. i. 25. *Whereof I am made a minister, according to the dispensation of God, which was given me on your account, fully to preach the word of God.* But if *the dispensation of God* was given Paul, *on account of the Colossians, fully to preach the word of God*, can it be imagined, that, notwithstanding he was so often in Phrygia, he would neglect his commission so far as never to preach the gospel in Colosse?—Secondly, Throughout the whole of this epistle, the apostle and the Colossians are represented as taking a special interest in each other's affairs, like persons who were bound to each other by the strongest ties of friendship. For example, chap. ii. 5. *Though in the flesh I be absent, yet in spirit I am with you, rejoicing when I see your order, and the firmness of your faith.*—In like manner, chap. iv. 7. *All things concerning me, Tychicus, a beloved brother, and faithful minister, and fellow-servant in the Lord, will make known to you.* 8. *Whom I have sent to you for this very purpose, that he may know the state of your affairs, and comfort your hearts.* Nay, as a person for whose opinion the Colossians had the highest regard, he bare testimony to them concerning Epaphras their own pastor, chap. i. 7. that he *was a faithful minister of Jesus Christ with respect to them*, and chap. iv. 13. *had much zeal for them, and for those in Laodicea, and those in Hierapolis*; all which are expressions of such an affection, as would naturally subsist between persons converted to the faith of the gospel, and him who had converted them.—Thirdly, The apostle wrote the salutation to the Colossians with his own hand, as he did to the other churches which were planted by himself, and who knew his hand-writing. Whereas, in his epistle to the Romans, who were strangers to him, the salutations were written by Tertius.—Fourthly, That the Colossians were converted by an apostle, appears from chap. ii. 6. *Seeing*

then ye have received Christ Jesus the Lord, walk ye in him; 7. Rooted in him, and built upon him, and made firm in the faith, even as ye have been taught, abounding in it with thanksgiving. This the apostle could not have said to the Colossians, if their only teacher had been Epaphras, or any other who was not an apostle. See also chap. i. 6. *From the day ye heard it, and knew the grace of God in truth.* These things, as Dr Lardner very well observes, Can. vol. ii. chap. 14. shew that the Colossians were converted by an apostle. Now, who should this be but Paul himself, who made so many journies into their country, and preached there with such success?

Upon the whole, we may believe that the churches in Colosse, Laodicea, and Hierapolis, were planted by St Paul, with the assistance of Timothy in particular; and therefore, in writing this epistle, Timothy joined the apostle, as one well known to the Colossians, and greatly respected by them.

Sect. II. *Of the Occasion of writing the Epistle to the Colossians.*

When the news of Paul's confinement at Rome reached the Christians in Colosse, they sent Epaphras, (a native of their city, chap. iv. 12. and formerly an idolater, chap. i. 13. but now a Christian minister in their church, chap. i. 7.) all the way to Rome to comfort the apostle, by declaring the affection which the Colossians bare to him as their spiritual father, chap. i. 8. and to give him an account of their state, and to bring them back word how matters went with him, chap. iv. 7,—9.

From Epaphras the apostle learned, that the greatest part of the Colossians persevered in the faith, and were remarkable for their love to all the brethren, chap. i. 4. But that certain false teachers had persuaded some of them to worship angels, and to abstain from animal food, and to observe the Jewish festivals, new moons, and sabbaths, and to mortify their bodies by long continued fastings; in short, to practise the rites of the law of Moses as absolutely necessary to their salvation, chap. ii. 16,—23.

Long before the light of the gospel shone on the world, the Greeks had introduced their philosophy into many of the countries of the Lesser Asia, and among the rest into Phrygia, where it would seem the doctrines of Pythagoras and of Plato were much admired.—The followers of Plato held, that the government of the world is carried on by beings inferior to the gods, but superior to men, such as the Jews believed angels to be. These they called Δαιμονες, a name which in the Greek language signifies *Divinities*; and these they enjoined their sect to worship, on account of their agency in human affairs. See Col. ii. 8. note 2.—The philosophy of Pythagoras led to a different discipline. They held, that mankind had all lived in some pre-existent state, and that for the sins committed by them in their pre-existent state, some of their souls were sent into human bodies, and others of them into the bodies of brutes, to be punished for, and to be purged from their former sins. Wherefore, believing the whole brute creation to be animated by human souls, they held it unlawful to kill any thing which hath life, and abstained wholly from animal food. Withal, effectually to free themselves from the vices and pollutions contracted in their pre-existent state, they practised repeated and long continued fastings and other severities, for the purpose of thoroughly subjecting the body with its appetites to the soul.

From the things which the apostle Paul hath written to the Colossians, it appears, that before their conversion some of them had embraced the discipline of Pythagoras, and others of them the philosophy of Plato; and that the Judaizers who came to Colosse, the more effectually to recommend the law of Moses to the Christians in that city, had affirmed that Pythagoras derived his discipline, and Plato his dogmas, from the writings of Moses. That these false teachers made use of an argument of this kind, to recommend the Jewish institutions to the Colossians, is the more probable, that some of the early Christian writers, and, if I am not mistaken, some of the Jewish writers also in the first ages, affirmed the very same fact. See Ryan's history of the effects of religion on mankind, sect. 2. The truth is, the Pythagorean discipline bears some resemblance to the abstinence from unclean meats, and to the fastings enjoined in the law of Moses. But, be

this as it may be, it cannot be denied that the Pythagorean precepts, both concerning the abstinence from animal food, and concerning the mortification of the body by fasting and other severities, together with the doctrines of Plato concerning the agency of angels in human affairs, and the honour which is due to them from men on that account, are all expressly condemned by the apostle in his epistle to the Colossians. This being the case, may we not believe that the Judaizing teachers, who it is well known artfully suited their tenets to the characters and prejudices of the persons whom they addressed, talked to the Colossians in a plausible and pompous manner concerning the dignity and office of angels, and represented them as proper objects of worship to mankind, on account of the blessings which they received through their ministry; and even insinuated, that, to render mankind complete in knowledge, new revelations of the will of God, more perfect than those made by Christ, might be expected through the ministry of angels, who they affirmed were better acquainted with the will of God, than it was possible for Christ to be; as, according to them, he was nothing but a man? Nay, these impostors may have gone so far as to obtrude their own false doctrines on the Colossians, as new revelations made to them by angels.—Farther, in proof of the agency of angels in human affairs, and to shew that they are proper objects of men's worship, they would not neglect to tell the Colossians, that the law of Moses was given by the ministry of angels, and that angels conducted the Israelites into Canaan.—And with respect to such of the Colossians as were tinctured with the Platonic philosophy, we know that to persuade them to worship angels, or at least to make use of their mediation in worshipping God, they affirmed that it was arrogance in sinners to worship God without some mediator, and therefore they exhorted the Colossians, as an exercise of humility becoming them, to send up their prayers to God by the mediation of angels; which they said was more acceptable to God, and more effectual, than the mediation of Christ, who could not be supposed to have power with God, like the angels his ministers in the government of the world.—Lastly, As the heathens in general, trusting to propitiatory sacrifices for the pardon of their sins, were extremely attached to that

kind of sacrifice, we may suppose, although it is not mentioned by the apostle, that the Judaizers told the Colossians, since there were no propitiatory sacrifices prescribed in the gospel, it was undoubtedly the will of God to continue the sacrifices and purifications of the law of Moses, which he himself had appointed as the means of procuring the pardon of sin. And, by this argument also, they endeavoured to allure the Colossians to embrace the law.—Upon the whole, the Judaizers recommended the law, as an institution excellently calculated for procuring the pardon of sin, and for perfecting men in virtue, consequently as absolutely necessary to salvation.

But this whole form of doctrine, by drawing men away from Christ the head, and making them forfeit all the benefit which they may derive from his mediation, it was necessary that an effectual remedy should be provided for putting a stop to so pernicious a scheme of error. And such a remedy the Spirit of God actually provided, by inspiring the apostle Paul to write this excellent epistle, wherein all the errors of the false teachers are condemned, either directly, or by establishing the contrary truths.—In particular, the Levitical sacrifices and purifications were shewed to be of no manner of use under the gospel, by the apostle's doctrine, chap. i. 14. that *we have redemption through the blood*, that is, the sacrifice *of Christ, even the forgiveness of sins.*—In like manner, the vain figment, that angels are superior in dignity and power to Christ, was entirely destroyed by the apostle's doctrine, chap. i. 15. that Christ is *the image of the invisible God, the firstborn*, or Lord, *of the whole creation*; ver. 16. *Because by him were created all things which are in the heavens, and which are upon the earth, things visible, and things invisible, whether they be thrones, or lordships*, &c. consequently, that the angels themselves, whatever their nature or their office in the universe may be, were created by Christ, and are absolutely subject to him; ver. 18. *That he is the head*, or ruler, *of the body, even of the church*; ver. 19. *For it pleased the Father, that in him all the fulness* of perfection and power *should continually dwell*; consequently, that the Colossians had no inducement to worship, either evil angels through fear, or good angels from humility. And, to put these important doctrines con-

cerning the dignity and office of Christ beyond all doubt, the apostle told the Colossians, chap. i. 25, 26. that he was commissioned by God to preach them to the world.—Next, because the false teachers insinuated, that a more perfect revelation of the will of God might be expected through the ministry of angels, than that which Christ had made, the apostle assured the Colossians, chap. ii. 3. *That in him all the treasures of wisdom and knowledge are laid up.* And added, ver. 4. *This*, concerning Christ's possessing all the treasures of wisdom and knowledge, *I affirm, that no one may deceive you with plausible speech*, concerning the office and power of angels in the government of the world. He therefore ordered them, ver. 8. *to take care that no one made a prey of them, through an empty and deceitful philosophy*; he meant the Platonic philosophy, in which the dignity and office of angels were so highly extolled; because, ver. 9. *in Christ continually dwelleth all the fulness of the Godhead bodily.*—Also, because the Judaizers endeavoured to persuade such of the Colossians as were tinctured with the Pythagorean philosophy, to receive the precepts of the law of Moses concerning meats and fastings, as conformable to the Pythagorean precepts, and as having the same influence to purify the soul; the apostle told them, that they had no need, either of the Platonic dogmas concerning the dignity and mediation of angels, or of the Pythagorean precepts concerning abstinence from animal food, and concerning the mortification of the body; because, ver. 10. *they were made complete, in* every thing necessary to their sanctification and salvation, by the precepts, mediation, and government, of *him who is the head of all government and power.*—Farther, because the Judaizers extolled the sacrifices and purifications appointed in the law of Moses, as the only effectual means of obtaining the pardon of sin, the apostle assured them that these were of no use now: Because, ver. 14. Christ, by his death, had blotted out the hand-writing of ordinances contained in the law, with its curse, and had nailed it to his cross in its blotted out state, that all might see that the curse of the law was removed. He therefore ordered them to resist every teacher who attempted to impose on them, either the ordinances of the law of Moses, or the Pythagorean abstinences and mortifications: ver. 16. *Let no one rule*

you in meat, or in drink, or in respect of a festival, or of a new moon, or of Sabbaths.—And in relation to the worshipping of angels as more powerful mediators than Christ, he said to them, ver. 18. Let no teacher *make you lose your reward, delighting in humility and the worship of angels*, ver. 19. *and not holding the head;* plainly telling the Colossians, that in praying to God, if they made use of the mediation of angels on pretence of humility, and worshipped them as the authors of the blessings which they enjoyed, they renounced Christ the head, and deprived themselves of the benefit of his mediation, and lost all the blessings they were entitled to, as the members of his body.—Withal, to make the Colossians still more sensible of their folly in listening to the false teachers, the apostle asked them, ver. 20. *Since ye have died with Christ from the elements of the world;* that is, since ye have been freed, by your death with Christ, both from the heathen philosophy and from the law of Moses, Why, as living under that philosophy and law, do ye subject yourselves to the ordinances of either; which *things* are not according to the commandments of God, but, ver. 22. *according to the commandments of men?*—Besides, ver. 23. though these commandments have the appearance of wisdom, they are in reality foolishness; being destructive of the vigour both of the mind and of the body.

Pierce, in his note on Col. ii. 18. where the worshipping of angels is condemned, thus writeth: "St Paul seems to me to "have here a more especial regard to one particular sect of "the Jews, *the Essenes.* As what he mentions, ver. 23. of the "*neglecting* of the body, will be shewn presently to suit them, "so they had somewhat peculiarly among them relating to "angels: For thus Josephus, De Bello Judaic. lib. ii. c. 7. "sive 12. assures us, that when they received any into their "number, they made them most solemnly swear, *That they "would keep or observe the books of their sect, and the names "of the angels, with like care.*" In confirmation of his opinion, Pierce quotes a note of Dr Hudson on the above passage from Josephus, to the following purpose: "It is hard to say "why the Essenes took such care of the names of angels. "Was it that they made use of them in their charms to cure "diseases? Or, did they pay them any such worship as the

"apostle condemns, Col. ii. 18.? The other things there "condemned, are certainly theirs, and agree to the Essenes "above all others." See Col. ii. 23. note 7.

Mosheim De Rebus Christianor. ante Constantinum magn. seems to think, that the great care with which St Paul, in his epistle to the Colossians, taught the creation of all things by God's beloved Son, chap. i. 15, 16, 17. proceeded from his observing the beginnings of that absurd notion concerning the creation of the world by an evil principle, which was first broached in the Christian church by the Gnostics, and which afterwards was propagated by their disciples, the Marcionites, Encratites, and Manicheans; or at least, that it proceeded from his foreseeing, by the spirit of prophecy, the rise and progress of the monstrous tenets of these heretics, all flowing from their doctrine concerning the creation of the world by an evil principle; and because he was anxious to guard the faithful against their pernicious errors.

The same author, after describing the cosmogony of the ancient heretics above-mentioned, adds, That they differed greatly from each other in their manners. Such of them as were of a morose disposition, and averse to sensual pleasures, ordered their disciples to weaken and subdue the body, as the fountain of all pravity, by hunger, and thirst, and every kind of hardship: And forbade the use of wine, and of marriage, and of whatever tended to the gratification of the body; in order that the mind, being delivered from the fetters and contagion of matter, might be free. Hence came that austere manner of life, which the Marcionites, Encratites, Manicheans, and other ancient heretics, led.—That such of them as were inclined to sensual pleasures, by the very same dogmas concerning the pravity of matter, and concerning the evil principle, took to themselves a liberty of gratifying their lusts without fear. For they affirmed, That *piety* consists in the knowledge of God, and in the union of the mind with him: That they who attain this union, and by contemplation draw their mind away from their body, have no concern with the actions of the body; and therefore are under no obligation to restrain its propensities. Hence proceeded the dissolute lives of the Carpocratians and others, who affirmed, that all things were lawful to them; and that temperance was enjoined to

men, not by God, but by the maker of the world, whom, as we have said, they represented as an evil being.—Of this twofold discipline, proceeding from one and the same fountain, there are many traces in scripture. For among the first corrupters of Christianity, the apostle Paul mentions some who assumed to themselves a great show of wisdom, by a voluntary neglecting of the body, Col. ii. 23. And the apostles Peter and Jude speak of others, who were so corrupted as to affirm, that Christ had purchased for them a liberty of sinning; and who argued, that whatever their lusts inclined them to do, was lawful. See 1 John, Preface, sect. 3.

Before this section is concluded it may be proper to remark, with Lardner, that in the epistle which our Lord directed St John to write to the church of the Laodiceans, there are traces of the errors which the false teachers endeavoured to disseminate in Phrygia. For example, to shew that angels are not superior to Christ in dignity and power, and that they are not to be worshipped on account of their ministry in the government of the world, he in that epistle asserted his own power as Creator of the world, nearly in the terms made use of by Paul in his epistle to the Colossians. For he calls himself, Rev. iii. 14. *The beginning* (ἀρχη, the efficient cause) *of the creation of God.*—Next, because the false teachers, who troubled the churches of Phrygia, were puffed up on account of their pretended knowledge of things which they had not seen, Col. ii. 18. and thought themselves complete in every respect, by obeying the precepts of the law of Moses, and the prescriptions of the heathen philosophy, Christ condemned that vain boasting in the Laodiceans, Rev. iii. 17. *Thou sayest, I am rich and increased with goods, and have need of nothing, and knowest not that thou art wretched, and miserable, and blind, and naked.*—And whereas St Paul said to the Colossians, chap. ii. 10. *Ye are made complete by him who is the head of all government and power;* Christ said to the Laodiceans, Rev. iii. 18. *I counsel thee to buy of me gold tried in the fire, that thou mayest be rich, and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see.*

It may be proper also to take notice, that although the worship of angels was at the first repressed in the churches of Phrygia, by the apostle's epistle to the Colossians, it afterwards prevailed among them to such a degree, that the council which met at Laodicea, the metropolis of Phrygia, found it necessary to condemn that idolatry by their 35th canon, as Theodoret informs us in his note on Col. ii. 18. as follows: "This mischief continued long in Phrygia and Pisidia. "Hence the council which met at Laodicea, in Phrygia, "made a law against praying to angels; and to this very day "there are to be seen among them, and in the neighbouring "parts, the oratories of St Michael."—The 35th canon of the council of Laodicea, to which Theodoret refers, is in the following words: "Christians ought not to leave the church of "God, and go and name angels, or gather assemblies. If, "therefore, any one is found to practise this secret idolatry, "Let him be Anathema, because he has left our Lord Jesus "Christ the Son of God, and has turned to idolatry."—The time of the meeting of this council is uncertain. Lardner, vol. viii. p. 293. thinks it was held A. D. 363. This is the council of Laodicea which, in its last two canons, declared what sacred books were to be publicly read in the churches.

Sect. III. *Of the Time when the Epistle to the Colossians was written; and of the Persons by whom it was sent.*

At the time the apostle wrote this letter, he was in bonds for preaching the gospel, Col. iv. 3. But his confinement was not so strict as to prevent his preaching occasionally. For he mentions, chap. iv. 10. *his fellow-labourers in the kingdom of God*, who had been a consolation to him. This agrees with Paul's first confinement at Rome, where, Acts xxviii. 30. *He dwelt two whole years in his own hired house, and received all who came in unto him;* 31. *Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.*—Now, on the supposition that this epistle was written during the apostle's first confinement at Rome, since it was sent by the persons who carried his letter to Philemon, in which he desired him to pro-

vide him a lodging at Colosse, because he hoped to see him soon, ver. 22. we have reason to think that both letters were written in the second year of the apostle's confinement, and towards the end of that year, answering to A. D. 61, when the apostle had a prospect of being soon released.

The letter to the Colossians was not sent by Epaphras their own pastor. That good man, from the time of his arrival in Rome, had exerted himself so strenuously in the cause of Christ, that he became obnoxious to the magistrates, and was imprisoned, Philem. ver. 23. The apostle, therefore, sent this letter by Tychicus, and Onesimus, a slave who had run away from his master Philemon, but whom the apostle converted in Rome, and sent back to Colosse.

Because Tychicus, the bearer of the apostle's letter to the Colossians, carried likewise his letter to the Ephesians, Eph. vi. 21, 22, and because there is a remarkable agreement in the sentiments and language of both epistles, many have conjectured that they were written about the same time. See Pref. to the Eph. sect. 5. This too was Locke's opinion, who says, "They seem to be writ at the very same time, in the same run "and warmth of thoughts, so that the very same expressions, "yet fresh in his mind, are repeated in many places: The "form, phrase, matter, and all the parts quite through, of "these two epistles, do so perfectly correspond, that one can-"not be mistaken in thinking one of them very fit to give "light to the other."—But though this observation be just in general, it will not hold in every instance. For in comparing some of the similar passages of the two epistles, we must not fancy, because the expressions are the same, or nearly the same in both, that their meaning is precisely the same. The different circumstances of the churches to which these letters were addressed, and the different views which the apostle had in writing to them, occasioned him, in some instances, to affix different meanings to the same expressions. The false teachers moulded their errors into different forms, suiting them, as was observed above, to the characters and prejudices of the persons whom they wished to persuade. And therefore, in confuting them, the apostle was obliged to give his arguments a new turn; so that although in words some passages may be the same in different epistles, they are not the same in sense.

Of this we have an example in the inscriptions of the epistles to the Ephesians and to the Colossians; where in the former we have, τοις αγιοις τοις ουσιν εν Εφεσῳ, και τοις πιστοις εν Χριστῳ Ιησου: and in the latter, τοις εν Κολοσσαις αγιοις, και πιστοις αδελφοις εν Χριστῳ. For, in the epistle to the Ephesians, the phrase και τοις πιστοις εν Χριστῳ Ιησου, signifies, *to the believers in Christ Jesus;* namely, who were in the province of Asia, as distinguished from the saints who were in Ephesus. Whereas the same phrase, in the epistle to the Colossians, signifies, *to the faithful brethren in Christ;* as is plain from the clause, τοις εν Κολοσσαις, which is connected both with αγιοις and with πιστοις αδελφοις εν Χριστῳ. The reason is, if τοις πιστοις αδελφοις εν Χριστῳ, in the inscription to the Colossians, is translated, *to the believing brethren in Christ,* it will be of the same import with τοις αγιοις, *to the saints.*—For other examples, see Col. ii. 13. note 2. and ver. 14. note 2.—Wherefore, a proper attention to the above observation is necessary, in many instances, to our understanding the true meaning of the apostle Paul's writings.

COLOSSIANS.

CHAP. I.

View and Illustration of the Doctrines and Discoveries contained in this Chapter.

EFFECTUALLY to silence the false teachers, who endeavoured to seduce the Colossian brethren to Judaism, the apostle began the doctrinal part of this epistle with confuting their leading error; the error for the sake of which all the rest were introduced; namely, that the institutions of Moses, but especially the Levitical sacrifices, were still necessary, because there were no propitiatory sacrifices in the gospel. This false and most destructive doctrine the apostle exploded, by shewing, that they who are *translated into the kingdom of God's beloved Son, have redemption through his blood, even the forgiveness of sin;* consequently, that in the gospel dispensation, God hath appointed a propitiatory sacrifice of real efficacy, namely, the sacrifice of the blood of Christ, to which believers can have sure recourse for pardon, and have no need of any other propitiatory sacrifice whatever, ver. 13, 14.—But, lest the Colossians might have been told by the Judaizers, that the pardon of the sins of the whole world was an effect too great to be ascribed to the once shedding of Christ's blood, the apostle observed, that the atonement made by that one sacrifice is perfectly sufficient for the taking away the sins of all who believe, because the supereminent dignity of Christ enhanced the merit of his death.—Christ's dignity the apostle described in a magnificence of language suggested by the grandeur of the subject. He is the image of the invisible God, and the Lord of the whole creation, ver. 15.—for he created all things in the heavens, and upon the earth, visible and invisible, ver. 16.—and by him all things are upheld, ver. 17.—The apostle having thus described the original dignity of Christ as God's beloved Son, for the purpose of displaying the merit of his death, proceeded to

speak of the honour and power which he received, in the human nature, as the reward of his death, whereby he hath shewed, in a conspicuous light, the folly of those who endeavoured to persuade the Colossians to prefer the mediation of angels to the mediation of Christ. He is the head of the body, even of the church, and *the beginning* or author thereof. He is also *the first-born* or Lord of the dead, having died to raise them again to life, ver. 18.—This greatness, both in the natural and moral world, he hath received from his Father, that he may unite angels and men in one great community under himself as their head, in order that they may be happy in their subjection to God, and in the society of one another, to all eternity. For, saith the apostle, it pleased the Father that in him all the fulness of perfection and power should constantly abide, ver. 19.—and through the exercise of his authority and power, by him to unite all things under him as head, having made peace between them by the blood of his cross, ver. 20.—Even the idolatrous Gentiles, notwithstanding their former wickedness, he hath thus united, ver. 21.—in one body with the Jews, in his church, through the death of his Son, to render them holy and unblamable in Christ's sight at the last day, ver. 22.—To be in that manner presented before Christ, the apostle told the Colossians, would be their happy lot, since they were continuing firm in the faith of the gospel doctrine, which, because of its efficacy to sanctify sinners, was preached to every creature under heaven; of which gospel Paul was made a minister by Christ himself, ver. 23.

But, lest his imprisonment for having preached salvation to the believing Gentiles, equally with the Jews, through the

OLD TRANSLATION.	GREEK TEXT.
CHAP. I. 1 Paul an apostle of Jesus Christ by the will of God, and Timotheus *our* brother,	1 Παυλος αποστολος Ιησυ Χριστυ, δια θελημματος Θευ, και Τιμοθεος ὁ αδελφος,

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Ver. 1.—1. *Paul an apostle of Jesus Christ*, &c. To convince the Colossians that all the things contained in this epistle were dictated by the Spirit of God, Paul began it with assuring them, not only that he was an apostle of Jesus Christ, but that he was made an apostle by the will of God the Father; an honour which none of the false teachers could claim.

2. *And Timothy our brother.* Timothy's early piety, his excellent endowments, his approved faithfulness, and his affectionate labours in the gospel with the apostle, well known to most, if not to

death of Christ, although they did not obey the law of Moses, might have led the Colossians to suspect the truth of his doctrine, the apostle told them, that he rejoiced in the afflictions he was enduring for them; that is, for maintaining their title to salvation; and that these afflictions were expressly appointed to him by Christ, for the purpose of building his body, which is his church, ver. 24.—Of which church, he told them a second time, he was made a minister, or apostle, to build it by fully publishing God's determination to save the believing Gentiles, ver. 25.—Then he informed them, that this determination was a *mystery* or secret, which, during the Mosaic dispensation, was kept hid both from the Jews and from the Gentiles, but was now discovered to such of the Jews as God thought fit to employ in publishing it to the world, ver. 26.—To these preachers, God was pleased to make known by revelation the greatness of the glory of this mystery concerning the Gentiles; that is, the glorious excellence of that part of his plan which relates to the Gentiles; namely, That Jesus Christ, to them also, is the author of the hope of a glorious resurrection to eternal life, as well as to the Jews, ver. 27.—Him, therefore, all the inspired Christian teachers preach as the only Saviour of the world, exhorting every man to receive him as Saviour, and teaching every man with all wisdom the true doctrines of religion, that at the day of judgment they may present every man perfect, both in respect of holiness and pardon, ver. 28.—And to accomplish that glorious end, Paul himself laboured with the utmost vigour in preaching Jesus Christ, the hope of glory to believers of all nations, and in defending that doctrine with success, in proportion to the supernatural gifts bestowed upon him as an apostle, ver. 29.

NEW TRANSLATION.	COMMENTARY.
CHAP. I. 1 Paul an apostle of Jesus Christ[1] by the will of God, and *Timothy* OUR brother,[2]	CHAP. I. 1 *Paul*, made *an apostle of Jesus Christ by the appointment of God*, (see Gal. chap. i. Illust.) *and Timothy*, who, though not an apostle, is *our brother* in the ministry,

all the Gentile churches, rendering him highly worthy of their regard, Paul allowed him to join in writing several of the letters which he addressed to these churches; not, however, to add any thing to his own authority, but rather to add to Timothy's influence; for which purpose also he calls him here *his brother*, rather than his *son*. See Pref. to 1 Thess. sect. 2. about the middle.

2 To the saints and faithful brethren in Christ, which are at Colosse: grace *be* unto you, and peace from God our Father, and the Lord Jesus Christ.

3 We give thanks to God, and the Father of our Lord Jesus Christ, praying always for you;

4 Since we heard of your faith in Christ Jesus, and of the love *which ye have* to all the saints;

5 For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel;

6 Which is come unto you, as *it is* in all the

2 Τοις εν Κολοσσαις αγιοις και πιστοις αδελφοις εν Χριστω· χαρις υμιν και ειρηνη απο Θεου πατρος ημων, και Κυριου Ιησου Χριστου.

3 Ευχαριστουμεν τω Θεω και πατρι του Κυριου ημων Ιησου Χριστου, παντοτε περι υμων προσευχομενοι·

4 Ακουσαντες την πιστιν υμων εν Χριστω Ιησου, και την αγαπην την εις παντας τους αγιους,

5 Δια την ελπιδα την αποκειμενην υμιν εν τοις ουρανοις, ην προηκουσατε εν τω λογω της αληθειας του ευαγγελιου,

6 Του παροντος εις υμας, καθως και εν παντι τω κοσμω, και εστι

Ver. 2.—1. *And faithful brethren in Christ who are at Colosse.* If the apostle had called the Colossians *saints*, in a moral sense, there would have been no occasion to have added to their character the appellation of *faithful brethren*. *Saints* means all in Colosse who made an outward profession of believing the gospel; and *faithful brethren* denotes those who to that profession joined a suitable practice.—This epistle, therefore, was addressed to the whole community of Christians at Colosse, and more especially to such of them as were sincere in their profession as Christians.

2. *From God our Father;* that is, *the Father of us who believe.* According to Estius, God is called the Father of believers, to mark the high dignity to which they are raised by having the same Father with Jesus Christ, ver. 3. Also to shew that believers are the especial objects of God's love.

Ver. 4.—1. *Having heard of your faith in Christ Jesus.* The apostle did not mean his having heard of the conversion of the Colossians, but of their persevering in the belief of the great doctrine of the gospel, that men are saved by faith without obedience to the law of Moses. See Pref. sect. 1. paragr. 3. Now, as some had been seduced by the false teachers from this true faith, Pref. sect. 2. paragr. 4. the apostle does not speak of the whole body of the saints at Colosse, but of the faithful brethren there; that is, of those who had persevered in the truth, by rejecting all Jewish mixtures.

2 To the saints and faithful [1] brethren in Christ, *who* ARE at Colosse, grace BE *to* you, and peace from God our Father,[2] and *FROM our* Lord Jesus Christ.

2 *To the saints and faithful brethren in Christ, who are at Colosse. May virtuous dispositions be to you, and happiness* temporal and eternal (see Rom. i. 7. notes 3, 4.) *from God the Father* of Jews and Gentiles, *and from the Lord Jesus Christ,* by whom God dispenses these blessings to mankind.

3 We give thanks to *the God and Father* of our Lord Jesus Christ, *always when we pray* for you;

3 *We,* Paul and Timothy, *give thanks to the God and Father of our Lord Jesus Christ* for your faith and love. This we do *always when we pray for you;*

4 (Ακουσαντες) *Having heard* [1] of your faith in Christ Jesus, and of the love WHICH YE HAVE to all (αγιους, 48.) the saints,[2]

4 *Having heard* by Epaphras, (chap. i. 7,—9. iv. 12.) of the firmness *of your faith in Christ Jesus, and of* the warmth of *the love which ye bear to all who profess the Christian religion.* See Eph. i. 15. note 2.

5 (Δια) *Through* the hope [1] which is laid up for you in *the heavens; of which ye have formerly heard* in the word of the truth of the gospel,

5 Whom ye willingly relieve in their distresses, with your worldly goods, *through the hope* of far better goods which are *laid up for you in the heavens: of which* hope *ye have formerly heard in the true preaching of the gospel* by me. See Pref. sect. 1.

6 Which is *present* (εις, 149.) *among you, as also* in all the world,[1]

6 *Which* gospel *subsists among you, as* it does *likewise in the most celebrated Gentile nations, and is*

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2. *Love which ye have to all the saints.* The word *all* is emphatical here, and implies, that the faithful brethren at Colosse loved not only the Gentile but the Jewish believers, although the latter differed from them in some points of faith and practice respecting the Mosaic rites. See Eph. i. 15. note 2.

Ver. 5. *Through the hope which is laid up for you.* Here *hope* is put for *eternal life,* the object of the Colossians' hope.—If the sense given in the commentary is not admitted, the meaning may be, that the Colossians loved the saints on account of their entertaining the same hope of eternal life with themselves.

Ver. 6.—1. *Which is present among you, as also in all the world.* Παντι τω κοσμω. In this clause, the word κοσμος, translated *world,*

world, and bringeth forth fruit, as *it doth* also in you, since the day ye heard *of it*, and knew the grace of God in truth.

7 As ye also learned of Epaphras our dear fellow-servant, who is for you a faithful minister of Christ:

8 Who also declared unto us your love in the spirit.

9 For this cause we also, since the day we heard *it*, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will, in all wisdom and spiritual understanding;

καρποφορεμενον, καθως και εν ὑμιν, αφ' ἡς ἡμερας ηκουσατε και επεγνωτε την χαριν τȣ Θεȣ εν αληθειᾳ.

7 Καθως και εμαθετε απο Επαφρα τȣ αγαπητȣ συνδȣλȣ ἡμων, ὁς εστι πιστος ὑπερ ὑμων διακονος τȣ Χριστȣ.

8 Ὁ και δηλωσας ἡμιν την ὑμων αγαπην εν πνευματι.

9 Δια τȣτο και ἡμεις αφ' ἡς ἡμερας ηκουσαμεν, ȣ παυομεθα ὑπερ ὑμων προσευχομενοι, και αιτȣμενοι ἱνα πληρωθητε την επιγνωσιν τȣ θεληματος αὐτȣ, εν πασῃ σοφιᾳ και συνεσει πνευματικῃ,

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signifies *the Roman empire*, a sense which it has in other passages, particularly Luke ii. 1. *There went out a decree from Cæsar Augustus, that all the world should be taxed.*—In like manner, *every nation under heaven*, Acts ii. 5. signifies those nations only with whom the Jews had some communication. So also Cyrus, in his decree concerning the Jews, says, Ezra i. 2. *The Lord God of heaven hath given me all the kingdoms of the earth.* Thus understood, the apostle's affirmation is no hyperbole. For, at the time the epistle to the Colossians was written, A. D. 61. the gospel had been preached and received in most of the countries within the Roman empire, and had produced a great change in the manners of those who received it.—As the word παροντ⊛, *present*, is commonly applied to things having life, it is here used metaphorically.

2. *And is bringing forth fruit.* Some MSS, following the Vulgate, add και αυξανομενον, *and increasing*; is daily spreading itself.—The apostle made this observation to confirm the Colossians in the faith of the gospel, which, by its rapid progress, and happy influence in reforming mankind, was plainly declared to be from God.

3. *Acknowledged the grace of God.* Here, as in Tit. ii. 11. 1 Pet. v. 12. *the grace of God* signifies *the gospel.*—In writing to Gentiles, the apostle with great propriety termed the gospel *the grace of God*, for this, among other reasons, that therein God declared his gracious intention of making the Gentiles heirs of the heavenly country by faith, equally with the Jews, without requiring them to obey the law of Moses, ver. 12.—This doctrine in other passages is called

and *is bringing* forth fruit,[2] *even as* (ω, 172.) *among* you *from* the day ye heard *and acknowledged* the grace of God[3] in truth.

7 As ye also learned IT *from* Epaphras, our *beloved* fellow-servant,[1] who is a faithful minister of Christ (ὑπὲρ) *with respect to you.*[2]

8 Who *likewise hath signified to* us your love in *spirit.*[1]

9 For this *reason* we also, *from* the day we heard THESE THINGS, do not cease *praying* (see 1 Thess. v. 17. note) for you, and *requesting* that ye *may* be filled with the knowledge of his will, *through* all wisdom and spiritual understanding,

bringing forth the good *fruit* of faith and love, *even as* it does *among you from the day ye heard and embraced the gospel of God,* as preached by me *in truth.*

7 *As ye also learned it from Epaphras our beloved fellow-servant, who,* having taught you the same doctrine with me, *is a faithful minister of Christ with respect to you.*

8 *This worthy person,* besides declaring your faith and love to the saints, (ver. 4.) *likewise hath signified to us your fervent spiritual love* to me.

9 *For this reason,* that ye have great faith, and love, and sincere affection to me, *we also from the day we heard these things,* (ver. 4.) *do not cease praying for you, and requesting that ye may be filled* by God *with the knowledge of his will,* concerning the salvation of mankind by faith, (Eph. i. 5. 9. 11.) and that *through an high degree of wisdom and understanding in spiritual matters* given to you,

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the truth, and *the truth of the gospel.* Wherefore, their *hearing and acknowledging the grace of God in truth,* means their hearing and acknowledging the true doctrine of the gospel concerning the salvation of the Gentiles by faith.

Ver. 7.—1. *Epaphras our beloved fellow-servant.* From the epistle to Philemon, ver. 23. which was sent at the same time with this letter, it appears that Epaphras was in prison at Rome when the apostle wrote. But he did not choose to mention that circumstance in a letter directed to the whole church of the Colossians, lest it might have grieved them too much.—Concerning Epaphras, see Philem. ver. 23. note.

2. *Who is a faithful minister of Christ with respect to you.* The apostle gave this honourable testimony to Epaphras, that the Colossians might not suffer themselves to be drawn away from the doctrine which they had learned from him.

Ver. 8. *Hath signified to us your love in spirit.* According to Grotius, this means your love to me, on account of the gifts of the spirit which I communicated to you: According to Pierce, it is,

10 That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;

11 Strengthened with all might according to his glorious power, unto all patience and long-suffering with joyfulness:

12 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light;

13 Who hath delivered us from the power of dark-

10 Περιπατησαι υμας αξιως τυ Κυριυ εις πασαν αρεσκειαν, εν παντι εργῳ αγαθῳ καρποφορουντες και αυξανομενοι εις την επιγνωσιν τυ Θευ·

11 Εν πασῃ δυναμει δυναμουμενοι κατα το κρατος της δοξης αυτυ, εις πασαν υπομονην και μακροθυμιαν μετα χαρας·

12 Ευχαριστουντες τῳ πατρι τῳ ικανωσαντι ημας εις την μεριδα τυ κληρυ των αγιων εν τῳ φωτι·

13 Ος ερρυσατο ημας εκ της εξουσιας τυ σκοτους, και μετεστησεν

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your love to me on a spiritual account: According to Whitby, it is, your *love wrought in you by the Spirit.* Others think the phrase is a common Hebraism for *great love.* See Ess. iv. 56.

Ver. 10. *The Lord.* Some MSS mentioned by Mill, with the Syriac, Vulgate, and Ethiopic versions, read here, τυ Θευ, *of God.*

Ver. 11.—1. *According to his glorious power.* The preposition κατα, with the accusative, may be rendered *by,* or *through.* Here the glorious power of Christ is spoken of; but in the parallel passage, Eph. iii. 16. the apostle speaks of the Father's power; *That according to the riches of his glory, he would grant unto you to be exceedingly strengthened,* δια, *by his Spirit.*

2. *All patience and long-suffering.* The Greek commentators observe, that *patience* is exercised towards them who are out of the church, and whom we have no right to punish; but *long-suffering* is exercised towards persons of our own society, whom we can punish.

Ver. 12.—1. *Who maketh us fit for a portion,* &c. Ικανωσαντι ημας εις την μεριδα τυ κληρυ. This is an allusion to the partition of the land of Canaan into so many μεριδες, *portions,* which were distributed to the Israelites by lot. And as the land of Canaan, the inheritance of the natural seed of Abraham, was a type of the inheritance of the spiritual seed, the allusion to the division of that land among the natural seed, is introduced with propriety in the account which the apostle gives of the admission of the Gentiles to share with the Jews in all the privileges of the gospel.—In this thanksgiving, the apostle insinuated to the Colossians, that their sharing in the blessings which belonged to the Jews, was a strong motive to induce them to bear their afflictions with patience and joy.

10 *IN ORDER THAT* (περιπατησαι ὑμας) ye *may* walk worthy of the Lord[1] *to* all pleasing, *bringing forth fruit by* every good work, and increasing (εις) in the knowledge of God:

11 *Being* strengthened with all *strength*, (κατα) according[1] to his glorious power, unto all patience and long-suffering[2] with *joy*.

12 *We give* thanks *to* the Father, *who maketh us fit for a portion*[1] of the inheritance[2] of the saints in *the* light;[3]

13 (Ος) Who hath delivered us from the

10 (Sup., εις το) *In order that ye may walk worthy of the Lord* Christ, *so as to please him in all things, bringing forth fruit* suitable to your knowledge, *by* performing continually *every good work, and* even *increasing in the knowledge of* the will of *God;* (ver. 9.)

11 *Being*, for this purpose, *strengthened greatly according to Christ's glorious power*, so as *to bear every evil* befalling you, *with the greatest patience and long-suffering*, nay, *with joy*, knowing the happy issue of your sufferings.

12 Also *we* do not cease (ver. 9.) to *give thanks to the Father, who* by faith and holiness *maketh us* Gentiles *fit for* receiving *a portion of the inheritance which belongs to the Jews* who dwell *in the light* of the gospel;

13 *Who*, for that purpose, *hath delivered us* Gentiles *from the power*

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2. *The inheritance of the saints.* This inheritance comprehends, not only the heavenly country, of which Canaan was the type, but all the privileges of the gospel bestowed on believers, to fit them for the enjoyment of the heavenly country.

3. *Saints in the light.* So the apostle called the converted Jews living in the light of the gospel, and enjoying all the privileges mentioned ver. 13.; for Christ, the author of the gospel, is *the true light which lighteth every man that cometh into the world*, John i. 9. Hence the gospel, as coming from him, is termed *the true light*, 1 John ii. 8. whereas heathenish idolatry is called *darkness*, Acts xxvi. 17, 18.—See 1 John i. 5. note 3.—Besides, it was as proper to call men living under the gospel dispensation *saints in light*, as in the following verse to call idolaters *men under the power of darkness.* In other passages also, the word *light* signifies the gospel dispensation, Eph. v. 8. *Now ye are light in the Lord.* 1 Thess. v. 5. *All ye are sons of the light.* 2 Cor. iv. 4. *Light of the glorious gospel.* See Rom. xiii. 2. note 1. and Col. i. 26. where such of the Jews as were made *apostles, prophets,* and *inspired teachers,* are called *his saints;* and Eph. iv. 12. *saints perfected for the work of the ministry.*

ness, and hath translated *us* into the kingdom of his dear Son;

εις την βασιλειαν τε υἱε της αγαπης αὐτε·

14 In whom we have redemption through his blood, *even* the forgiveness of sin.

14 Εν ᾧ εχομεν την απολυτρωσιν δια τε αἱματος αυτε, την αφεσιν των ἁμαρτιων.

15 Who is the image of the invisible God, the firstborn of every creature:

15 Ὁς εστιν εικων τε Θεε τε ἀορατε, πρωτοτοκος πασης κτισεως·

Ver. 13.—1. *The power of darkness.* Evil spirits are called, Eph. vi. 12. *The rulers of the darkness of this world;* and their dominion is styled, Luke xxii. 53. *the power of darkness,* as here, for the reason mentioned, 1 John i. 5. note 3. See also Acts xxvi. 18.

2. *His beloved Son.* The apostle calls Jesus *God's beloved Son,* because God gave him that appellation by a voice from heaven at his baptism; also to intimate, that the faithful subjects of the kingdom of his Son are the objects of his love.

Ver. 14. *Redemption through his blood, even the forgiveness of sins.—Through his blood,* is an explication of the clause *by whom,* as *forgiveness of sins* is an explication of *redemption.*—The words *through his blood* are wanting in the Syriac and Vulgate versions, as also in the Clermont, and six other ancient MSS. Beza thinks they were transcribed here from Eph. i. 7. But as there are many expressions in the two epistles perfectly the same, which really belong to both, I see no reason why the words in question should be reckoned an interpolation.

Ver. 15.—1. *He is the image of the invisible God.* Here ὁς is the substantive pronoun of the third person, and hath for its antecedent *God's beloved Son,* mentioned ver. 13, 14.—The Son is called εικων, *the image of the invisible God,* and χαρακτηρ της ὑποστασεως αυτε, *the express image of his substance,* Heb. i. 3. because in the creation of all things he exhibited the perfections which are peculiar to God. See Rom. i. 20.—The Son is likewise called *the image of God,* 2 Cor. iv. 4. because he shines into men's hearts with the light of the gospel, called ver. 6. *the light of the knowledge of the glory of God in the face of Christ;* and because he manifested the divine perfections in the flesh visibly, by that fulness of grace and truth which shone in him during his abode on earth, John i. 14.—The Antinicene fathers thought the Son was called *the image of the invisible God,* because God appeared to the patriarchs by his Son. But this opinion is attended with great difficulties, as Whitby has shewed in his note on Heb. ii. 2.—The Socinians contend, that Christ is called *the image of the invisible God,* merely because he made known to men the will of God; and that in this sense only Christ said to Philip, John xiv. 9. *He that hath seen me, hath seen*

power of darkness,[1] and hath translated us into the kingdom of his *beloved* Son;[2]

of darkness; the tyrannical dominion of evil spirits, under which we lived in our ignorant heathen state, *and* by faith *hath translated us into the kingdom of his beloved Son;* namely, into the gospel church;

14 *By* whom we have (απολυτρωσιν) redemption thro' his blood,[1] EVEN the forgiveness of *sins.*

14 *By whom we* all *have redemption through his death, even the forgiveness of sins.* So that in the kingdom of God's beloved Son, there is a propitiation for sin provided, more effectual than the Levitical sacrifices.

15 (Ος) *He* is the image[1] of the invisible God, (πρωτοτοκος πασης κτισεως) the first-born of *the whole creation:*[2]

15 That the shedding of his blood should procure forgiveness of sins for all who believe, cannot surprise you, when ye consider that *he is the image of the invisible God, the first-born of the whole creation.*

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the Father. But it should be considered, that in other passages of scripture the word *image* denotes *likeness,* if not *sameness,* of nature and properties. 1 Cor. xv. 49. *As we have borne the image of the earthy, we shall also bear the image of the heavenly.*—Heb. x. 1. *The law containing a shadow of the good things to come, and not the very image of these things.*

2. *The first-born of the whole creation.* So the phrase πασα κτισις is translated, Rom. viii. 22.—According to the Arians, *the first-born of the whole creation,* is *the first made creature.* But the reason advanced to prove the Son *the first-born of the whole creation,* overturns that sense of this passage. For surely the Son's creating all things, doth not prove him to be the first made creature, unless his power of creating all things originated from his being the first made creature; which no one, I think, will affirm. As little does the Son's creating all things, prove that he first of all created himself. Yet these absurdities will be established by the apostle's reasoning, if the *first-born of the whole creation* signifies *the first made creature.* —"It is observable," saith Dr Clarke, as cited by Horsley in his xvth letter to Priestly, "that St Paul does not here call our Sa-"viour πρωτοκτισον πασης κτισεως, *the first created of all creatures,* but "πρωτοτοκον πασης κτισεως, *the first-born of every creature,* the first be-"gotten before all creatures."—It is proper, however, to observe, that πρωτοτοκος, in this passage, may signify *the Heir* or *Lord* of the whole creation. For anciently *the first-born* was entitled to possess his father's estate, 2 Chron. xxi. 3. *But the kingdom gave he to Jehoram, because he was the first-born.*—The *first-born* was likewise lord of his brethren, who were all his servants. This appears from

16 For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him.

16 Ὅτι ἐν αὐτῷ ἐκτίσθη τὰ πάντα τὰ ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς, τὰ ὁρατὰ καὶ τὰ ἀόρατα, εἴτε θρόνοι, εἴτε κυριότητες, εἴτε ἀρχαί, εἴτε ἐξουσίαι· τὰ πάντα δι' αὐτοῦ καὶ εἰς αὐτὸν ἔκτισται.

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what Isaac said to Esau, after he had bestowed the rights of *primogeniture* on Jacob, Gen. xxvii. 37. Hence, among the Hebrews and other ancient nations, *first-born*, *heir* and *lord*, were synonymous terms; Gal. iv. 1. *As long as the heir is a child, he is nothing different from a bond-man, though he be lord of all. Heres apud antiquos pro Domino ponebatur.* See Vinnius's note on Justinian's Instit. lib. ii. tit. 19. last section. According to this interpretation of the terms *first-born* and *heir*, the apostle's reasoning is perfectly just: for *the creation* of all things, (Col. i. 16.) and *the making* of the world, (Heb. i. 3.) *through the Son*, is a direct proof that *he is the first-born, heir*, or *lord* of the whole. For the same reason, in the following ver. 18. πρωτοτοκος, *first-born*, may signify *lord* or *ruler*; especially if the verse be thus translated, *He is the beginning, the first-born of the dead.* See ver. 18. note 3.

Ver. 16.—1. *Because by him were created.* The causal particle ὁτι, *because*, with which this verse begins, refers to both parts of the preceding verse. The Son is *the image of the invisible God*, as well as *the first-born of the whole creation, because by him were created all things*, &c.

2. *Things visible, and things invisible.—Things visible*, are those said in the foregoing clause to be *upon the earth*; the material fabric with all its inhabitants, called, Heb. xi. 3. τα βλεπομενα, *things which are seen.—Things invisible*, are those said to be *in the heavens*; namely, the different orders of angels, both good and bad, called in the following part of the verse, *thrones, lordships*, &c. Because in after times, false teachers would arise and affirm; some, that the world was made by angels; others, that it was made by an evil principle, (See Preface to Colossians, sect. ii. p. 485.) the apostle may have been directed by the Spirit to declare, in the most express manner, that all things were created by God's beloved Son, that the sincere might be preserved from these pernicious errors.

3. *Whether thrones, or lordships*, &c. In the parallel passage, Eph. i. 21. note 1. these names express the different orders of angels, whether good or bad. For, Col. ii. 10. the words αρχη και εξουσια, *government and power*, denote *the good angels*, over whom Christ is the head. But the same words, ver. 15. of that chapter, and in Eph. vi. 12. signify the evil angels who are in rebellion against God. And Luke xii. 11. they are applied to human rulers and magistrates;

16 (Ὅτι, 254.) *Because* (ἐν) by him were *created*[1] all things *which* ARE in *the heavens* and *which* ARE *upon the* earth, *things* visible, and *things* invisible,[2] whether *thrones*, or *lordships*, or *governments*, or powers;[3] all things were created (δι' αὐτοῦ) *through* him,[4] and (εἰς) for him.

16 These high titles belong to the Son, *because by him were created all things which are in the heavens, and which are upon the earth; things visible*, the material fabric, and the living things therein; *and things invisible*, good angels and bad, the differences of whose nature and office I express by *thrones, lordships, governments, and powers: all things were created by God through the Son, and for him*; that is, for the manifestation of his wisdom and power, and to be governed by him.

And when they bring you unto the synagogues, and unto, τας αρχας και τας εξουσιας, magistrates and powers, take ye no thought, &c. Wherefore, the appellations in this verse comprehend every thing having dominion, whether among angels or men. And since it is said in the end of the verse, that they were all made by the Son, and for him, he must be superior to them all in nature and authority. Thus understood, the apostle's description of the Son was most pertinent to his purpose of shewing the folly of the false teachers, who were endeavouring to seduce the Colossians from their reliance on Christ for salvation; and to persuade them to attach themselves to angels; and to worship them as more powerful mediators with God than his own beloved Son, by whom they were all created.

4. *All things were created through him, and for him.* By the *all things*, which were created through the Son, some of the Socinians understand, *the gospel dispensation and church.* According to this sense of creating all things, *the first-born of the whole creation*, ver. 15. is, "the first made member of the Christian church." And the apostle's reasoning will be, "Christ is the first made member of "the church; because by him the church was created." But every one must be sensible that this reasoning is not just, since Christ might have created the church, without being himself a member of it. Of this interpretation Pierce says, "It is so forced and violent, "that it can hardly be thought men would have espoused it, but "for the sake of an hypothesis." Others, therefore, of the Socinians, by *creation of all things which are in the heavens*, understand Christ's new-modelling the heavenly hierarchy. I am not certain that I understand what is meant by this expression. If it signifies, that after his ascension Christ divested the angels, who formerly ministered to the heirs of salvation, of their offices, and put other angels in their place, it should be considered, Whether the divesting the angels of their ministry, after Christ's ascension, does not imply, that they had formerly executed their ministry improperly?

17 And he is before all things, and by him all things consist.

18 And he is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence.

17 Και αυτος εστι προ παντων, και τα παντα εν αυτῳ συνεστηκε.

18 Και αυτος εστιν ἡ κεφαλη τε σωματος της εκκλησιας· ὁς εστιν αρχη, πρωτοτοκος εκ των νεκρων, ἱνα γενηται, εν πασιν αυτος πρωτευων.

—Perhaps, by the *new-modelling* of the heavenly hierarchy, the Socinians mean, that Christ altered the order and subordination originally established among the heavenly beings, by raising some of them above others, who formerly were greater than they in power. But as their original subordination seems to have been founded on the different natures and qualities of the angels, it may be doubted whether Christ could alter that subordination, without altering the nature of the angels; since, to have placed the superior natures below the inferior, would have been incongruous, or rather unjust, as they had done nothing to merit such a degradation. Supposing, therefore, that in new-modelling the heavenly hierarchy, Christ changed the natures of the angels, might he not also have created them? It will not aid the Socinian hypothesis to reply, that the power of changing the nature of the angels, is inferior to the power of creating them, unless they can shew it to be so much inferior, that it may be possessed by one who is nothing but a man, as they hold Jesus to be.—In short, I can affix no meaning to the *new-modelling of the heavenly hierarchy*, by God's beloved Son, which does not prove him to be superior to all the angels of which that hierarchy consists, as the apostle's reasoning in this passage seems to imply.

Ver. 17.—1. *And he is before all things.* The word παντων is rightly translated *all things*, because it is in the neuter gender, as is plain from the subsequent clause, *And by him*, τα παντα, *all things consist.*

2. *All things*, συνεστηκε, *consist.* This is equivalent to Heb. i. 3. Φερων τε τα παντα τῳ ρηματι της δυναμεως αυτυ, *And upholding all things by the word of his power;* by his *powerful word* or *command.*—This, and what follows in ver. 18. are additional arguments to prove Christ's superiority to angels.

Ver. 18.—1. *And he is the head of the body, even of the church.* The apostle having displayed the greatness of the Son, as creator of all things, visible and invisible, in the heavens and upon the earth, proceeds in this clause to display his glory as the head of the *church*, which is called *the body*, and *his body*, to intimate, that as the human body is animated and governed by the head, so the church is animated, governed, and protected by Christ its head. Or, the church is called *the body of Christ*, because all the regene-

17 And he is (προ παντων) before all things,[1] and (εν) by him all things (συνεστηκε) consist.[2]

18 And he is the head of the body,[1] *EVEN* of the church. (Ος) *He* is the beginning,[2] the first-born from the dead;[3] that in all *RESPECTS* he might *be pre-eminent*.[4]

17 *And*, having made all things, *he is* in existence *prior to all things, and by his power all things stand together* in the harmonious order in which he at first placed them.

18 *And he is the head of the* great *body*, or society, called *the church*. *He is* also *the beginning*, or author of the church, *the first-born*, or Lord *of the dead*, (Rom. xiv. 9.) who make the greatest part of the church, *that in all respects he may be the chief person* next to God.

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rated deriving their new nature from the breaking of his body on the cross, they are said, Eph. v. 30. *to be members of his body, of his flesh, and of his bones.* See Eph. v. 32. note; and Rom. xii. 5. note 1.

In making Christ the head of the body or church, there is, as Dr Leechman observes, vol. i. serm. vi. the greatest wisdom; because "it is evident to every one, that the reducing of men under "one great head, is the most natural means of uniting them to one "another, and to the great God and Father of all. The most ordi- "nary observation of the world will convince us, what a mighty "power the attachment to one chief in learning, in arts, or in go- "vernment, always hath to bind men together in affection and "friendly society. This is the effect of it, when there is nothing "but a joint admiration, without dependence and expectations. "But the effect is much stronger when there is a dependence upon, "and hopes of many great advantages common to all, from the "power and favour of the leader. How much more, then, must "the subjecting of mankind to one great and glorious head, "for whom they have the highest veneration, from whom they "have received the most invaluable benefits, and on whom all their "future hopes depend, contribute exceedingly to unite them in the "strictest bonds of friendship?" especially as there can be no envious rivalships here; the favours bestowed on one being no obstruction to the aggrandizement of the rest.

2. *He is the beginning.* Ος εστιν αρχη. In this and what follows, the greatness of the Son, as the efficient cause and ruler of the church, is demonstrated from the consideration of that fulness of perfection which it pleased the Father to bestow on him. The Greek philosophers expressed *the first cause*, or efficient principle of things, by the word αρχη, *beginning*, Cudw. Intel. Syst. p. 217. 225. 231. 243. 250. In this sense Christ called himself, Rev. iii. 14. αρχη της κτισεως του Θεου, *the first cause of the creation of God.* But though it be an high honour to the church that he is its head who is the first cause of all things, yet, as the apostle in this verse is

19 For it pleased *the Father*, that in him should all fulness dwell.

20 And (having made peace through the blood of his cross) by him to reconcile all things unto himself, by him, *I say*, whether *they be* things in earth, or things in heaven.

19 Ὅτι ἐν αὐτῷ εὐδόκησε πᾶν τὸ πλήρωμα κατοικῆσαι.

20 Καὶ δι' αὐτοῦ ἀποκαταλλάξαι τὰ πάντα εἰς αὐτόν, εἰρηνοποιήσας διὰ τοῦ αἵματος τοῦ σταυροῦ αὐτοῦ, δι' αὐτοῦ, εἴτε τὰ ἐπὶ τῆς γῆς, εἴτε τὰ ἐν τοῖς οὐρανοῖς.

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speaking of Christ as *the head of the body* or church, I agree with Estius in thinking, that he is here called ἀρχὴ, *the first cause or beginning*, in respect of the church, which began immediately after the fall, in the view of Christ's coming into the world to perform that one great act of obedience, by which the evil consequences of Adam's one act of disobedience were to be remedied.—Mill mentions two MSS, which, instead of Αρχη, read here Απαρχη.

3. *The first-born from the dead.* Πρωτοτοκος εκ νεκρων, may be translated, *the first-born of the dead:* for εκ is often the sign of the genitive case. See Essay iv. 155. Wherefore, since πρωτοτοκος, *first-born*, signifies *lord*, ver. 15. note 2. *the first-born of the dead*, is not the first who was raised from the dead to die no more, but the lord of the dead; he who rules the dead, Rom. xiv. 9. and who hath power to raise them at the last day. For *the body*, or church, consists chiefly of the dead, as the apostle here intimates. This interpretation is confirmed by the subsequent clause. Nevertheless, as the meaning of this passage hath been much contested, I have not ventured to depart from the common translation.

4. *That in all respects he might be pre-eminent.* So I think ινα γενηται εν πασιν αυτος πρωτευων should be translated. For the apostle in the preceding verses having described Christ's dignity and authority as the creator of angels and men, he in this verse speaks of his greatness as the founder and head of the church, and as the ruler of the dead; and tells us, that these honours were bestowed on him, that in all respects he might be the chief person next to God.

Ver. 19.—1. *It pleased the Father.* The words *the Father*, are not in the original, but they are very properly supplied by our translators. For, as the expression is elliptical, it must be completed, either as our translators have done, or, as others propose, by adding the word *him: It hath pleased him*, namely, *Christ*. But, not to mention the confusion which this method of supplying the ellipsis occasions in the apostle's discourse, it represents the Son as taking the fulness of perfection and government to himself, independently of the will of the Father, contrary to the whole tenor of scripture, in which the Son is said, in the affair of our salvation, to act in subordination to the will of his Father.

19 For it pleased THE FATHER, [1] that (ἐν) in him all *the* fulness [2] (κατοικησαι, 235.) *should* dwell.

20 And by (δι') him to reconcile [1] all things *to him*, [2] having made peace by the blood of his cross, [3] I SAY, by him, whether THEY BE things *upon the* earth, or things in *the heavens*. [4]

19 This account of the greatness of the Son needs not surprise you. He derives his greatness from the Father: *For it pleased the Father, that in him all the fulness* of perfection and government *should continually abide*. See chap. ii. 9.

20 *And by him to unite all things to him* as their head, *having made peace by the blood of his cross: I say* it hath pleased the Father, *by him* to unite all things to him, *whether they be men upon the earth, or angels in the heavens*, that being joined together in one body for the worship of God, they may be happy through all eternity, by that union.

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2. *That in him all the fulness should dwell.* Κατοικησαι, *continually dwell*; for κατα increases the meaning of the word with which it is compounded. This is commonly understood of the fulness of perfection and government, (termed, chap. ii. 9. *The fulness of the Godhead*,) which was communicated to the Son, and which is called *his fulness*, because it dwelled in him.—The original is, Οτι εν αυτω ευδοκησε παν πληρωμα κατοικησαι, which Castalio hath thus translated: *Quoniam per eum visum est Patri omnem universitatem inhabitare.* But because *omnem universitatem* is an uncouth, or rather an improper rendering of παν πληρωμα, Pierce, who approves of Castalio's version of the passage in other respects, thinks the translation should run thus, *It pleased the Father to inhabit all the fulness by him*; understanding by *all the fulness*, the whole church, consisting of Jews and Gentiles, called, Eph. i. 23. Το πληρωμα, *The fulness of him who filleth all with all.* See Rom. xi. 12. note. This interpretation Beza seems to approve. For in his note he saith, *Res ipsa clamat apostolum de sola ecclesia hic agere, ut etiam*, 1 Cor. xv. 18. Eph. i. 10.—Beza adds, that the Manicheans, and after them Servetus and Postellus, understood this text of the substance of God being diffused through all things. If the apostle by *all fulness*, means *the church*, as Beza and Pierce suppose, *all things*, in the following verse, will exactly correspond to it. Castalio supports his translation of κατοικησαι by observing, that when an infinitive verb, in the New Testament, is joined with ευδοκησε, it always denotes the action of him who is spoken of *as pleased.*

Ver. 20.—1. *And by him to reconcile all things.* Though I have translated the word αποκαταλλαξαι, *to reconcile*, which is its ordinary meaning, I am clearly of opinion, that it signifies here *to unite* simply; because the good angels are said, in the latter part of the verse, to be *reconciled* to Christ, who never were at enmity with

21 And you that were some time alienated, and enemies in *your* mind by wicked works, yet now hath he reconciled,

22 In the body of his flesh through death, to present you holy and unblamable, and unreprovable in his sight.

23 If ye continue in the faith grounded and settled,

21 Και ὑμας ποτε οντας απηλλοτριωμενους και εχθρους τη διανοια εν τοις εργοις τοις πονηροις, νυνι δε αποκατηλλαξεν,

22 Εν τω σωματι της σαρκος αυτου, δια του θανατου, παραστησαι ὑμας ἁγιους και αμωμους και ανεγκλητους κατενωπιον αυτου·

23 Ειγε επιμενετε τη πιστει τεθεμελιωμενοι και εδραιοι, και μη

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him. I therefore take the apostle's meaning to be this: *It pleased the Father, by Christ to unite all things to Christ*, namely, as their head or governor. See Eph. i. 10. But though I think this the apostle's meaning, I have not ventured to alter the translation. See note 3. on this verse, at the close.—This *reconciling* or *uniting of all things to Christ* as their head, the Father hath accomplished, by making peace between himself and men, and among men themselves, through the blood of his Son's cross. By his death, as a sacrifice for sin, God hath taken away the cause of men's enmity to one another, and of their enmity to him. Hence it is said of Christ, Eph. ii. 15. that *he hath by his flesh abolished the enmity* which subsisted between the Jews and Gentiles, *that the two he might create under himself into one new man, making peace;* 16. *and reconcile both in one body to God, having slain the enmity.*

2. *To him.* Pierce reads here εις αυτον, *to himself;* making this sense, *It hath pleased the Father by him to reconcile all things to himself.* But I prefer the common reading and translation, as most consonant to the apostle's design of displaying the greatness of Christ's person and office.

3. *Having made peace through the blood of his cross.* Augustine, who is followed by Le Clerc and Pierce, was of opinion, that the expression *all things*, found in the preceding clause, includes the good angels; and that they are said to be reconciled, and to have their peace made, not with God, whom they never offended, but with men, with whom they were at variance on account of their enmity to God. This account, however, of the reconciliation of the holy angels cannot be admitted, because the apostle hath expressly declared it to be a reconciliation either to God or to Christ, and not to men.—I therefore think the word *reconcile*, in this passage, means simply *to unite*, as was observed in note 1. and that the *all things* which are thus united, are the holy angels and good men of all nations, who are united together under Christ as their head; and that the peace made through the blood of Christ's cross, is peace between God and sinners, and between sinners themselves;

21 *Even* you, *who* were *formerly* alienated (τῃ διανοιᾳ) *in mind*, and enemies *by works which ARE wicked, he hath* now *indeed* reconciled,

21 And among the things upon the earth, *even you* Gentiles, *who* by your idolatry *were formerly alienated* from the true God *in disposition, and enemies* to him *by works which are wicked, God hath now indeed united* to himself, and to all the virtuous beings in the universe,

22 (Εν) In the body of his flesh [1] through death, to present you holy, and unblamable, and unreprovable, in his sight; (Eph. v. 27.)

22 *In the body of Christ's flesh*, that is, in the church which is Christ's body, (ver. 24.) and this he hath accomplished *through* Christ's *death*, (see Eph. ii. 15, 16. notes) in order *to present you holy, and unblamable, and unreprovable, in Christ's sight* at the day of judgment;

23 (Ειγε, 134.) *Since* ye continue IN the faith [1]

23 *Since ye continue in the faith* concerning the dignity and power of

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especially the believing Jews and Gentiles, in order to their being joined together in one church under Christ as their head.

4. *Whether they be things upon the earth*, &c. Because, Eph. ii. 14. Christ is called *our peace*, on account of his uniting Jews and Gentiles in one church, some are of opinion, that *the things upon the earth*, and *the things in the heavens*, said here to be reconciled to Christ, are the Jewish and Gentile believers only. But any one who compares the passage in the Ephesians with this verse, will see, that being different both in sentiment and language, the one cannot be explained by the other.

Ver. 22. *In the body of his flesh.* The church is called *the body of Christ's flesh*, because believers are *members of his body, of his flesh, and of his bones*, Eph. v. 30. The meaning is, that the Gentiles being introduced into the church through the death of Christ, are therein reconciled or united to God, to the Jews, and to one another. See ver. 20. note 1. Or the passage may be construed and translated in the following manner: *He hath now indeed reconciled, 22. through death in the body of his flesh*, that is, *his fleshly body*. According to this translation, the apostle calls Christ's *flesh a body*, to shew that it was real, not imaginary flesh, as some heretics afterwards affirmed.

Ver. 23. *Since ye continue in the faith.* I have adopted Pierce's translation here, not only because it is equally literal with the version in our Bible, but because it agrees better with the good opinion which the apostle entertained of the Colossians. He had heard from Epaphras of their persevering in the true Christian faith, chap. i. 4. He therefore told them, ver. 24. *I now rejoice in my sufferings for you;* and, chap. ii. 5. *Though in the flesh I be*

and be not moved away from the hope of the gospel, which ye have heard, *and* which was preached to every creature which is under heaven; whereof I Paul am made a minister.

24 Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh, for his body's sake, which is the church:

25 Whereof I am made a minister according to the dispensation of God, which is given to me for you, to fulfil the word of God;

26 *Even* the mystery which hath been hid from ages, and from generations, but now is made manifest to his saints:

μετακινεμενοι απο της ελπιδος τυ ευαγγελιυ ὁ ηκουσατε, τυ κηρυχθεντος εν πασῃ τῃ κτισει τῃ ὑπο τον ουρανον· ὁ εγενομην εγω Παυλος διακονος.

24 Νυν χαιρω εν τοις παθημασι μυ ὑπερ ὑμων, και ανταναπληρω τα ὑστερημαλα των θλιψεων τυ Χριστυ εν τῃ σαρκι μυ, ὑπερ τυ σωματος αυτυ, ὁ εστιν ἡ εκκλησια·

25 Ἡς εγενομην εγω διακονος κατα την οικονομιαν τυ Θευ, την δοθεισαν μοι εις ὑμας, πληρωσαι τον λογον τυ Θευ·

26 Το μυστηριον το αποκεκρυμμενον απο των αιωνων και απο των γενεων, νυνι δε εφανερωθη τοις ἁγιοις αυτυ·

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absent, yet in spirit I am with you, rejoicing when I see your order, and the firmness of your faith in Christ. Wherefore, since they firmly maintained the true faith of the gospel, the apostle had no doubt of their being presented at last unblamable in Christ's sight.

Ver. 24.—1. *I now rejoice.* Some ancient MSS, with the Vulgate version, read here, ὁς νυν χαιρω, *who now rejoice.* This reading our translators have followed.

2. *And in my turn fill up.* So ανταναπληρω properly signifies: For, as Budæus hath shewed, αντι, in compounded words, often signifies *vicissim, in one's turn.* By using this word, the apostle, as Le Clerc observes, Art. Crit. Part. 2. sect. 1. c. xii. elegantly insinuates, that he had formerly made others suffer for Christ.

3. *The remainder of the afflictions of Christ for—the church.* The apostle does not mean that the sufferings of Christ for the church are incomplete, and need the addition of the sufferings of the saints to render them effectual. For the phrase, *afflictions of Christ,* in this passage, being the genitive of the agent, signifies, not the afflictions which Christ suffered, but the afflictions which he appointed the apostle to suffer for building the church. Wherefore the Colossians were not to think the worse of his doctrine concerning their salvation, because of his imprisonment.—This text hath been appealed to by Papists, to prove that the good works of

founded and stable, and *not removed* from the hope of the gospel, which ye have heard, which *hath been preached* to every creature which *IS* under heaven, (see Col. i. 6. note 1.) *AND of which* I Paul am made a minister.

24 *I now* rejoice [1] in my sufferings for you, *and in my turn fill up* [2] *the remainder* of the afflictions of Christ [3] in my flesh, for his *body*, which is the church;

25 (Ἧς) Whereof I am made a minister, according to the dispensation of God,[1] which *was* given to me (εἰς ὑμᾶς) *on your account*, *fully to preach* [2] the word of God;

26 *The* mystery which *was kept* hid from *the* ages, and from *the* generations,[1] but now is made manifest to his saints.[2] (See Eph. iv. 12. note 1.)

Christ, *founded and stable* in the faith, *and* are *not* by any temptation *removed from the hope of* salvation through Christ, given you in *the gospel which ye have heard*, *which hath been preached to every* human *creature* (see Rom. viii. 22. note 1.) *which is under heaven*, *and of which* gospel *I Paul am appointed a minister.*

24 And, since ye continue firm in the faith, *I now rejoice in the sufferings which I sustain for* preaching the gospel to *you*, because they tend to confirm your faith; *and in my turn*, I willingly *undergo the remainder of the afflictions which Christ has appointed me* to suffer *in my flesh*, *for* building *his body*, *which is the church:*

25 *Of which* church *I am made a minister*, to build it *agreeably to the commission which God gave to me*, *for your benefit*, *fully* and plainly *to preach the word of God*, concerning your salvation by faith, without requiring you to obey the law of Moses;

26 *The mystery which was kept hid*, under types and figures, both *from the* Jews, who reckoned time by *ages* or jubilees, *and from the* Gentiles, who reckoned time by *generations* of men, *but now is made manifest to his saints*, the apostles and other inspired teachers, that they may publish it to all mankind:

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the saints are so meritorious as to procure pardon even for others. But it is to be observed, that although the apostle saith that he suffered afflictions for the church, he does not say it was for procuring pardon for the church. His sufferings were beneficial to all mankind, as well as to the church, not as procuring pardon for them, but as a proof of his sincerity in teaching the salvation of the Gentiles through faith, without obedience to the law of Moses: Nay, as a proof of his firm conviction of the Christian doctrine in gene-

27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory;

28 Whom we preach, warning every man, and teaching every man in all wisdom: that we may present every man perfect in Christ Jesus:

27 Οἷς ἠθελησεν ὁ Θεος γνωρισαι τις ὁ πλουτος της δοξης του μυστηριου τουτου εν τοις εθνεσιν, ὁς εστι Χριστος εν ὑμιν, ἡ ελπις της δοξης·

28 Ὁν ἡμεις καταγγελλομεν, νουθετουντες παντα ανθρωπον, και διδασκοντες παντα ανθρωπον εν πασῃ σοφιᾳ, ἱνα παραστησωμεν παντα ανθρωπον τελειον εν Χριστῳ Ιησου·

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ral, whereby the faith of believers in every age is greatly strengthened.

Ver. 25.—1. *According to the dispensation of God, which was given to me on your account.* We have this same expression, Eph. iii. 1. —Hence the apostle calls himself and his brethren apostles, 1 Cor. iii. 1. οικονομους των μυστηριων Θεου, *stewards of the mysteries of God.* Some are of opinion, that οικονομιαν του Θεου, *dispensation of God*, is the same with οικονομιαν του πληρωματος των καιρων, Eph. i. 10. *dispensation of the fulness of the times*; consequently, that it means the scheme or method which God hath devised for the salvation of the Gentiles. But what follows in the verse does not favour this sense.

2. *Fully to preach the word of God.* That this is the proper translation of πληρωσαι τον λογον του Θεου, is evident from Rom. xv. 19. where πεπληρωκεναι το ευαγγελιον του Χριστου, is translated in our Bible, *I have fully preached the gospel of Christ.*

Ver. 26.—1. *The mystery which was kept hid from the ages and from the generations.* In the parallel passage, Eph. iii. 5. it is, *which in other generations was not made known to the sons of men, as it is now revealed to his holy apostles.*—So likewise, Rom. xvi. 25. *The mystery which hath been kept secret,* χρονοις αιωνιοις, *in the times of the ages*, or during the Mosaic dispensation.—For the meaning of the words *mystery*, and *ages*, see Eph. i. 9. Tit. i. 2. notes.—Though the salvation of mankind by faith was promised in the covenant with Abraham, and spoken of by the prophets, it was not understood by the Jews, see Eph. iii. 5. and therefore it is here called *a mystery*, or thing kept secret, in allusion to the heathen mysteries.

2. *But now is made manifest to his saints:* αγιοις αυτου, that is, as in the parallel passage, Eph. iii. 5. *to his holy apostles and prophets;* a sense which the word *saints* has, Jude ver. 3. Such of the Jews and Gentiles as were employed in preaching the gospel, and were fitted for that office by the gifts of the Spirit, are called, Eph. iv. 12. *the saints perfected for the work of the ministry.*

27 To whom God *was pleased to* make known what is the riches of the glory of this mystery (ἐν, 168.) *concerning* the Gentiles, which is [1] Christ (ἐν, 163.) *to* you the hope of glory:

28 Whom we preach, *admonishing* every man,[1] and teaching every man[2] *with* all wisdom, (see 1. Cor. xii. 8. note 1.) that we may present[3] every man perfect in Christ Jesus.

27 *To whom God was pleased to make known* by revelation, *what is the exceeding greatness of the excellence of this mystery*, this hitherto concealed doctrine *concerning the Gentiles; which is*, that *Christ alone is to you* a sure foundation for *the hope of a glorious resurrection*, called, Rom. viii. 18. "The glory which "shall be revealed in us."

28 *Whom*, therefore, *we* his apostles *preach*, as the only foundation of men's hope of glory, *admonishing every man* to receive Christ as Saviour, *and teaching every man, under the guidance of inspiration, that* at the day of judgment *we may present every believer perfect* in knowledge and virtue, as becomes those who are *in Christ's church*.

Ver. 27. *Which is Christ to you the hope of glory.* Ὃς ἐστι Χριστὸς ἐν ὑμῖν. Bos observes, that both in the Greek and Latin languages, the relative often takes the gender of the subsequent noun. Thus, *est locus in carcere quod Tullianum appellatur.* So in this clause, though the antecedent be μυστηριον, the relative ὃς agrees in gender with Χριστος.

Ver. 28.—1. *Admonishing every man.* Νουθετουντες. Admonishing every man as a father his own children.

2. *And teaching every man.* The apostle repeats the words *every man* three times in this verse, not as having preached to every individual, but to shew, as Beza observes, that in preaching he made no distinction between Jews and Gentiles.

3. *That we may present every man perfect in Christ Jesus.* The word παραστησωμεν properly denotes, the priest's bringing the sacrifice or offering to the altar. The apostles and other ministers of the word, like priests, being appointed to prepare mankind as an acceptable offering to God, Rom. xv. 16. they laboured by their doctrine, their admonitions, and their reproofs, to render *every man perfect in Christ Jesus;* perfect both in respect of the knowledge and practice of the gospel. See Philip. ii. 17. where the apostle speaks of his being poured out on the sacrifice and service of the faith of the Philippians; also, 2 Cor. xi. 2. where he saith, he had betrothed the Corinthians to one husband, to present them as a chaste virgin to Christ.

29 Whereunto I also labour, striving according to his working, which worketh in me mightily.

29 Εις ὁ και κοπιω, αγωνιζομενος κατα την ενεργειαν αυτε την ενεργεμενην εν εμοι εν δυναμει.

Ver. 29. *Combating vigorously.* The word αγωνιζομαι denotes the exertions of those who contended in the Grecian games. To these combatants Paul fitly compared himself: Because everywhere he met with the greatest opposition from evil spirits and wicked men; and in preaching the gospel he sustained toils and sufferings, much greater than those which the athletes endured in the combats. See Col. ii. 1, note 2.

CHAP. II.

View and Illustration of the Discoveries and Precepts contained in this Chapter.

IN the preceding chapter, by displaying the power and dignity of Christ, who died as a sacrifice for the sins of the world, and by teaching that God hath appointed and accepted that sacrifice, the apostle established the doctrine of the atonement on a sure foundation; and by setting forth the efficacy and extent of the atonement, that through it even the Gentiles hope for a glorious resurrection, he greatly recommended the gospel to the Colossians. Farther, by declaring Christ's commission to his apostles to preach salvation to the Gentiles through his death, and by describing his own labours as an apostle in preaching that great blessing, he had shewed what obligations mankind lie under to him for communicating and perpetuating such interesting discoveries. Deeply impressed, therefore, with the importance of these matters, he begins this second chapter with wishing, that the Colossians knew what a combat of affliction he was sustaining for preaching that Jesus Christ is the hope of glory to the Gentiles, ver. 1.—His sufferings for that doctrine he wished them to know, that the hearts of the Gentiles might be comforted, by the full assurance of its truth which his sufferings would give them, so as to lead them openly to profess that doctrine. And, because the Gentiles entertained the highest veneration for the mysteries of their gods, the apostle, to lead the Colossians to

29 (Εις ὁ) *For which* I also labour, *combating vigorously,* [1] according to *the effectual working of him who worketh effectually* in me *with power.*

29 *For which* purpose *I* Paul *also labour* in that honourable employment, *exerting courage, vigour, and diligence, like those who combat in the games;* and I do so *in proportion to the effectual working of Christ, who worketh effectually in me, with* great *power,* by inspiration and miraculous gifts, Rom. xv. 19. and by the assistance of his Spirit.

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put a just value on the doctrines of the gospel, calls the atonement for the sin of the world made by the death of Christ, and the hope of pardon, and of a glorious resurrection to eternal life, which the Gentiles were allowed to entertain by virtue of that atonement, *The mystery of God and of Christ;* a mystery infinitely more grand, more interesting, and more certain, than any of the mysteries of the heathen deities, of which the Phrygians were so fond, ver. 2.

Farther, to shew the Colossians that the things written in the preceding chapter, concerning Christ's being the image of the invisible God, and the Maker and Governor of all things, constitute a principal part of the mystery of God and of Christ, the apostle introduced the subject anew in this place, by observing, that in Christ *are all the treasures of wisdom and knowledge laid up,* ver. 3.—This second display of Christ's dignity was the more necessary, because the false teachers at Colosse, with a view to discredit his mediation and gospel, affirmed, that he was nothing but a man; and talked in the most pompous manner of the dignity and office of the angels, by whom the law was given. This we learn from ver. 4. where the apostle told the Colossians, that he said these things concerning the dignity, the knowledge, and the power, of Christ, that no false teacher might deceive them with enticing speeches, for the purpose of discrediting Christ, or of magnifying angels, ver. 4.—Next he assured them, that his anxiety for the purity of their faith proceeded from the interest which he took in their affairs, ver. 5.—and therefore he commanded them, agreeably to the account given them of Christ, that he is the image of the invisible God, the Maker and Governor

of the world, the Saviour of mankind, and the only Mediator between God and man, to walk in him: they were constantly to hold that belief concerning Christ, and to yield him the honour and obedience due to his greatness, ver. 6.—and to continue closely united to him, and built upon him, and made firm in the faith of the true doctrine of the gospel concerning his person and offices, as they had been taught it; and to give thanks to God for the discoveries made to them concerning Christ's dignity and office, ver. 7.—He exhorted them, therefore, to take care that no false teacher made a prey of them, through the empty and deceitful philosophy of the Platonists, which was calculated to support the heathen idolatry, and was obtruded on them to establish *the worship of angels*, as greater in knowledge and power than Christ, and was contrary to the duty which they owed to Christ, ver. 8.—*in whom dwelleth all the fulness of the Godhead bodily*, ver. 9.—so that to be made complete, whether in respect of knowledge, or sanctification, or pardon, or favour with God, Christ's disciples need not have recourse, either to angels, or to the law of Moses, or to the Greek philosophy. In every respect they are *made complete by him who is the head of all government and power;* the head and ruler of all the angelical hosts, ver. 10.—In particular, Christ's disciples, by the circumcision not made with hands, the Christian circumcision, consisting in putting off the whole mass of the sins of the flesh, are more effectually purified than the Jews were by the circumcision which was made with hands upon their body, or than the heathens by the Pythagorean abstinences and mortifications. So that they had no occasion to have recourse to the bodily circumcision, nor to the mortifications prescribed by the Pythagoreans, to render them complete in respect of purity, ver. 11.—This Christian circumcision, he told them, was accomplished by their baptism, in which their being buried under the water, typified the death and burial of their *old man* or *nature*, through the death of Christ.—Moreover, being raised out of the water of baptism with Christ, it was both an emblem and a pledge of their resurrection with him to eternal life; so that in respect of pardon, likewise, they were made complete by him, and had no need of the Levitical expiations, ver. 12.—For you Gentiles, although dead through the sins and uncircumcision of your flesh, God will make alive together with Christ, having forgiven you all trespasses, ver. 13.—And to shew, that by his own death Christ hath made both Jews and Gentiles complete in respect of pardon, the apostle observed, that he hath blotted out the moral precepts of the law of nature, as sanctioned in the law of Moses with the curse. These the

apostle called *the hand-writing of ordinances*, because the chief of them were written by God himself; and declared that they were contrary to the Gentiles, because they subjected them, as well as the Jews, to death for every offence; but that Christ had blotted out the hand-writing, and in its blotted out state had nailed it to the cross, to make all men sensible that the law, on account of its weakness, was abolished, together with the curse, ver. 14.—Farther, Christ's disciples are made complete by him in respect of government. For such of the angels as are inimical to mankind, he hath stripped of their power by his cross, and hath triumphed over them by means of it. So that no person need be terrified when he recollects the malice and power of evil spirits, nor be tempted to worship them, either from hope or from fear, ver. 15.

In what follows, the apostle gave the Colossians two exhortations, founded on the doctrine he had laid down in ver. 10. The first was, That since they were made complete in the knowledge of their duty by the precepts of Christ, they were not to allow any Judaizing teacher to rule them in meats, or in drinks, or a festival, or a new moon, or sabbaths, ver. 16.—These, even in the Mosaic dispensation, were of no value, but as shadows of gospel blessings. And therefore, as the body, of which these services were the shadows, was Christ's body, the church, and as all the blessings represented by these shadows were now bestowed by Christ on his church, there was no more need of the Mosaic shadows to prefigure them, ver. 17.—The second exhortation was, That since Christ was the head of all government and power, the Colossians were not to allow any teacher tinctured with the Platonic philosophy to make them lose their reward; namely, the benefit of Christ's mediation, by persuading them from humility to worship angels. These false teachers, by boldly describing the nature and office of the different orders of angels, intruded into things of which they had no knowledge, and were actuated by a foolish vanity, ver. 18.—Besides, they renounced Christ, the head of all government and power, by whose influence alone the whole body, or church, groweth. And by renouncing him, they deprived themselves of the benefit of his intercession, and of all the other blessings which he hath purchased for believers, ver. 19.—Having thus taught the Colossians their duty, he said to them, Since by your death with Christ in baptism, and by your professing the Christian faith, ye have renounced your former philosophical and religious opinions, in as far as they are contrary to the doctrines of the gospel, why, as if ye still retained these false opinions, have

ye subjected yourselves to the ordinances which are built upon them? ver. 20.—namely, the Pythagorean precepts, Neither eat, nor taste, nor handle, ver. 21.—such meats as occasion the destruction of life in order to their being used; that is, Eat, &c. no animal food, ver. 22.—Which precepts, as well as the precepts of the Platonists, formerly mentioned, concerning the worship of angels, have indeed an appearance of wisdom, as they recommend a worship voluntarily offered, to-

OLD TRANSLATION.	GREEK TEXT.
CHAP. II. 1 For I would that ye knew what great conflict I have for you, and *for* them at Laodicea, and *for* as many as have not seen my face in the flesh;	1 Θελω γαρ ὑμας ειδεναι ἡλικον αγωνα εχω περι ὑμων, και των εν Λαοδικειᾳ, και ὁσοι ουχ ἑωρακασι το προσωπον μου εν σαρκι·
2 That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ:	2 Ἱνα παρακληθωσιν αἱ καρδιαι αυτων, συμβιβασθεντων εν αγαπῃ, και εις παντα πλουτον της πληροφοριας της συνεσεως, εις επιγνωσιν του μυστηριου του Θεου και πατρος και του Χριστου·

Ver. 1.—1. *I wish you to know.* Θελω γαρ ὑμας. As this verse does not contain a reason for what goes before, but is an inference from it, γαρ in this passage is an illative, and not a causal particle. —For the meaning of θελω, see ver. 18. note 2.

2. *How great a combat.* Αγωνα. The apostle means, the persecutions he had suffered all along, for preaching salvation to the Gentiles through faith, without obedience to the law of Moses; and more especially his two years imprisonment at Cæsarea, during which he was tried for his life before the Roman governors, Felix and Festus; together with his imprisonment at Rome. Perhaps also, the opposition which the Judaizers made to his doctrine concerning the Gentiles, his anxiety to maintain their privileges, and the earnestness and frequency with which he prayed for them, were parts of the combat of which he speaks.

3. *And for them in Laodicea.* Laodicea was the metropolis of the greater Phrygia. It was washed by the rivers Lycus and Caprus, which joined their streams near it. The situation of Laodicea near the Lycus, distinguished it from other cities of the same name; being called, Laodicea on the Lycus. It was anciently named *Diospolis*, afterwards *Rhoas*, and last of all *Laodicea*, from Laodice the wife of Antiochus the son of Stratonice. But it hath been ren-

gether with humility, and the mortification of the body: But, in reality, they are mere foolishness; especially the precepts which enjoin abstinence from animal food, and frequent fastings for mortifying the passions, because they make no provision for the satisfaction of the body, which is as real a part of our nature as our soul, and needs to be strengthened with such food and recreation as are fit for it; otherwise it cannot serve the soul in the functions and duties of life, ver. 23.

NEW TRANSLATION.

CHAP. II. 1 (Γαρ, 93.) *Wherefore, I wish*[1] *you to know how great a combat*[2] I have for you, and FOR them *in* Laodicea,[3] and FOR as many as have not seen my face in the flesh: (See Pref. sect. 1.)

2 That being *compacted* together in love, their hearts *may* be comforted, (και εις, 146.) *even by* all *THE* riches of the full assurance (see 1 Thess. i. 5. note 3.) of understanding, to the acknowledgment of the mystery of God, *even* of the Father, and of Christ.[4]

COMMENTARY.

CHAP. II. 1 *Wherefore, I wish you to know what a great combat I sustain for you* Gentiles in Colosse, *and for them in Laodicea, and for as many as have not seen my face in the flesh:* I mean, for all the believing Gentiles every-where to the end of the world, whose privileges I maintain:

2 *That being compacted together* into one church with the Jews *in love, their hearts may be comforted, even by* their attaining, through my sufferings for the gospel, *the greatest degree of the full assurance of* salvation, founded on *understanding*, leading them *to the acknowledgment of the mystery of God, namely, of the Father, and of Christ;* that is, leading them to profess their belief of the Father's purpose of saving the Gentiles by faith equally with the Jews, which was formerly a secret, but is now made known by Christ, who hath accomplished that gracious purpose.

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dered more famous in after times, by being the seat of a Christian church of such note, that one of the seven epistles in the Revelation was directed to its bishop.

Ver. 2. *The mystery of God, even of the Father, and of Christ.* This mystery is thus described, Eph. iii. 6. *That the Gentiles should be joint heirs, and a joint body, and joint partakers of his* (God's) *promise in Christ, through the gospel.* For the meaning of the word *mystery*, see Eph. i. 9. note.

3 In whom are hid all the treasures of wisdom and knowledge.

4 And this I say, lest any man should beguile you with enticing words.

5 For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the stedfastness of your faith in Christ.

3 Εν ᾧ εισι παντες οι θησαυροι της σοφιας και της γνωσεως αποκρυφοι.

4 Τουτο δε λεγω, ινα μη τις υμας παραλογιζηται εν πιθανολογια.

5 Ει γαρ και τη σαρκι απειμι, αλλα τω πνευματι συν υμιν ειμι, χαιρων και βλεπων υμων την ταξιν, και το στερεωμα της εις Χριστον πιστεως υμων.

Ver. 3.—1. *In whom.* They who join ἐν ᾧ with μυστηριῳ, think the apostle's meaning is, that in the mystery of God and of Christ, and not in any of the heathen mysteries, the treasures of wisdom and knowledge are laid up. But if what is said of Christ, chap. i. 19. ii. 9. is considered, that interpretation may be called in question, especially when the connexion of this verse with verses 4. 6. is attended to.

2. *Are all the treasures of wisdom and of knowledge.* See 1 Cor. xii. 8. where *the word of wisdom* denotes that degree of inspiration which was peculiar to the apostles, and which enabled them to comprehend the whole gospel scheme; and *the word of knowledge* signifies that inspiration which was bestowed on the superior Christian prophets, to enable them to understand the former revelations. But whether the apostle uses the words *wisdom* and *knowledge* in these senses here, or to signify *the divine wisdom* and *knowledge*, is hard to determine. Estius thinks, that by *wisdom*, the apostle intends what is peculiar to God, and *by knowledge*, what is peculiar to man; as if he had said, *the whole treasures of knowledge, human and divine*, are deposited in Christ.—But in whatever sense we understand this declaration, it demonstrates Christ's superiority to angels, and was intended to prevent the Colossians from worshipping them, and from embracing the law, on account of its having been given by them.

3. *Laid up.* The word ἀποκρυφοι is sometimes applied to treasures and other precious things, to signify their being laid up in safe places. Thus, 1 Mac. i. 23. Και ελαβε τους θησαυρους τους αποκρυφους ους ευρε, *And he took the treasures which were laid up, which he found.*—If the common translation of this word is retained, it will imply, that the treasures of wisdom and knowledge are so hid in Christ as not to be discerned by carnal men, but by those only who have enlightened eyes of the understanding.

Ver. 4.—1. *That no one may deceive you.* Παραλογιζηται. This word denotes, the using of false reasoning with a view to establish a wrong conclusion; wherefore it is properly translated, *deceive.*

3 (Εν ᾧ) In whom[1] are *all* the treasures of wisdom and of knowledge[2] *laid up*.[3] See ver. 9.

3 *In whom*, and not in angels, *are all the treasures of wisdom and of knowledge deposited*, (chap. i. 19.) so that the mystery which Christ hath revealed to his saints, (chap. i. 26.) is really the wisdom of God.

4 *Now* this (λεγω, 55.) *I affirm, that no one may deceive* you[1] with *plausible speech*.[2]

4 *Now this*, concerning the treasures of wisdom and knowledge deposited in Christ, *I affirm, that no one may deceive you with plausible speech* concerning angels, as if they were superior to Christ in knowledge, dignity, and power; and concerning the law given by their ministration, as if it were more effectual for your salvation, than the gospel given by Christ.

5 For though in the flesh I be absent, yet *in spirit I am* with you,[1] *rejoicing* (και βλεπων, 210.) *when I see* your order, and the *firmness* of your faith in Christ.

5 *For though in the body I be absent, yet in spirit I am with you*, by the interest I have in you, and the pains I take to know your affairs; *and have much joy when I hear of the order* with which ye worship God, and submit to your teachers, and reclaim offenders; *and of the firmness of your faith in* the doctrine of *Christ*, concerning the salvation of men by faith.

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2. *With plausible speech.* Πιθανολογια. Plausible discourse calculated to persuade, but which has no foundation in truth.

Ver. 5. *Though in the flesh I be absent, yet in spirit I am with you.* —From this passage, and from 1 Cor. v. 3, 4. Lord Barrington, Misc. Sac. 2. 71. infers, that as Elisha saw Gehazi receive Naaman's present, 2 Kings v. 26. so the apostle, by a particular spiritual gift continually abiding with him, saw what was doing in the churches in his absence. But the anxiety which, on various occasions, he felt from his uncertainty as to the affairs of different churches, is inconsistent with this supposition. A particular revelation he might have concerning the affairs of this or that church, like the revelation made to Elisha concerning Gehazi. But there is no reason to think, that either he, or Elisha, possessed any permanent gift, whereby they had the knowledge of all the things done by their disciples in their absence. I therefore think, that in the subsequent clause, the word *see*, means the apostle's knowing their order, and the stedfastness of their faith, by information from Epaphras.

6 As ye have therefore received Christ Jesus the Lord, *so* walk ye in him:

7 Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.

6 Ὡς εν παρελαβετε τον Χριστον Ιησουν τον Κυριον, εν αυτῳ περιπατειτε·

7 Ἐρριζωμενοι και εποικοδομουμενοι εν αυτῳ, και βεβαιουμενοι εν τῃ πιστει, καθως εδιδαχθητε, περισσευοντες εν αυτῃ εν ευχαριστιᾳ.

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* Ver. 6. *Since then ye have received Christ Jesus the Lord.* It deserves notice, that the apostles were not assisted to find out the doctrines of the gospel by reasoning; but the knowledge of them was infused into their mind, by an operation of the Spirit of God termed *inspiration*, which gave them a clearer comprehension of these doctrines, and a stronger conviction of their truth, than it was possible for them to attain by reasoning. Having, in this supernatural manner, communicated the knowledge of the doctrines of the gospel to the apostles, Christ commissioned them to publish the same, not as the conclusions of reason, but as a revelation from God. Accordingly, when these men preached the gospel to the world, they did not attempt to establish its doctrines by reasoning, but declared them simply; and required mankind to believe them on the authority of the inspiration by which they had been discovered to themselves, and of which they gave undoubted evidence in the miracles which they wrought for proving their mission from God. In this method of making known the doctrines of the gospel to the apostles, and of their publishing them to the world, there was the greatest propriety; because, as a revelation from God, these doctrines were not subjects of human discussion, but were to be believed implicitly upon the testimony of God; whereas if they had been proposed as the conclusions of reason, they might have been called in question by infidels; and thereby their authority as a revelation from God would have been destroyed.

In regard the doctrines of the gospel were made known to the apostles by revelation, and were published by them to the world as a revelation from God, St Paul very justly saith, that he *received* them, and *delivered* them as he *received* them. For these terms imply, that he neither found them out by reasoning, nor established them by reasoning. Thus, 1 Cor. xi. 23. *I received from the Lord, what also I delivered to you, That the Lord Jesus, in the night in which he was betrayed, took bread,* &c.—1 Cor. xv. 3. *I delivered to you among the first things, what also I received first, that Christ died for our sins according to the scriptures.*—Col. ii. 6. *Since ye have received Christ Jesus the Lord.*—Philip. iv. 9. *Which also ye have learned, and received,—These things practise.*—1 Tim. i. 15. *This saying is true, and worthy, πασης αποδοχης, of all reception, that Jesus Christ came into the world to save sinners.*—Farther, Because the apostles received the doctrines of the gospel from Christ by revela-

6 (Ὡς, 321.) *Since then* ye have received[1] Christ Jesus the Lord, *walk* ye in him,

6 *Since then ye have believed on Christ Jesus the Lord*, as the image of the invisible God, the maker of all things, and as the head, that is, the teacher and ruler of the church; and have trusted to his mediation and death, and not to the mediation of angels, nor to the sacrifices of the law for pardon, *continue in, and behave suitably to that faith;*

7 Rooted[1] *in him*, and built *upon*[2] HIM, (Eph. ii. 20.) and established in the faith, *even* as ye have been taught; abounding *in it* with thanksgiving.

7 And be ye *rooted in him*, as the graft is rooted in the stock, *and built upon him*, as upon a sure foundation, *and* by this close connexion with him, be ye *established in the faith* of the gospel, *even as ye have been taught* it by me, *growing* more and more *in it, with thanksgiving* to God for having made you partakers of so great a blessing.

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tion, and delivered them to the world as revelations from him, they are fitly called, Παραδοσεις, *Traditions*, or things delivered. Wherefore, when Paul commended the Corinthians for holding fast *the traditions*, as he *delivered* them, 1 Cor. xi. 2. and commanded the Thessalonians to hold fast *the traditions which they had been taught, whether by his word or by his letter*, 2 Thess. ii. 15. it is plain, that by *traditions* he did not mean doctrines which others delivered verbally as from him, which is the Popish sense of *traditions*, but he meant those doctrines of revelation which he had himself delivered to them, whether by word or by writing. In this latter sense the doctrine of the heathen philosophers is called, Col. ii. 8. παραδοσιν ανθρωπων, *the tradition of men*, because it was received solely on the authority of the master who delivered it. Hence arose the maxim, so famed among the disciples of the ancient philosophers, αυτος εφη, *ipse dixit, The master hath said it.*—I have only to add, that to make known the doctrines of the gospel by simply declaring them, and to require mankind to believe them on the authority of that declaration, was suitable to the majesty of God. For, what more is necessary to establish the truth of any thing, and to oblige mankind to believe it, but to be assured that God hath said it? This assurance, concerning the doctrines of the gospel, God hath given to all men, by the miracles which he enabled the apostles, who spake these doctrines to the world, to perform.

Ver. 7.—1. *Rooted in him.* The apostle alludes to Christ's words, John xv. 1. *I am the true vine, ye are the branches.* They were to be rooted in Christ, as the graft is in the stock.

8 Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ:

9 For in him dwelleth all the fulness of the Godhead bodily.

8 Βλεπετε μη τις υμας εσαι ὁ συλαγωγων δια της φιλοσοφιας και κενης απαΐης, κατα την παραδοσιν των ανθρωπων, κατα τα στοιχεια τε κοσμε, και ε κατα Χριστον·

9 Ὁτι εν αυτω κατοικει παν το πληρωμα της θεοτητος σωματικως.

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2. *And built upon him.* The church, consisting of all true believers, is represented, Eph. ii. 21, 22. as a great *house* or *temple*, dedicated to the worship of God, and *built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone.*

Ver. 8.—1. *Who maketh a prey of you.* The word συλαγωγων properly signifies, *one who carries off any thing as spoil.* It comes from συλαω, which denotes *to strip the vanquished of their arms and clothes;* and is also applied to robbers and thieves, who drive away the cattle they have taken. Here, not the goods of the Colossians, but their persons, are said to be carried off as spoil.

2. *Through an empty and deceitful philosophy.* Δια φιλοσοφιας και κενης απατης, literally, *through philosophy and empty deceit.* This is an Hebraism, the meaning of which I have expressed in the translation. See Ess. iv. 18.—The apostle does not condemn sound philosophy, but that kind of it which hath no foundation in truth, and being formed merely from imagination, aided by the pride of human reason, is supported by the *tradition*, that is, the affirmation of the inventors, handed down from one to another. See the note on ver. 6. toward the end. Of this kind was the philosophy of the Platonists concerning *dæmons*, (see 1 Cor. x. 20. note 1.) whom they represented as carrying men's prayers to God, and as bringing back from God the blessings prayed for. They spake of them, likewise, as governing the elements, and all human affairs, by a sort of independent power. And for that reason Plato enjoined his disciples to honour and worship dæmons. But in opposition to that philosophy, Origen, con. Celsum, lib. 5. init. affirms, "That all "supplications, and prayers, and thanksgivings, are to be offered "to God the ruler of the world, by one greater than all angels, "who is high-priest, the living word, and God."

The doctrine of the Jews concerning angels, was nearly the same with the doctrine of the Platonists concerning dæmons. For Philo de Somn. p. 586. speaking of dæmons, says, "They are the presi- "dents of the princes of the Almighty, like the eyes (see Zech. "iv. 10.) and ears of some great king, beholding and hearing all "things. These the philosophers call *dæmons;* but the holy scrip- "tures call them *angels*, and that most properly. For they carry

8 Beware lest *there be any one who maketh a prey*[1] *of you through an empty and deceitful philosophy,*[2] *WHICH IS according to* the tradition of men, *according to the elements*[3] of the world, and not *according to* Christ.

9 For in him dwelleth all the fulness[1] of the Godhead bodily.[2] (See chap. i. 19. ii. 3.)

8 More particularly, *Take care lest any teacher make a prey of you through an empty and deceitful philosophy,* calculated to recommend the worship of angels, and abstinence from animal food: *which* philosophy *is founded* neither on reason, nor on revelation, but *on the unsupported affirmation of men, and is suitable to the idolatrous worship of the heathen world, but not conformable to the doctrine of Christ;* consequently is utterly wrong.

9 *For in Christ dwelleth all the fulness of* perfection and government, proper to *the Godhead, bodily:* so that the philosophy which represents angels as greater in power and knowledge than Christ, is false.

" the Father's commands to the children, and the children's wants " to the Father. And therefore the scripture represents them as " ascending and descending. Not that he needs such intelligence, " who before-hand knows all things; but because it is more expe- " dient for us mortals to make use of such mediators, that we may " the more *admire* and *reverence* the Supreme Governor, and the " great power of his government. From a sense hereof we desired " a mediator: *Speak thou to us, but let not God speak to us, lest we* " *die.*" In the latter part of this quotation, the argument taken from *humility*, by which, as we are told, ver. 18. the false teachers at Colosse recommended the worship of angels, is plainly enough insinuated.—Even in Tobit's days the mediation of angels was believed by the Jews. For the angel who conducted Tobit, said, chap. xii. 15. *I am Raphael, one of the seven holy angels which present the prayers of the saints.*—In this verse we have a proof of the early influence of the Greek philosophy in corrupting the gospel.

3. *According to the elements of the world.* Στοιχεια, *Elements,* denote among other things, the first principles of science. See 2 Pet. iii. 10. note 5. Wherefore *the elements of the world,* as distinguished from *philosophy,* may signify here, as in Gal. iv. 3. the heathen religions or worship, called *elements,* because they contained only the first principles of piety, exceedingly corrupted by idolatry and superstition.

Ver. 9.—1. *All the fulness of the Godhead.* Πληρωμα: See Rom. xi. 12. note. The word πληρωμα is derived from πληρης, which signifies, not only *full,* but *finished, perfect, complete;* that which wants nothing which it ought to have. Hence, πεπληρωμενοι, Col. iv. 12.

10 And ye are complete in him, which is the head of all principality and power:

10 Και εστε εν αυτω πεπληρωμενοι, ος εστιν η κεφαλη πασης αρχης και εξουσιας·

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signifies *completed, perfected;* and πληρωμα της γης, 1 Cor. x. 26. *the fulness of the earth,* denotes every thing contained in the earth, or belonging to it.—The Gnostics, and other ancient hereties, not understanding the apostle's meaning in this passage, affirmed, that *the fulness of the Godhead* was made up of the Æons, αιωνες, *or eternal beings,* who they said descended from God by various generations, and to whom they gave different names and offices.—According to the heathens, *the fulness of the Godhead* consisted of the inferior local deities, who they imagined presided over the particular parts of nature. In the opinion of the Jews, *the fulness of the Godhead* was composed of the angels, whom, therefore, they called *the eyes, the ears,* and *the hands* of God. See ver. 8. note 2.—But most Christians, agreeably to the literal import of the word πληρωμα, hold, that *the fulness of the Godhead* consisteth in the fulness of perfection and government which is essential to the Godhead: And that fulness they believe is essential also to Christ as the Son of God. The Socinians, who hold Christ to be only a man, affirm, that divine perfections were conferred on him as the reward of his sufferings; and to fit him for being *the head* or governor *of the body,* that is, of the church. Yet, how the fulness of the divine perfections could be communicated to the man Jesus Christ, without his becoming God, is not easy to conceive.—To avoid this difficulty, others of the Socinians, following Chrysostom, Homil. de Spiritu, understand, by *the fulness of the Godhead* which dwelled in Christ, the gifts of the Spirit which were given him of God without measure, John iii. 34.—According to Pierce, *the fulness of the Godhead,* is the same with *the fulness of God,* mentioned Eph. iii. 18. which, he saith, doth not mean the fulness of perfection essential to God, but that fulness of spiritual blessings which God conferred on believers in the first age. In support of this opinion he observes, that since the apostle, in the passage referred to, prayed God to fill the Ephesians with all the fulness of God, he could not mean by that expression, *the fulness of the perfections essential to God;* because it is a *fulness* which cannot be communicated to any creature: But his meaning must have been, that God would fill them with that *fulness,* or abundance, of spiritual blessings wherewith he filleth men. This, Pierce saith, was not the fulness of one gift, but of all the spiritual gifts which were then usually bestowed on the disciples of Christ. These, he saith, are called *the fulness of the Godhead,* not because they exist in the Godhead, but because they are bestowed by God; just as *the increase of God,* Col. ii. 19. doth not mean an increase of perfection immanent in God, but an increase of knowledge and virtue produced in believers by God. From this he concludes, that *the fulness of the Godhead,* said to dwell in Christ,

10 (Και εστε εν αυτω πεπληρωμενοι.) And ye are *made* complete[1] (εν, 165.) *by* him, *who* is the head (πασης αρχης και εξουσιας) of *all* government and power:[2]

10 *And ye are made complete* in every thing necessary to your salvation *by him, who is the head of all,* whether angels or men, who have any *government and power* in the world; and have no need of the heathen philosophy, nor of the rites of Moses, nor of the intercession of angels, nor of any new revelations which they can bring.

" is that plenty of excellent gifts, which from the Godhead was " communicated to Christ, in order to his filling us: it is, accord- " ing to the evangelist, *a fulness of grace and truth;* such *grace* " *and truth* as *came by Jesus Christ,* and are *received* by us; John " i. 14,—16. *And of his fulness we all have received.*"—Agreeably to this interpretation, Pierce thinks the clause, Και εστε εν αυτω πεπληρωμενοι, in the beginning of ver. 10. ought to be translated, *And ye are filled by him.*—Most Christians, however, believe that *the fulness of the Godhead* which dwelt in Christ, means that fulness of the divine perfections which was communicated to the man Jesus Christ, by virtue of the union of the divine nature with the human in his person.

2. *Bodily.* Σωματικως. The word σωμα, commonly translated *body,* like its corresponding Hebrew word, signifies *substance.* See Wolf. curæ on this verse. Wherefore, the word σωματικως might be translated *substantially.*—Augustine in his notes on Psal. lxviii. as quoted by Pierce, thus explains the verse under consideration: " In ipso quippe inhabitat omnis plenitudo Divinitatis, non umbra- " tiliter tanquam in templo a rege (Salomone) facto, sed corpora- " liter; id est, solidè atque veraciter."

Ver. 10.—1. *Ye are made complete by him.* So εστε πεπληρωμενοι εν αυτω signifies. See ver. 9. note 1. Bengelius agrees with Pierce in thinking this clause should be translated, *Ye are filled by him,* namely, with all spiritual gifts. For his comment on it is, " Ipse " plenus, nos repleti sapientia et virtute." But the common translation agrees better with the context, as in what follows there is no mention of any spiritual gifts with which the Colossians were filled; but of their being circumcised by Christ with the inward circumcision, and of their having their sins pardoned, and of their being delivered from the power of evil angels, and of their having their duty fully declared by Christ in the precepts of the gospel.—In this verse the apostle hath shewed, not only the impiety, but the absurdity of adding, either the doctrines, or the commandments of men, to the gospel. For if Christians are made complete by Christ in respect of sanctification, and pardon, and protection, all human additions to his gospel, for these purposes, are a real corruption of it, and ought to be rejected.

11 In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ:

12 Buried with him in baptism, wherein also you are risen with *him* through the faith of the operation of God, who hath raised him from the dead.

11 Εν ᾧ και περιετμηθητε περιτομη αχειροποιητῳ, εν τη απεκδυσει τε σωματος των ἁμαρτιων της σαρκος, εν τη περιτομη τε Χριστε·

12 Συνταφεντες αυτῳ εν τῳ βαπτισματι, εν ᾧ και συνηγερθητε δια της πιστεως της ενεργειας τε Θεε τε εγειραντος αυτον εκ των νεκρων.

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2. *Who is the head of all government and power.* The supremacy of Christ over all created beings, is asserted in many other passages of scripture, such as, Matt. xxviii. 18. 1 Cor. xv. 27, 28. Eph. i. 20, 21. Philip. ii. 10.—This doctrine affords the greatest consolation to the people of God, as it assures them that nothing befals them without his permission; and that whatever evils are sent on them, shall in the end, according to his promise, work together for their good.

Ver. 11.—1. *The body of the sins of the flesh,* may signify, either the body with its sinful lusts, or the whole mass of the sins of the flesh, according to the use of the word *body* in the Hebrew language.—The Colossians are said to have been circumcised, by the putting off the sins of the flesh, in respect of their *baptism,* as is plain from ver. 12.—For, according to the emblematical meaning of that rite, it signified the crucifixion and burial of their old man, or corrupt nature, with Christ, Rom. vi. 6. notes 1, 2. Now this being an inward circumcision, may fitly be called a circumcision *made without hands.*

2. *By the circumcision of Christ;* that is, by the circumcision which Christ requires and performs. For, in the first clause of the verse, Christ is said to perform this circumcision on believers: And, being *the circumcision of the heart,* or a real sanctification, it renders men more acceptable to God, than either the Jewish circumcision, or the mortifications prescribed by the Pythagorean philosophy. Hence, in his epistle to the Philippians, chap. iii. 3. the apostle affirms, that believers are *the true circumcision.*

Ver. 12.—1. *Being buried with him in baptism.* Christ began his ministry with receiving baptism from John, to shew in an emblematical manner that he was to die, and to rise again from the dead. And after his resurrection, he commanded his disciples to initiate mankind into his religion by baptizing them, as he himself had been baptized, to shew, that although they shall die, like him, through the malignity of sin, yet, as certainly as he rose from the dead, believers shall be raised at the last day, with bodies fashioned

11 *By* whom also ye *have been* circumcised with the circumcision made without hands, *by the* putting off *of* the body [1] of the sins of the flesh, *EVEN* by the circumcision of Christ,[2]

11 In particular, ye Gentiles have no need of the Jewish circumcision to render you holy and acceptable to God. Ye have received a more excellent circumcision from Christ, *by whom also ye have been circumcised with the circumcision made without* the *hands* of men; namely, the circumcision of the heart, Rom. ii. 29. made *by the putting off of the body of the sins of the flesh, even by the circumcision which Christ requires.*

12 *Being* buried with him in baptism,[1] *in which also ye have been raised* with HIM, (from ver. 13.) through the *belief* of the *strong working* of God,[2] who *raised* him from the dead.

12 This appears from your *being buried with him in baptism*, as persons whose old man hath been crucified with him: (see Rom. vi. 6. note 1.) *in which* baptism *also*, that it might be a complete emblem of your circumcision, *ye have been raised with him* out of the water, as persons made spiritually alive, *through your belief of the strong working of God, who raised him from the dead.*

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like to his glorious body. Wherefore, his disciples having been baptized, as he was, and for the very same purpose, they are fitly said to be *buried* with Christ in baptism; and in baptism to be *raised* with him. Now, since baptism is an emblem of our putting off this corrupt, mortal body, at death, with its affections and lusts, it is with great propriety called, the Christian circumcision; especially as, by shewing us what we shall be at the resurrection, it teaches us to put to death our members which are upon the earth. —Farther, since our baptismal vow, together with the doctrine of Christ which at our baptism we profess, are much more effectual principles of sanctification, than either the Jewish circumcision, or the Pythagorean precepts concerning abstinence from animal food, we are justly said to be made complete in respect of sanctification by the Christian circumcision; which, however, is not performed all at once, like the Jewish, but is accomplished gradually. For it is only begun in the present life by the operation of the word, and will be completed by the putting off of our corrupted mortal bodies at death, and by our obtaining glorious immortal bodies at the resurrection. Hence the propriety of the expression, ver. 11. *circumcised, εν τη απεκδυσει του σωματος των αμαρτιων της σαρκος, by the putting off of the body of the sins of the flesh, by the circumcision of Christ;* the circumcision commanded and performed by Christ.—

13 And you, being dead in your sins, and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses,

14 Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross:

13 Και υμας νεκρους οντας εν τοις παραπτωμασι και τη ακροβυστια της σαρκος υμων, συνεζωοποιησε συν αυτω, χαρισαμενος υμιν παντα τα παραπτωματα,

14 Εξαλειψας το καθ' ημων χειρογραφον τοις δογμασιν, ο ην υπεναντιον ημιν, και αυτο ηρκεν εκ του μεσου, προσηλωσας αυτο τω σταυρω·

To conclude, because this spiritual circumcision is to be completed by Christ's raising our bodies fashioned like to his glorious body, signified in baptism by the raising of the body out of the water, the apostle, in this verse, to finish his description of the spiritual circumcision, adds, *Being buried with him in baptism, in which also ye have been raised with him*, &c.

2. *Through the belief of the strong working of God, who raised him from the dead.* This translation is agreeable to the Syriac version: "Qui credidistis in virtutem Dei qui excitavit eum a mortuis."—The circumcision which Christ performs, being accomplished by the influence of the doctrines of the gospel on the minds of believers, and their belief of these doctrines being founded on their belief of the resurrection of Christ, their belief of that great miracle is justly represented as the means whereby they are raised out of the water of baptism new creatures, who, as the apostle observes in the next verse, are, like Christ, to be raised at the last day to an eternal life in the body.—Of the efficacy of the belief of the resurrection of Christ, in confirming men's faith in the doctrines of the gospel, Peter likewise hath spoken, 1 Pet. i. 3. 23.

Ver. 13.—1. *Dead on account of trespasses and the uncircumcision of your flesh.* Here, as in Rom. vii. 5. the apostle insinuates, that men's wickedness proceeds from their animal passions, which have their seat in the flesh. These evil passions and appetites, before the Spirit of God begins to subdue them, the apostle fitly termed *uncircumcision*, because the cutting off of these excesses was the thing signified by the Jewish circumcision. And as the same thing is more directly signified by the Christian rite of baptism, Christ's disciples are made complete by him even in respect of significant ritual ordinances.

2. *He hath made alive together with him.* Συν αυτω. As the apostle is speaking of men's being buried together with Christ in baptism, and of their being raised together with him, and made alive together with him, I think the natural death and resurrection, and not the spiritual, are the things here meant. Besides, we can neither be said to die spiritually, nor to rise spiritually with Christ,

13 (Και, 207.) *For* you, *who were* dead (εν, 167.) *on account of trespasses* and the uncircumcision of your flesh,[1] *he hath made alive* together with him,[2] having forgiven *us* all trespasses;

14 *He hath blotted* out[1] (το καθ' ημων, 231. χειρογραφον τοις δογμασιν, supp. εν, 166.) the hand-writing *OF* ordinances[2] *concerning* us,[3] which was contrary to us,[4] and *hath taken* it *from among us*,[5] nailing it to *the* cross.

13 *Also you* believing Gentiles, *who were doomed to death on account of trespasses and the uncircumcision of your flesh, God will make alive together with him;* he will raise you to eternal life, as certainly as he raised Christ, *having forgiven you all trespasses;* so that being made complete by Christ, in respect of pardon likewise, ye have no need of the Jewish expiations.

14 And to shew that ye Gentiles are made complete in respect of pardon by Christ, and have no need of the Jewish expiations, *God hath blotted out the hand-writing of ordinances concerning us* Gentiles, *which was contrary to us*, as it subjected us to the curse for every sin, *and hath taken it from among us, nailing it to the cross*, in its blotted out state, that all might see it blotted out.

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seeing he knew no sin; although like us he died through the malignity of sin. In short, that the natural death and resurrection are here meant, and not the spiritual, appears from the latter clause of the verse, where our being made alive is represented as the consequence of God's having forgiven us all trespasses. I acknowledge, indeed, that in Eph. ii. 5. the expression is to be understood of the spiritual resurrection, because the context leads to that sense, and because it is not said there that the Jews were made alive *together with Christ*, but *by Christ*, and *with* the Gentiles.—This is an example of the same expressions in different epistles having different meanings. See Pref. sect. 3. last paragraph.

Ver. 14.—1. *He hath blotted out.* Εξαλειψας. The immediate antecedent to the pronoun *he*, included in the participle εξαλειψας, being *God*, who in the preceding verse is said to have made the Colossians *alive together with Christ*, I think it is God who is here said to have blotted out his own hand-writing of ordinances; and that the apostle doth not speak of Christ till ver. 13. where he mentions what Christ hath done for us.—The commentators observe, that in the expression, *blotted out*, there is an allusion to the discharging of a debt, by defacing the writing which contained the obligation to pay; as in the subsequent expression, *nailing it to the cross*, there is an allusion to the ancient custom of abrogating laws, by driving a nail through the tables on which they were written and hung up to public view.

15 And having spoiled principalities and powers,

15 Απεκδυσαμενος τας αρχας και τας εξουσιας εδειγματισεν, εν

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2. *The hand-writing of ordinances.* Το χειρογραφον τοις δογμασιν. That our translators have rightly supplied the preposition ει in this clause, and rendered it, *the hand-writing of ordinances*, appears from the parallel passage, Eph. ii. 15. where the preposition is expressed: Νομον των εντολων εν δογμασι, *The law of the commandments of*, or *concerning ordinances*. For the meaning of δογμα, see note 3. on Eph. ii. 15.—From the connexion in which the verse under consideration stands with the precedent verse, it is evident that *the ordinances* of which the apostle speaks here, are not the same with *the ordinances* mentioned Eph. ii. 15. For these formed the *middle wall of partition* which separated the Jews from the Gentiles, and were the cause of the enmity which subsisted between them; consequently they were the ritual precepts of the law of Moses. Whereas, *the ordinances* of which the apostle spake to the Colossians, were *ordinances*, the blotting out of which was a proof that God had forgiven the Colossians all trespasses. This proof did not arise from the blotting out of the ritual, but of the moral precepts of the law of Moses, as sanctioned with the curse, and as allowing no pardon to any sinner whatever. For by the blotting out of these precepts with the curse annexed to them, the believing Colossians were assured, that God would forgive them all the trespasses of which they sincerely repented.—The character mentioned in the next clause of the verse, that these ordinances concerned the Gentiles, shews still more clearly that the apostle speaks, not of the ritual precepts of the law of Moses, with which the Gentiles had no concern, but of its moral precepts, which without doubt were binding on all mankind, being written on their hearts; see note 3.—The moral precepts of the law of Moses are called *the Chirograph*, or *hand-writing of ordinances*, because the most essential of these precepts were written by the hand of God on two tables of stone; and the rest Moses was directed to write in a book. Now, though these precepts are all founded in the nature and reason of things, they are with sufficient propriety called δογματα, *ordinances*, (an appellation which denotes precepts founded in the mere will of the lawgiver,) because the penalty of death, with which they were sanctioned, depended entirely on the will of God. See Eph. ii. 15. note 4.—Wherefore, seeing the word δογματα, in the epistle to the Ephesians, signifies the ritual precepts of the law of Moses, but, in the epistle to the Colossians, its moral precepts sanctioned with the curse, this word is another example of the observation mentioned in the Preface, sect. 3. last paragraph, namely, that the same words in different epistles have not always the same meanings, but that their meaning must be gathered from the context.

3. *Concerning us.* So καθ' ημων must be translated here, to prevent the tautology which is in most versions of this passage. See Ess. iv. 231.—The apostle changes the person in this verse from *you*

15 *Having* spoiled *governments* and pow-

15 Farther, ye Gentiles are made complete by Christ, in respect of

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to *us*, to intimate that *the hand-writing of ordinances* of which he speaks, concerned all mankind, the Gentiles as well as the Jews; and that it was *contrary* to all mankind, as it subjected them to death, without mercy, for every transgression. This character, therefore, of *the hand-writing of ordinances*, that they concerned the Gentiles, shews plainly that the apostle, as was observed in the preceding note, is speaking, not of the ceremonial precepts of the law of Moses, which had no relation whatever to the Gentiles, but of its moral precepts as sanctioned with the curse. For these being the precepts of the law of nature, the Gentiles were bound by them equally with the Jews.

4. *Which was contrary to us.* The hand-writing of ordinances being the precepts of the law of nature, as published in the law of Moses, and the curse annexed to that hand-writing being the curse of the law of nature, as was shewed, Gal. iii. 10. note 2. the Gentiles were bound to obey these precepts equally with the Jews, and were equally liable to the curse, if they transgressed them. Wherefore, although the Gentiles had no knowledge of the hand-writing of ordinances, the publication thereof to the Jews, *secretly*, that is, virtually included them. This the apostle insinuated in the word ὑπεναντιον. For the preposition ὑπο, in composition, denotes the doing of a thing secretly. In this light, when Christ blotted out the hand-writing of ordinances by his death, he blotted it out to the Gentiles also, to whom, by its curse, it was as much contrary as to the Jews. And, in regard he more especially blotted out the curse which was annexed to that hand-writing, Gal. iii. 13. he in effect blotted out these ordinances themselves as a rule of justification. For, if the curse doth not follow every transgression of the moral law of God, we are not under that law as a rule of justification, but under grace, as the apostle observes, Rom. vi. 14.

5. *Hath taken it from among us.* Since the apostle hath taught us in his epistle to the Ephesians, chap. ii. 15. that the ritual precepts of the law of Moses, which formed the middle wall of separation between the Jews and the Gentiles, was abolished by Christ: Also, since he hath taught us in his epistle to the Colossians, that he hath by the same means blotted out the hand-writing of ordinances, that is, the whole of the moral precepts of the same law, as sanctioned with the curse, and hath taken it from among Jews and Gentiles, it is evident that the law of Moses, in all its parts, is now abolished and taken away. Consequently, that Christians are under no obligation to obey even the moral precepts of that law, on account of their having been delivered to the Jews by Moses: For if the obligation of the moral precepts of his law is still continued, mankind are still under its curse. See Pref. to Galatians, sect. 4. NO. 5. last paragraph but one.

Ver. 15.—1. *Having spoiled.* The word απεκδυσαμενος signifies to strip off one's arms, or clothes, fully. And because victors an-

he made a shew of them openly, triumphing over them in it.

παῤῥησίᾳ, θριαμβεύσας αὐτες ἐν αὐτῳ.

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ciently stripped the vanquished of their arms, it signifies *to spoil* in general. See ver. 11.—Our translators, supposing that Christ is spoken of in the preceding verse, as well as in this, have connected the two verses by the word *And*, which is not in the original, and I think is improperly supplied, because it leads us to understand this of God, who is spoken of in the preceding verse.

2. *Governments and powers.* These, I think, are the evil angels, Eph. i. 21. note 1. whose power and usurped dominion over mankind our Lord destroyed by dying on the cross. For, speaking of his own death, he said to his disciples, John xii. 31. *Now shall, ὁ ἀρχων, the ruler of this world be cast out.* And chap. xvi. 11. Ὁ ἀρχων, *The ruler of this world is judged.* See also Eph. iv. 8.—By the *spoiling of governments and powers*, some understand the spoiling the devils of the hand-writing of ordinances, by which they had seduced the Jews to superstition.—Hammond, by the *spoiling of governments and powers*, understands the destruction of idolatry, the silencing of the heathen oracles, and the banishing of those grievous superstitions with which mankind had been so long oppressed.—Others, *by governments and powers*, understand the Jewish rulers and great men, who in the first age grievously persecuted the disciples of Christ.—Pierce, by the *governments and powers* who were spoiled, understands the good angels, who before Christ's ascension had the charge of particular nations, but after his ascension were stripped of their authority, and were all subjected to Christ, agreeably to Heb. ii. 5. *To the angels he hath not subjected the world to come, of which we speak.* The passage in question he paraphrases in the following manner: "And having taken from the good an-"gels their authority, he subjected them to Christ, and proposed "them publicly as an example of cheerful obedience to him, caus-"ing them to triumph in Christ." This interpretation the learned author endeavours to support by Eph. iv. 8. which in the common translation runs thus, *When he ascended up on high, he led captivity captive.* For he infers from this passage, that when our Lord ascended, he led captivity captive with him into heaven. And as it is not to be supposed that he carried evil spirits with him into heaven, he contends, that the captives who were led thither were the good angels. But his argument proceeds on the supposition, that the words, *shabijtha*, and ηχμαλωτευσας, Psal. lxviii. 19. necessarily signify, *to lead away a captive.* Whereas, in the following and other passages, both words are used to denote *the taking a person captive* simply, and are so translated in our Bible, Gen. xxxiv. 29. *Their wives took they captive*, LXX, ηχμαλωτευσαν, *and spoiled even all that was in the house.*—1 Sam. xxx. 2. *And had taken the women captives*, LXX, ηχμαλωτευσε, *that were therein; they slew not any, either great or small, but*, LXX, ηχμαλωτευσαν, *took them captives, and*

ers,[2] (ἐδειγματισεν εν παῤῥησια) he made a shew *OF THEM* openly,[3] triumphing over them[4] (εν αυτῳ) *by* it.[5]

government and protection; for *having spoiled evil angels of every denomination* of their usurped power, *Christ hath shewed them openly* as vanquished, *triumphing over them by his cross:* so that ye need not be afraid of the devil, who formerly seduced and oppressed you.

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went on their way.—Ver. 5. *And David's two wives were taken captives,* LXX, ηχμαλωτευθησαν. Wherefore, if the words *shabijtha* and ηχμαλωτευσεν are rendered as in the foregoing passages, Eph. iv. 8. will stand thus in the translation, *He ascended on high, he took captivity captive, and gave gifts to men:* And the thing declared therein, will be conformable to the fact. For evil spirits were taken captive and spoiled of their power, neither before Christ's ascension, nor during the time of it, but after he ascended, and gave the gifts of his Spirit to his apostles, whereby they destroyed the heathen idolatry, which was the work of the devil.

3. *He made a shew of them openly.* Εδειγματισεν εν παῤῥησια. By turning the heathens from the power of Satan to God, Christ shewed that the evil spirits, who formerly ruled them, were vanquished and stripped of their power.—Ambrose translates εν παῤῥησια, *with authority;* a sense which the word hath, John vii. 13. 26.—Estius, on this passage, observes, "Est autem totus hic sermo apostoli "figuratus, et mire grandis, utpote magnitudini materiæ con-"gruens."

4. *Triumphing over them.* Because θριαμβευοντι ἡμας, 2 Cor. ii. 14. is translated, *hath caused us to triumph,* many are of opinion that θριαμβευσας ἡμας, in this verse, may be translated, *causing us ourselves to triumph;* αυτους being put for ἡμας αυτους, Ess. iv. 65.—It is supposed that in this and the preceding clause there is an allusion to the Roman triumphs; of which see an account, 2 Cor. ii. 14.; and that St Paul represents Christ himself, or his apostles, as riding in triumph through the world, with the evil spirits following the triumphal car in chains, and exposed to public view as vanquished enemies.

5. *By it.* Εν αυτῳ. Cajetan, who interpreted this, as well as the preceding 14th verse, *of God the Father,* (see ver. 14. note 1.) translates εν αυτῳ, *by him,* that is, *by Christ.* But as Christ, and not the Father, is the person who in this verse is said to triumph over the evil spirits, the relative αυτῳ, I think, refers to τῳ σταυρῳ, mentioned in the close of ver. 14. This gives a beautiful sense to the passage. The evil angels, by exciting the Jews to crucify Christ, thought they had put an end to his pretensions. But, by his death, having spoiled them of their usurped dominion, he triumphed over them by the cross.—If Cajetan's opinion, which is adopted by Pierce, is well founded, namely, that God the Father is spoken of in this

16 Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new-moon, or of the sabbath-*days*:

16 Μη εν τις ὑμας κρινετω εν βρωσει, η εν ποσει, η εν μερει εορτης, η νεμηνιας, η σαββατων·

17 Which are a shadow of things to come; but the body *is* of Christ.

17 Α εστι σκια των μελλοντων, το δε σωμα τε Χριστε.

18 Let no man beguile you of your reward, in a

18 Μηδεις ὑμας καταβραβευετω θελων εν ταπεινοφροσυνη

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verse, the clause under consideration must be translated, *Causing us to triumph over them by him*; by Christ: which also gives a sense both beautiful and just. God made the evil spirits, spoiled of their power, a public spectacle, and caused the apostles to triumph over them by Christ, who enabled them to destroy the heathen idolatry.

Ver. 16.—1. *Wherefore*, &c. This, and what follows to the end of the chapter, is founded on the doctrine delivered ver. 12. that the Colossians were made complete by Christ in every thing necessary to salvation. For in that case they were under no obligation to obey the Judaizing teachers, when they enjoined the rites of Moses, the worship of angels, or bodily mortifications, as the means of salvation.

2. *Let no one judge you.* Beza thinks ὑμας κρινετω may be translated, *condemn you.* But as the Colossians could neither hinder others to pass a judgment on their conduct, nor prevent them from condemning their conduct, the apostle's direction will appear more proper, if the clause be translated, *Let no one rule you in meat*, &c. a sense which the word κρινετω will easily bear in the writings of the Jews, with whom it was customary to express the government of their rulers, by saying, that *they judged Israel.*

3. *In meat or in drink.* In the law no kind of drink was forbidden, except to the Nazarites, who were not to drink wine nor strong drink during the days of their separation. Now, as on that account they were thought more holy than others, it is not improbable that the elders, who pretended to have received from Moses and the prophets, by tradition, many precepts not written in the law, might enjoin abstinence from wine and strong drink, to such of their disciples as aimed at superior holiness. See Heb. ix. 10. Rom. xiv. 17. notes.

4. *Or in respect of a festival.* Η εν μερει εορτης. *A festival*, as distinguished from *New moons* and *Sabbaths*, signifies a day of rejoicing annually observed. Of these, some were enjoined in the law; others, by private authority; such as those instituted in commemoration of the deliverance of the Jews by Esther; and of the purification of the temple by Judas Maccabeus.

16 (Ουν, 263.) *Wherefore*,[1] let no one judge[2] you in meat, or in drink,[3] or in respect of *a festival*,[4] or of *a* new moon, or *of sabbaths*;[5]

16 *Farther*, since ye are made complete in the knowledge of your duty by the precepts of Christ, *let no one*, whether he be a heathen philosopher or a Jewish doctor, *rule you*, on any pretence, *in* the affair of *meat or drink, or in respect of a festival, or of sabbaths:*

17 Which are a shadow of things to come; (see Heb. x. 1. note 1.) but the body IS *Christ's* BODY.

17 *Which* holidays, with the services performed on them, *are a shadow of blessings to come; but the body* represented by these shadows, *is Christ's body*, the church, with its spiritual services and privileges.

18 Let no *one make* you *lose* your reward,[1]

18 Next, since Christ, the head of all government and power, hath

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5. *Or of a new moon, or of Sabbaths.* The whole of the law of Moses being abrogated by Christ, Col. ii. 14. note 5. Christians are under no obligation to observe any of the Jewish holidays, not even the seventh day Sabbath. Wherefore, if any teacher made the observance of the seventh day a necessary duty, the Colossians were to resist him.—But though the brethren in the first age paid no regard to the Jewish seventh day Sabbath, they set apart the first day of the week for public worship, and for commemorating the death and resurrection of their Master, by eating his supper on that day; also, for the private exercises of devotion. This they did, either by the precept, or by the example of the apostles, and not by virtue of any injunction in the law of Moses. Besides, they did not sanctify the first day of the week in the Jewish manner, by a total abstinence from bodily labour of every kind. That practice was condemned by the council of Laodicea, as *Judaizing*. See Suiceri Thes. Ecclesiast. voce Σαββατον.

Ver. 18.—1. *Let no one make you lose your reward.* This is an exhortation founded on the second article of the doctrine contained in ver. 10. namely, that Christ is the head of all government and power. For if, on any pretence, one forsaketh Christ and attacheth himself to angels, he must lose the whole benefit of Christ's mediation.—Pierce, on the authority of Demosthenes, thinks καταβραβευετω, in this verse, should be translated *Condemn*. Our translators, following Chrysostom and the Greek commentators, have rendered it, *Beguile*.—Others, because βραβευειν signifies *to rule*, Col. iii. 15. *Let the peace of God,* βραβευετω, *rule in your heart*, are of opinion, that καταβραβευετω ὑμας may be translated *enslave you*. —But as βραβευειν comes from βραβειον, *a reward*, the compounded verb καταβραβευειν more properly signifies to hinder a reward from being bestowed; an evil which the worshipping of angels, as more powerful mediators than Christ, will certainly occasion.

voluntary humility, and worshipping of angels, intruding into those things which he hath not seen, vainly puft up by his fleshly mind:

19 And not holding the head, from which all the body, by joints and bands, having nourishment minister-ed, and knit together, increaseth with the increase of God.

20 Wherefore if ye be dead with Christ from the

και θρησκειᾳ των αγγελων, ἁ μη ἑωρακεν εμβαίευων, εικη φυσιωμενος ὑπο τȣ νοος της σαρκος αὐτȣ·

19 Και ȣ κρατων την κεφαλην, ἐξ ἑ παν το σωμα δια των ἁφων και συνδεσμων επιχορηγȣμενον και συμβιβαζομενον, αυξει την αυξησιν τȣ Θεȣ.

20 Ει ȣν απεθανετε συν τῳ Χριστῳ απο των στοιχειων τȣ κοσμȣ,

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2. *By delighting in humility.* Θελων εν ταπεινοφροσυνη.—The word θελειν often, in scripture, signifies to take pleasure in a thing. Thus, Mark xii. 38. θελοντων, *who delight to walk in long robes.*—2 Sam. xv. 26. ȣ θελημα εν σοι, *I have no pleasure in thee.*—1 Sam. xviii. 22. *Behold the king,* θελει εν σοι, *hath delight in thee.*—Psal. i. 2. *In the law of the Lord,* θελημα αυτȣ, *is his delight.* It signifies likewise *to wish,* Col. ii. 1. Θελω γαρ ὑμας, *I wish you to know.*

3. *And the worship of angels.* Because the Jews entertained a great respect for the angels, on account of their supposed agency in human affairs, and more especially on account of their ministry at the giving of the law, (Col. ii. 8. note 2.) the apostle in this epistle, and in his epistle to the Hebrews, was at great pains to shew, that the Son is greater than all the angels.—By mentioning *humility,* the apostle insinuates, that those persons who were addicted to the worship of angels, recommended the practice as an exercise of humility most acceptable to God, on pretence that it was presumption in men to go immediately into the presence of God to worship.

4. *Intruding into things which he hath not seen.* Budæus has shewn from Greek authors, that εμβατευων signifies to enter into a country, to meddle with a matter. Jerome says it signifies, *to walk with pride* into a place. The apostle's meaning is, that the false teachers, of whom he speaks, presumptuously penetrated into the secrets of the invisible world, and talked of them with an air of certainty, without having any knowledge of the things which they affirmed; namely, that the angels are employed in carrying men's prayers to God, and in bringing from him the blessings prayed for; that they intercede with God for men; and that to worship them is acceptable to God.

5. *Puffed up by his own carnal mind.* Because the apostle, in other passages of his epistles, hath termed the law of Moses *flesh,* Pierce thinks, that by *his own carnal* or *fleshly mind,* he means *the*

by delighting in humility,[2] and *the worship* of angels,[3] intruding[4] into *things* which he hath not seen; *being* (εικη) *without cause* puffed up by *his own carnal* mind;[5]

19 And not (κρατων) holding *firmly* the head,[1] (εξ ὁ, 161.) *by whom*[2] *the whole* body, (δια, 119.) *through the joints and ligaments, being served and compacted,* increaseth with the increase of God.

20 (Ουν, 263.) *Farther, since* ye *have died*[1]

made you complete in respect of mediation and protection, *let no teacher make you lose* the benefit of his mediation and government, which is *the reward* of your faith, *by recommending the worship of angels as* an exercise of *humility* acceptable to God. Such a teacher *intrudeth into things which he hath no knowledge of, being without cause puffed up of his own carnal disposition;*

19 *And doth not hold firmly the head,* Christ, *by whom the whole body,* or church, *through the joints and ligaments;* that is, by means of the several talents and gifts of its members; *being served* with every thing necessary, *and united into one body, increaseth exceedingly.* See Eph. iv. 16. note.

20 *Wherefore, since* in your baptism *ye have died with Christ,* (ver.

Jewish temper, which puffed up the Jews with an high opinion of their own knowledge and virtue.

Ver. 19.—1. *Not holding firmly the head.* Here, the worshipping of angels is declared to be a renouncing of Christ, as Governor, Saviour, and Mediator; consequently, a renouncing of all the benefits of his government and mediation.—The same may be said of the worshipping of saints: For, though they be not mentioned in this passage, the arguments by which the worship of angels is condemned, conclude equally against the worship of saints. Besides, an object of worship ought to be both omniscient and everywhere present, which neither angels nor saints are.—The apostle's exhortation in this verse is a good caution to us, to beware of all refinements in Christianity, which have any tendency to derogate from the authority, office, and honour of Christ, as head of the church.

2. *By whom,* εξ ὁ. Here the gender of the relative ὁ, is different from that of the antecedent την κεφαλην. Of this solecism we have other examples in the sacred writings. See Ess. iv. 21.—In the present instance, it may be removed by supplying the word Χριστον after κεφαλην, thus, *Not holding firmly the head* Christ, *from whom,* &c. For so we have it expressed in the parallel passage, Eph. iv. 15.

Ver. 20.—1. *Since ye have died with Christ from the elements of the world:* That is, since ye have renounced at your baptism all

rudiments of the world; why, as though living in the world, are ye subject to ordinances,

τι ὡς ζωντες εν κοσμῳ δογματιζεσθε;

21 (Touch not, taste not, handle not:

21 Μη αψῃ, μηδε γευσῃ, μηδε θιγῃς·

22 Which all are to perish with the using,) after the commandments and doctrines of men?

22 Α εστι παντα εις φθοραν τῃ αποχρησει· κατα τα ενταλματα και διδασκαλιας των ανθρωπων·

23 Which things have indeed a shew of wisdom in

23 Α τινα εστι λογον μεν εχοντα σοφιας εν εθελοθρησκειᾳ και ται-

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your former principles and practices.—The apostle, in ver. 12. of this chapter, had affirmed, that the burial of the body under the water of baptism, represents the putting off of the body, and with it all the sinful appetites and passions which have their seat in the body. Here, carrying on the same allusion, the apostle told the Colossians, that having been buried with Christ in their baptism as dead persons, they had shaken off all their former obligations, arising from the principles of religion and philosophy which they had adopted in their heathen state.—Απεθανετε συν τῳ Χριστῳ απο των στοιχειων, is the same form of expression with ταις ἁμαρτιαις απογενομενοι, 1 Pet. ii. 24. *delivered from sins.*

2. *Why, as living in the world.* When κοσμος is used in a moral sense by the inspired writers, it commonly, if not always, denotes the Gentiles. See 1 Cor. i. 20. Wherefore, Pierce is mistaken in supposing, that this and what follows was addressed to the Jews as distinguished from the Gentiles.

3. *Do ye subject yourselves to ordinances?* So the phrase τι δογματιζεσθε may be translated, agreeably to the signification of the middle voice.—Pierce, by *ordinances*, in this passage, understands Jewish ordinances, on supposition that this was directed to the Jewish converts at Colosse. But as I have no doubt that it was intended for the Gentiles, I think the *ordinances* of which the apostle speaks, were the *rules* of the Pythagoreans respecting abstinence from animal food, mentioned in the following verse; and of the Platonists concerning the worshipping of angels, condemned ver. 11. which, it seems, some of the church at Colosse had actually begun to follow; perhaps at the persuasion of the Judaizing teachers, who wished to subject them to all the rites of the law. See the Preface, sect. 2.

Ver. 21. *Neither eat.* That the word αψῃ is rightly translated *eat*, may be seen in the Lexicons.—Others translate this clause, *Touch not;* supplying the words *any woman;* which was a precept of the Essenes. We have the phrase in this sense complete, 1 Cor. viii. 1. *It is good for a man,* γυναικος μη απτεσθαι, *not to touch a woman.*

with Christ (απο στοιχειων) from the *elements* of the world, Why, as *living* in the world,[2] *do* ye subject *yourselves* to ordinances?[3]

21 *Neither eat,*[1] *nor taste, nor handle,*

22 *Whatever things* (εστι) *tend to destruction*[1] *in the using;*[2] *according to* the commandments and doctrines of men:[3]

23 *Which indeed have* (λογον, 60.) *an appear-*

12.) and thereby are loosed *from the institutions, both of religion and philosophy,* (ver. 8.) under which ye formerly lived, *why, as* if ye were still *living under these institutions, do ye subject yourselves to* the *ordinances* prescribed by these institutions?

21 Particularly the following, *Neither eat, nor taste, nor handle,*

22 (Α εστι παντα, literally, *All things which tend,*) *Whatever things tend to* the *destruction* of life *in the using;* that is, which cannot be used without the destruction of life; for these ordinances are delivered to you, *according to the commandments and doctrines of men.*

23 *Which* commandments and doctrines of the Platonists, concern-

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The second precept is by some understood of those meats which the law forbade as unclean; and the third, of those things, by touching of which the body was legally defiled. But the next verse, *Whatever things tend to destruction in the using; according to the commandments and doctrines of men;* and the direction, ver. 8. *Take care lest there be any one who maketh a prey of you, through an empty and deceitful philosophy, which is according to the tradition of men;* shew clearly that these are Pythagorean, rather than Jewish precepts, and that they relate wholly to meats. The apostle writes mimetically here, personating the false teachers delivering these precepts to their disciples; in which there is a beautiful gradation; Eating being more than tasting, and tasting more than handling.

Ver. 22.—1. *Tend to destruction.* Εστι εις φθοραν. The ancient Physiologists called the formation of things γενεσις, *generation,* and their death or destruction φθορα, *corruption.* Hence the apostle, speaking of the death of the body, says, 1 Cor. xv. 42. *It is sown in corruption.* And, 2 Pet. ii. 12. φθορα, *corruption,* is used to denote the destruction of life, as it is in this passage.

2. *In the using.* Εν τη αποχρησει. If this is translated, *in the abusing,* it will signify, that the teachers here spoken of reckoned the eating of animals an abusing of them.

3. *According to the commandments and doctrines of men.* This description of the ordinances which the apostle blamed the Colossians for obeying, shews that he meant the Pythagorean ordinances concerning abstinence from animal food, and not the ordinances of Moses concerning abstinence from unclean meats. For the apostle could not say that the ordinances of Moses were *the commandments and precepts of men.*

will-worship and humility, and neglecting of the body, not in any honour to the satisfying of the flesh.

πεινοφροσυνη και αφειδια σωματος, ουκ εν τιμη τινι προς πλησμονην της σαρκος.

Ver. 23.—1. *Indeed have*, λογον, *an appearance.* Some commentators affirm, that the Greeks never used the word λογος for the *appearance*, but always for the *reality* of things. But Estius says there are passages in good Greek writers, where it is used for an *appearance* in general, either true or false. It is a word of a most extensive meaning. See Ess. iv. 60.

2. *Of wisdom.* This is a fine ridicule of the Platonic philosophy, as well as of the Pythagorean; both of which, though called *wisdom*, had only the appearance of it, being in reality mere foolishness.

3. *By will-worship.* The word εθελοθρησκειᾳ nearly resembles the phrase found, ver. 18. θελων εν θρησκειᾳ, *delighting in the worship.* But it can hardly be literally translated so as to express the same idea. But the meaning is, a worship of human invention, consequently performed from one's own will; which is a just character of whatever worship is paid to angels.

4. *And humility, and a not sparing of the body;* namely, by subjecting it to much mortification. Αφειδιᾳ is properly translated, *a not sparing*, as it comes from the privative (α) and φειδομαι, *to spare.*

5. *But.* In the original, the particle δε is wanting. I have supplied it in the translation, because μεν, in the first clause, requires it to be supplied.

6. *Not by any provision.* Ουκ εν τιμη τινι. Literally, *Not by any honour*, namely, of the body. But as τιμη, *honour*, in scripture, sometimes signifies the food and clothing necessary for the body, I have translated it by the general word *provision.* Thus, the provision of the necessaries and conveniences of life made for parents, elders, and widows, is called Τιμη, *Honour*, 1 Tim. v. 17. note 3. and 1 Cor. xii. 23. Τιμη, *Honour*, signifies *clothes.*

7. *For satisfying.* Προς πλησμονην. This word is found, Hab. ii. 16. where it is translated, *Thou art filled with shame*, LXX. According to Elsner, it denotes here such a repletion of the body with wholesome food, as removes hunger, nourishes the body, and strengthens it for undergoing the labours of active life.

8. *The flesh.* The apostle's meaning is, That *the flesh*, or body, is as real a part of our nature as the soul, and ought to have such food and recreation as are necessary to its health and vigour; other-

ance[1] of wisdom,[2] (*ev*, 165.) *by* will-worship, and humility,[3] and *a not sparing*[4] of the body, *BUT*[5] not (*εν τιμη τινι*) *by any provision*[6] *for* satisfying[7] of the flesh.[8]

ing the worship of angels, and of the Pythagoreans, concerning abstinence from animal food, *have an appearance indeed of wisdom*; the former, *by* its being *a worship voluntarily performed, and* a supposed exercise of *humility*; *and* the latter, by its being thought *a mortifying of the body* useful for subjecting its appetites to the soul: *But* the wisdom of the Pythagorean precepts, does *not* appear *by any* proper *provision* which they make *for satisfying of the body*.

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wise it cannot serve the soul in the ordinary functions and offices of life. And, therefore, *the wisdom* which teaches the neglecting of the body, is not wisdom, but folly.

Because the false teachers, who in this epistle were condemned by the apostle, are said to have enjoined the worshipping of angels, and abstinence from animal food, and the mortification of the body by hard labour and long continued fasting, many are of opinion that these Judaizing teachers were of the sect of the Essenes, of whom something is said, Preface to Col. sect. 2. p. 487. And it must be acknowledged, that the principles of the Essenes, as described by Philo and Josephus, led them to despise sensual pleasures, and to live an austere mortified life. See a full account of them, Prideaux's Connect. Part. ii. b. v. p. 343,—361. 8vo. However, as the Essenes had little or no intercourse with any but their own sect, it is not probable that many of them embraced the gospel, and became teachers in the Christian church. Besides, it is not clear, from what Philo and Josephus have said of them, that they worshipped angels. I therefore suppose, the false teachers, whose principles and practices are condemned in this epistle, were ordinary Jewish converts, who, to allure such of the Colossians as admired the Pythagorean and Platonic philosophy to embrace the institutions of Moses, affirmed, that the worshipping of angels, and the mortification of the body, were authorized by Moses. This they said, to draw disciples after them, from whom they expected to receive a plentiful maintenance.

CHAP. III.

View and Illustration of the Exhortations and Precepts contained in this Chapter.

IN the 12th verse of the preceding chapter the apostle had told the Colossians, That they had been buried with Christ in the water of baptism as dead persons, in token of their relinquishing their former principles and practices: And that in baptism likewise, they had been raised out of the water with Christ, as an emblem and pledge of their resurrection with him to eternal life. The former of these doctrines the apostle had applied, chap. ii. 20. to shew the Colossians the absurdity of subjecting themselves to the ritual precepts, from which they had been freed by their death with Christ. And now, as the application of the latter doctrine, he told them in the first verse of this chapter, that since they had been raised with Christ out of the water of baptism, and thereby had professed their hope of being raised with him to an eternal life in the body, they were bound to do their utmost, by faith and holiness, to obtain the possession of the joys of heaven, where Christ now sitteth at the right hand of God, vested with full power to bestow these joys on all who are capable of receiving them, ver. 1.—In particular, they were to set their affections chiefly on the joys of heaven, and not on the grandeur, the riches, and the pleasures of this earth, ver. 2.—The rather, because according to the present course of things, they were in danger of being put to death by their persecutors for their faith, and of losing every earthly enjoyment. Or, at any rate, they were to die at length. Yet the fear of death was not to disquiet them. Their bodily life being entrusted to Christ, will be restored at the resurrection. So that when he shall appear, to raise the dead and judge the world, they shall appear with him in glorious immortal bodies, and be put in possession of the joys of heaven by his sentence of acquittal, ver. 4.—Wherefore, that they might be capable of this great felicity, the apostle exhorted them to mortify themselves, not after the Pythagorean manner, but by putting to death their inordinate carnal affections and actions, which he called their *earthly members*; namely, fornication, &c. ver. 5.—Then told them, that however pleasing the heathens might think these things were to their gods, they were so provoking to the true God, as to draw down his wrath on the persons who were guilty of them, ver. 6.—And that though formerly, while heathens, they lived in the habitual practice of these vices,

ver. 7.—it now became them, in their Christian state, to put them all away, together with anger, &c. ver. 8.—because at their baptism they professed to put off the old man, with his deeds, ver. 9.—By calling *fornication*, with the other vices, their *old man*, the apostle insinuated that the Phrygians were much addicted to these vices.—Farther, he exhorted the Colossians to put on the *new man*, who is new made through knowledge of the truth, after the image of God, ver. 10.—And to encourage them to acquire the new nature of which he spake, he told them, that it communicates such a dignity to the person who possesses it, that God does not regard whether he be a Greek or a Jew, &c. But that in the new creation every man is honourable every-where, according to the degree in which he possesses the nature of Christ, ver. 11.—Withal, to shew them the excellence of the new man, he described his qualities; *bowels of mercies*, &c. and exhorted the Colossians, as the elected of God, to put them on, ver. 12, 13.—And over all to put on love, which he represented as a girdle wherewith the spiritual dress is made perfect, or complete, ver. 14.—Then prayed, that in consequence of their putting on the qualities above mentioned, the peace of God might rule in their hearts; which was an implied promise, that so it should be, ver. 15.

Next, because the worshippers of Cybele and Bacchus feigning themselves to be inspired by these idols, ran through the streets and fields, during their festivals, in a frantic manner, committing numberless extravagances, and singing lewd songs in honour of the gods whom they worshipped, the apostle, to prevent the Colossians from joining in these madnesses, commanded them to have the word of Christ dwelling in them richly, that is, to call it frequently to their remembrance, and to speak it to one another with all prudence: and in their social meetings, when they felt themselves moved by the spirit, instead of singing lewd songs after the manner of the heathens, to teach and admonish one another by singing psalms, and hymns, and odes dictated by the Spirit; and to do so with true inward devotion, to the honour of the Lord, ver. 16.—And whatever they said or did by inspiration, to do all in such a manner as to promote the honour of the Lord Jesus, whose disciples they called themselves. Farther, because the heathens offered solemn thanksgivings to Bacchus, as the giver of all the good things mankind enjoy, the apostle ordered the Colossians to ascribe the honour and praise of all blessings to God alone, who is the real *Father*, or author, of every thing good: And to give him thanks for his favours, through the mediation of Christ, ver. 17.

Having thus directed the Colossians to mortify their corrupt earthly affections, and to acquire the holy dispositions of the new man, who is created after the image of God, and to avoid imitating the heathens in their lewd speeches and songs; the apostle, in the remaining part of the chapter, inculcated the relative and social duties of life; that in their behaviour as citizens, the Colossians might be as much distinguished from the heathens, as they exceeded them in the knowledge of true religion.—His account of relative duties he began

OLD TRANSLATION.

CHAP. III. 1 If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

2 Set your affection on things above, not on things on the earth.

3 For ye are dead, and your life is hid with Christ in God.

4 When Christ *who is* our life shall appear, then shall ye also appear with him in glory.

5 Mortify therefore your members which are upon

GREEK TEXT.

1 Ει συνηγερθητε τω Χριστω, τα ανω ζητειτε, ου ὁ Χριστος εστιν εν δεξια τυ Θευ καθημενος.

2 Τα ανω φρονειτε, μη τα επι της γης.

3 Απεθανετε γαρ, και ἡ ζωη ὑμων κεκρυπται συν τω Χριστω εν τω Θεω.

4 Ὁταν ὁ Χριστος φανερωθη, ἡ ζωη ἡμων, τοτε και ὑμεις συν αυτω φανερωθησεσθε εν δοξη.

5 Νεκρωσατε ουν τα μελη ὑμων τα επι της γης· πορνειαν, ακαθαρ-

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Ver. 1. *Seek the things which are above.* In scripture, *seeking* denotes the constant employing of one's thoughts and endeavours for obtaining the object of one's desire, Matt. vi. 33. Wherefore, in this passage, the apostle exhorted the Colossians earnestly to pursue the joys of heaven, not by the superstitious practices condemned in the foregoing chapter, but by the practice of real piety and virtue. And that they might be effectually excited to do so, he advised them, ver. 2. to make the joys of heaven the objects of their strongest affections.

Ver. 3. *Your life is hid with Christ by God.* This is said in allusion to the custom of hiding treasures, for their safe preservation. —At the time the apostle wrote this to the Colossians, they were in possession of their life. Wherefore, his meaning must have been, that whether they were put to death by their persecutors, or died in the common course, their life would not be lost. God and Christ had bound themselves by promise, to restore it to them at the resurrection.

with explaining the duties of husbands and wives, ver. 18, 19. —From these he passed to the duties of children and parents, ver. 20, 21.—Then described the duties of slaves; on which he insisted at greater length, on account of the difficulty of these duties, ver. 22,—25.—And, last of all, he inculcated the duties of masters, chap. iv. 1. with which this chapter should have ended.—See the Illustration prefixed to Eph. vi. at the beginning.

NEW TRANSLATION.

CHAP. III. 1 (Ει, 128.) *Since* then ye *have been raised* with Christ, seek[1] *the* things which *ARE* above, where Christ sitteth *at* the right hand of God.

2 (Φρονειτε) Set your affections on things above, not on things *upon* the earth.

3 For ye are dead: (και, 211.) *But* your life is hid[1] with Christ (εν, 165.) *by* God.

4 When Christ shall appear, *WITH WHOM* our life *IS HID*, (from ver. 3.) then ye also *shall* appear with him in glory.

5 *Put to death*, therefore, your members,[1]

COMMENTARY.

CHAP. III. 1 *Since then ye have been raised with Christ* in baptism, (ch. ii. 12. note) in token that ye shall be raised from the dead, *pursue the joys which are above, where Christ* now *sitteth at the right hand of God*, to bestow these joys on his people.

2 And that ye may be earnest in the pursuit, *Set your affections* principally *on heavenly things, and not on the* empty perishing *riches, honours, and pleasures of the earth.*

3 To do so is wise: *For ye must die*, and leave all the things which are on earth. *Nevertheless, your* bodily *life will be* safely *laid up with Christ by God*, to be restored to you at the resurrection of the just.

4 So that *when Christ shall appear* to judge the world, *with whom our life is hid, then ye also shall appear with him*, raised to life *in glorious immortal bodies.*

5 *Since ye are thus to be raised*, instead of the Pythagorean mortifi-

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Ver. 5.—1. *Put to death therefore your members which are on the earth, fornication*, &c. The apostle having represented the vicious appetites and passions of the human heart, under the idea of *a body*, chap. ii. 17. *the body of the sins of the flesh*, because they have their seat in the body, he, in this passage, elegantly calls the sinful actions to which these bad affections prompt men, *the members of that body*, or old man. See Rom. vi. 13. note 1. and the Illustration prefixed

the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness which is idolatry:

6 For which things sake the wrath of God cometh on the children of disobedience.

7 In the which ye also walked sometime, when ye lived in them.

8 But now you also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.

9 Lie not one to another, seeing that ye have put off the old man with his deeds;

σιαν, παθος, επιθυμιαν κακην, και την πλεονεξιαν, ητις εσιν ειδωλολατρεια·

6 Δι' ἁ ερχεται ἡ οργη τυ Θευ επι τυς υἱυς της απειθειας.

7 Εν οἱς και ὑμεις περιεπατησατε ποτε, ὁτε ἐζητε εν αὐτοις.

8 Νυνι δε αποθεσθε και ὑμεις τα παντα, οργην, θυμον, κακιαν, βλασφημιαν, αισχρολογιαν εκ τυ στοματος ὑμων.

9 Μη ψευδεσθε εις αλληλυς, απεκδυσαμενοι τον παλαιον ανθρωπον συν ταις πραξεσιν αυτυ·

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to Rom. vii. 14.—According to some commentators, *Members which are on the earth*, is an Hebraism for *earthly members*.

2. *Unnatural lust.* The word παθος denotes the unnatural lust which men indulge with men. Hence the subjects of that lust were called *Pathics*. The heathens were extremely addicted to that vice. See Rom. i. 26, 27. 1 Cor. vi. 9. 1 Thess. iv. 5. notes. In confirmation of the translation which I have given of the word παθος, I observe that the Syriac version hath here, *libidines præposteras, unnatural lusts*.

3. *Evil desire.* Επιθυμιαν κακην. Under this appellation, immoderate desire of every kind is forbidden; and more especially the immoderate desire of the pleasures of the table, which lead men to gluttony and drunkenness.

Ver. 6.—1. *For which things the wrath of God cometh.* See Eph. v. 6. note. The apostle spake in this severe manner against the vices mentioned, because they were commonly practised by the heathens, and had been practised by the Colossians; and because the persons addicted to them are seldom or never reclaimed from them.

2. *Children of disobedience.* According to some commentators, the heathens are called *the children of disobedience*, because they refused to obey the gospel. See Eph. v. 6. note.

Ver. 7. *In which things ye also walked formerly, when ye lived with them.* The translation of this verse in our Bible is an evident tautology. By their *walking in these things*, the apostle meant their

which *ARE on* the earth: Fornication, *impurity, unnatural lust,*[2] evil *desire,*[3] and covetousness, which is idolatry;

6 For which *things* (οργη) the wrath of God cometh[1] on the children of disobedience:[2]

7 In *which things* ye also walked[1] *formerly,* when ye lived (εν, 162.) *with* them.

8 But now *do ye* also put *away* all these: anger, wrath, malice, *evil speaking, obscene discourse,*[1] *from* your mouth.

9 Lie not one to another, *having* put off the old man,[1] with his *practices,*

cations, *put to death your corrupt actions which are committed on earth;* namely, *fornication,* whether with married or unmarried women, *lasciviousness* in thought and speech, *sodomy, evil desire* of every kind, *and covetousness, which is idolatry.* See Eph. v. 5. note 2.

6 *For which vices the wrath of God* hath come in times past, and *is coming upon the children of disobedience;* I mean the nations, who, by practising these vices, have lived in open rebellion against God.

7 *In which lusts and vices, ye* of Colosse *also spent your lives formerly, when ye kept company with the children of disobedience.*

8 *But now* having put your members to death, (ver. 5.) *do ye also put away* (τα παντα, sup. μελη) *all these* mortified members, and with them *anger,* (Eph. iv. 26. note 1.) *wrath, malice, evil speaking* of, and railing against others, and *obscene discourse, from your mouth.*

9 In conversation and in business *lie not one to another, having* at your baptism professed to *put off your old corrupt nature,* (Col. ii. 11, 12.) *with all the evil practices belonging to it.* See Eph. iv. 22,—32.

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committing the vices mentioned ver. 5. habitually, and with pleasure.—Colosse being a city of Phrygia, where the rites of Bacchus and of the mother of the gods, consisting of all sorts of lewdness in speech and action, were practised with a frantic kind of madness, the Colossians no doubt had been much addicted to these gross impurities in their heathen state.

Ver. 8. *Obscene discourse.* Αισχρολογιαν, called λογον σαπρον, *rotten discourse,* Eph. iv. 29. note 1. See Gal. iii. 27. note. The apostle means, that at their baptism they professed to put off the old man, and to put on the new, as is plain from his exhortation, ver. 12.

Ver. 9. *The old man,* is that which is called, Col. ii. 11. *The body of the sins of the flesh,* and which is there said to be put off by the

10 And have put on the new *man*, which is renewed in knowledge, after the image of him that created him.

11 Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond *nor* free: but Christ *is* all, and in all.

12 Put on therefore (as the elect of God, holy and beloved) bowels of mercies, kindness, humbleness of mind, meekness, long-suffering;

10 Και ενδυσαμενοι τον νεον, τον ανακαινεμενον εις επιγνωσιν κατ' εικονα τυ κτισαντος αυτον.

11 Οπυ υκ ενι Ελλην και Ιουδαιος· περιτομη και ακροβυστια· Βαρβαρος, Σκυθης· δουλος, ελευθερος· αλλα τα παντα και εν πασι Χριστος.

12 Ενδυσασθε ουν, ως εκλεκτοι τυ Θευ αγιοι και ηγαπημενοι, σπλαγχνα οικτιρμων, χρηστοτητα, ταπεινοφροσυνην, πραοτητα, μακροθυμιαν·

Christian circumcision; or, that profession which is made at baptism, of living agreeably to the precepts of the gospel. See Eph. iv. 24. note.

Ver. 10. *Having put on the new.* See Rom. vii. 17. note 1.; also Gal. iii. 27. where the putting on of the new man is thus expressed: *As many of you as have been baptized into Christ, have put on Christ.* See the note there.

Ver. 11. *Barbarian, Scythian.* The opposition begun in the former clause is continued here; for the Scythians were the most savage of all the barbarous nations, as Herodotus informs us, lib. ii. The apostle's meaning is, that in the church of Christ, the most savage and cruel men who believe, enjoy all its privileges equally with the most civilized, and by means thereof may be sanctified, and become new men, and as such be accepted of God.

2. *But Christ is all, and in all.* Αλλα τα παντα και εν πασι Χριστος. This is similar to 1 Cor. xv. 28. Ινα η ο Θεος τα παντα εν πασι, *That God may be all in all.* Wherefore, as the meaning of this latter passage is, *That God may be,* επι παντα, *over all beings in all parts of the universe,* the meaning of the former may be, that the *nature of Christ* is *communicated,* εις τα παντα, Ess. iv. 142. 1. *to all men, and in all places of the world.* No man, whatever is his country or condition, is excluded from the benefit of a renewed nature, if he believe. This interpretation seems to be confirmed by the next verse. However, see another explication in the View prefixed to this chapter.

Ver. 12.—1. *Put on, therefore, as elected of God.* Our translators have added the article here, which is not in the original, *the elect of God;* probably because they thought the apostle was speaking of persons elected to eternal life. But as he addressed this exhorta-

10 And *having* put on the *new*,[1] (see ver. 12. 14.) *who* is renewed (ως, 146.) *by* knowledge,[2] (κατα) after the image of *him who* created him.

10 *And having* professed to *put on the new* man, *who is new made by* means of *knowledge*, *after the image of God who hath created him.* (See Eph. iv. 24.) Even as in the first creation, God made man after his own image.

11 (Οπου) Where there is neither Greek nor Jew; circumcision nor uncircumcision; barbarian, Scythian;[1] *slave*, *freeman*; but Christ is all, and in all.[2] (See Gal. iii. 28.)

11 *In the new creation there is no regard paid to any man, because he is a Greek* learned in the sciences, *or a Jew* honoured with a place in the visible church of God; or *circumcised*, and possessed of the outward privileges of the people of God, *or uncircumcised*, and destitute of them; or a *barbarian* without civilization, or a *Scythian*, the most barbarous of all barbarians; or a *slave*, subjected to the will of his master, or a *freeman*, who has his actions in his own power; *but* the nature of *Christ is* communicated to *all* who believe without distinction, *and in all* places of the world.

12 Put on, therefore, (ως εκλεκτοι Θυ) *as elected* of God,[1] holy and beloved, bowels[2] of *compassion*, kindness,[3] humbleness of mind, meekness, long-suffering.[4]

12 *Put on, therefore, as persons elected of God* to be *holy and beloved*, the members of the new man; *the most tender pity* towards persons in distress, *sweetness of disposition, humbleness of mind* in your behaviour to others, *meekness* under provocation, and long-suffering towards the froward. See Eph. iv. 32.

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tion to the Colossians in general, I rather suppose he meant, persons elected to be the people and church of God; a sense in which the word *election* is used, Rom. ix. 11. xi. 5. See also Eph. i. 4. 1 Thess. i. 4. note.

2. *Bowels of compassion.* For the meaning of this expression, see 2 Cor. iv. 17. note 3. and Ess. iv. 34.

3. *Kindness.* Χρηστητα properly signifies that sweetness of disposition, which leads men to comply with the innocent inclinations of others, and to speak to them courteously.

4. *Humbleness of mind*, &c. By exhorting the Colossians to put on the virtues here mentioned, the apostle insinuated, that these virtues are the members of the new man, which he told them they

13 Forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also *do* ye.

14 And above all these things *put on* charity which is the bond of perfectness.

15 And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.

16 Let the word of Christ dwell in you richly in all wisdom; teaching

13 Ανεχομένοι αλλήλων, και χαριζωμενοι εαυτοις, εαν τις προς τινα εχῃ μομφην· καθως και ὁ Χριστος εχαρισατο ὑμιν, ουτω και ὑμεις.

14 Επι πασι δε τουτοις την αγαπην, ητις εστι συνδεσμος της τελειοτητος.

15 Και ἡ ειρηνη του Θεου βραβευετω εν ταις καρδιαις ὑμων, εις ἡν και εκληθητε εν ἑνι σωματι, και ευχαριστοι γινεσθε.

16 Ὁ λογος του Χριστου ενοικειτω εν ὑμιν πλουσιως· εν πασῃ σοφια, διδασκοντες και νουθετουντες εαυτους,

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had professed to put on, ver. 10. just as the vices mentioned ver. 5. are the members of the old man, which he told them, ver. 9. they professed to put off.

Ver. 13. *Even as Christ forgave you.* The forgiveness of sin is ascribed to Christ, as well as to God, because he procured the new covenant by which believing penitents obtain forgiveness, and because, being the person by whom God will judge the world, it is by his sentence that pardon will actually be bestowed.

Ver. 14. *Over all these put on love, which is a bond of perfection.* A bond by which all the members of the new man are completed and compacted, as the dress is completed and adjusted when bound round the body with a girdle. By comparing *love* to the girdle wherewith the easterns bound their long robes in a comely manner round their body, the apostle insinuates that *love to God and man* is the principle which unites all the virtues, and renders them consistent and permanent.—Others, by *a bond of perfection,* understand a bond whereby all the members of Christ's body are united. But as the apostle is speaking, not of the members of Christ, but of the new man, that interpretation cannot be admitted.

Ver. 15.—1. *And let the peace of God.* If this is an Hebraism for *great peace,* the meaning of the exhortation is, Study to be of a remarkably peaceable disposition. Yet as, in the parallel passage, Philip. iv. 7. this is termed, *the peace of God which surpasseth all understanding,* I take the sense to be as in the commentary. See Philip. iv. 7. note 1.

2. *And be ye thankful.* According to Julius Pollux, the word ευχαριστοι, translated *thankful,* denotes persons who give, χαριν, *a favour* to others. Beza, therefore, translates the clause, *Be ye*

13 *Support* one another, and *forgive* (ἑαυτοις, see ver. 16. note 1.) *each other*, if any *one* have *a complaint* against any *one:* Even as Christ forgave you,[1] so also DO ye.

13 *Support one another* in affliction, *and pardon one another, if any one have a just cause of complaint against any one: Even as Christ will forgive you* much greater offences, *so also do ye.* Follow Christ's example in this, whether ye be rich or poor.

14 And *over* all *these*, PUT ON *love*, which is *a* bond of *perfection.*[1]

14 *And over all these* members of the new man, *put on love, which is a perfect bond*, or girdle, for fastening the whole spiritual dress, and rendering it graceful.

15 And let the peace of God[1] rule in your hearts, to *which* also ye are called (εν) in one body; and be ye thankful.[2]

15 *And let the hope of that happiness which God will bestow* on believers in the life to come, *rule in your hearts*, through the exercise of the virtues I have recommended: *to which* happiness *also ye are called* by God, who has joined you together *in one body*, that ye may love and support one another. *And be ye thankful* to God, who has bestowed on you so excellent an hope.

16 Let the word of Christ[1] dwell in you richly; *AND* (εν, 162.) *with* all wisdom *teach* and *admonish* (ἑαυτους) *each other,*[2] *by* psalms,

16 *Let the doctrine which Christ spake*, and which he inspired his apostles to speak, *be often recollected by you; and with the greatest prudence teach and admonish each other, by* the *Psalms* of David, *and* the other

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beneficent; in which sense the word is used, Prov. xi. 16. Γυνη ευχαριστος, *A gracious woman.* See, however, ver. 17.

Ver. 16.—1. *Let the word of Christ dwell in you richly.* Because the apostle, in this passage, gave the Colossians rules which they were to observe in conversing together, Pierce thinks, ὁ λογος του Χριστου, means *the discourse concerning Christ;* especially as the apostle immediately subjoins, *and with all wisdom teach and admonish each other, by psalms*, &c. If this is the meaning of ὁ λογος του Χριστου, the translation must run thus: *Let the speech concerning Christ dwell richly among you.*

2. *Teach and admonish*, ἑαυτους, *each other.* Properly, ἑαυτων is the pronoun of the third person. Thus, Matt. viii. 22. *Let the dead bury*, ἑαυτων, *their dead.* But it is used likewise for the first person, Acts xxiii. 14. *We have bound*, ἑαυτους, *ourselves with a curse;* and for the second, Rom. xiii. 9. *Thou shalt love thy neighbour as*

and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord.

ψαλμοις, και ὑμνοις, και ωδαις πνευματικαις εν χαριτι ἀδοντες εν τη καρδια ὑμων τω Κυριω.

17 And whatsoever ye do in word or deed, *do* all in the name of the Lord Jesus, giving thanks to God and the Father by him.

17 Και παν ὁ, τι αν ποιητε, εν λογω, η εν εργω, παντα εν ονοματι Κυριε Ιησε, ευχαριστουντες τω Θεω και πατρι δι' αυτε.

18 Wives, submit yourselves unto your own husbands, as it is fit in the Lord.

18 Αι γυναικες, ὑποτασσεσθε τοις ιδιοις ανδρασιν, ὡς ανηκεν εν Κυριω.

19 Husbands, love *your* wives, and be not bitter against them.

19 Οι ανδρες, αγαπατε τας γυναικας, και μη πικραινεσθε προς αυτας.

ἑαυτον, *thyself.* In the passage before us, and in ver. 13. ἑαυτους denotes the second and third person jointly; *yourselves and others,* or *each other.*

3. *Psalms, and hymns, and spiritual songs.* See Eph. v. 19. notes. Ωδαι, are poems which were composed to be sung, accompanied with a lyre, or other musical instrument. That the brethren who were able to repeat the psalms and hymns recorded in the Jewish scriptures, or who had odes dictated to them by the Spirit, should repeat them, not only in the public assemblies, but in private meetings, to those who had not copies of the scriptures, or who were not able to read them, was extremely proper. By hearing these psalms and hymns recited or sung, and by joining in singing them, both their knowledge and their joy would be promoted.—In these public and private meetings, such of the brethren as had the words of Christ committed to memory, were in like manner to instruct and admonish each other by rehearsing them.

4. *Singing with grace.* This clause, εν χαριτι ἀδοντες, L'Enfant translates, *Singing with joy in your hearts.* But that is an unusual sense of the word χαρις. Lord Barrington, Miscell. Sacra, p. 25. translates it, *Singing with the gift of the Spirit in your heart.* But though it be true that χαρις, *grace,* is sometimes put for χαρισμα, *a spiritual gift,* Rom. xii. 3. 6. 2 Cor. i. 15. yet as this is a direction to the brethren in general, who could not all be inspired in singing, it is more natural to understand by χαρις, *grace,* a devotional spirit; especially as the word seems to be a general name denoting different qualities. Thus Eph. iv. 29. Ινα δω χαριν, *That it may give pleasure to the hearers.*—Col. iv. 6. *Let your speech be always with grace,* Let

and hymns, and spiritual songs,[3] singing with grace[4] in your hearts[5] to the Lord.[6]

hymns recorded in Scripture, *and* by such *songs* as yourselves or others have uttered by inspiration *of the Spirit, singing* them *with true devotion in your hearts to God.*

17 And *whatever* ye do in word or *in* deed, DO all in the name of the Lord Jesus, giving thanks to God, *even* the Father, *through* him. (See Eph. v. 20. note.)

17 *And whatever ye speak or do, do all agreeably to the character and will of the Lord Jesus.* And instead of the thanksgivings which the votaries of Bacchus offer to him, as the giver of good things to men, *give ye thanks to God, even the* real *Father*, from whom all good things come; and do so, not through the mediation of angels, but *through* the mediation of *Christ.*

18 Wives, *be subject to* your own husbands, as it is fit in the Lord. (See Eph. v. 22.)

18 As to relative duties, my command is, *Wives, be obedient to your own husbands*, whether they be Christians or heathens, *as is fit on account of your professed subjection to the Lord*, and as far as is consistent with your superior obligation to him.

19 Husbands, love YOUR wives,[1] and be not bitter against them.

19 On the other hand, *Husbands, treat your wives with kindness, and do not use bitterness when ye reprove them*, lest it estrange their affection from you, and make them negligent of their duty.

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it always be courteous and pleasant.—According to Pierce, *grace*, applied to speech, signifies *gracefulness* or *decency.*

5. *In your hearts.* Here our translators have followed the reading of the Alexandrian and some other MSS, which have ταις καρδιαις in this clause.

6. *To the Lord*; that is, to God the Father, as is evident from the latter clause of the following ver. 17.—See Eph. v. 19, 20.

Ver. 19. *Husbands, love your wives.* Having commanded wives to be obedient to their husbands, he enjoins husbands *to love* their wives, and to govern them by affection, rather than by the rigour of authority.—In this precept, fidelity to the marriage-covenant is enjoined, as well as care to provide for the wife such conveniencies as may be necessary to her happiness, agreeably to the husband's station.

20 Children, obey *your* parents in all things: for this is well-pleasing unto the Lord.

21 Fathers provoke not your children *to anger*, lest they be discouraged.

22 Servants, obey in all things *your* masters, according to the flesh; not with eye-service, as men-pleasers, but in singleness of heart, fearing God.

23 And whatsoever ye do, do it heartily, as to the Lord, and not unto men;

24 Knowing, that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.

25 But he that doth wrong, shall receive for the

20 Τα τεκνα, ὑπακουετε τοις γονευσι κατα παντα· τουτο γαρ εστιν ευαρεστον τῳ Κυριῳ.

21 Οἱ πατερες, μη ερεθιζετε τα τεκνα ὑμων, ἱνα μη αθυμωσιν.

22 Οἱ δουλοι, ὑπακουετε κατα παντα τοις κατα σαρκα κυριοις, μη εν οφθαλμοδουλειαις, ὡς ανθρωπαρεσκοι, αλλ' εν ἁπλοτητι καρδιας, φοβουμενοι τον Θεον.

23 Και παν ὁ, τι εαν ποιητε, εκ ψυχης εργαζεσθε, ὡς τῳ Κυριῳ και ουκ ανθρωποις·

24 Ειδοτες ὁτι απο Κυριου απολημψεσθε την ανταποδοσιν της κληρονομιας· τῳ γαρ Κυριῳ Χριστῳ δουλευετε.

25 Ὁ δε αδικων κομιειται ὁ

Ver. 22. *Servants, obey in all things.* Though the word δουλος properly signifies *a slave*, our English translators, in all the places where the duties of slaves are inculcated, have justly translated it *servant:* Because anciently the Greeks and Romans had scarce any servants but slaves, and because the duties of the hired servant, during the time of his service, are the same with those of the slave. So that what the apostle said to the slave, was in effect said to the hired servant. Upon these principles, in translations of the scriptures designed for countries where slavery is abolished, and servants are freemen, the word δουλος may with truth be translated *a servant.* —In this, and the parallel passage, Eph. vi. 5. the apostle is very particular in his precepts to slaves and lords, because in all the countries where slavery was established, many of the slaves were exceedingly addicted to fraud, lying, and stealing, and many of the masters were tyrannical and cruel to their slaves. Perhaps, also, he was thus particular in his precepts to slaves, because the Jews held perpetual slavery to be unlawful, and because the Judaizing teachers propagated that doctrine in the church. But from the apostle's precepts it may be inferred, that if slaves are justly acquired, they may be lawfully retained; as the gospel does not make void any of the political rights of mankind. See 1 Tim. vi. 1. note 1.

20 Children, obey YOUR parents in all things, for this is well-pleasing *to* the Lord.

20 *Children*, while ye are in your parents' family, and depend on them, *be obedient to them in all things* relating to your education, and to your deportment; *for this is well pleasing to Christ.*

21 Fathers, *do not exasperate your children*, lest they be discouraged. (Eph. vi. 4.)

21 *Fathers, do not exasperate your children* by harsh commands, or by rebuking and chastising them more severely, and more frequently, than their faults deserve, *lest they be discouraged.*

22 Servants,[1] obey in all things YOUR masters according to the flesh, not with *eye-services*, as men-pleasers, but *with integrity* of heart, *AS* fearing God. (Eph. vi. 6.)

22 *Servants, obey in all things* not sinful, *your masters according to the flesh*, whether they be heathens or Christians, serving them well, *not* only *when their eye is on you, as men-pleasers* do, *but* also in their absence, *from the rectitude of your own disposition, as fearing God*, whose eye is always on you.

23 And *whatever* ye do, *work it from the soul*, as *WORKING* to the Lord, and not to men *ONLY*.

23 *And whatever service ye perform*, whether it be easy or burdensome, *work it from the soul*, cheerfully and faithfully, *as working to the Lord* Christ, whom ye cannot deceive, *and not to men only.* See Eph. vi. 7. commentary.

24 Knowing that *from* the Lord ye shall receive the *recompense* of the inheritance: for ye serve the Lord Christ.

24 *Knowing that from the Lord ye shall receive*, for your faithful services, *the recompense of the inheritance* of heaven, (chap. i. 12.) an inheritance infinitely better than those which your lords possess. *For* in being faithful to them, *ye serve the Lord Christ.*

25 But he *who* doth *unjustly*, shall receive for *the injustice* he hath done.[1] (*xxi*, 267.) *For*

25 *But he who doth unjustly*, either as a servant, by neglecting his master's work, or as a master, by being harsh to his servant in his requisi-

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Ver. 25. *Shall receive for the injustice he hath done*, &c. The greatness of the temptations to which rich men are exposed, by their opulence and high station, will be no excuse for their tyranny

wrong which he hath done: and there is no respect of persons.

ηδικησε· και ουκ εστι προσωπολημψια.

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and oppression: As on the other hand, the temptations which the insolence and severity of a tyrannical master hath laid in the way of his slave, will be no excuse for his idleness and unfaithfulness.

CHAP. IV.

View and Illustration of the Precepts contained in this Chapter.

HIS account of relative duties the apostle finishes in the beginning of this chapter, with a direction to the proprietors of slaves, to be not only just, in maintaining them properly, even after they have become incapable of working, but also generous, in bestowing rewards on such of them as distinguish themselves by their ability and faithfulness, ver. 1. —Here the third chapter ought to have ended: Or rather at chap. iii. 17.

To render his practical admonition the more complete, the apostle recommended to the Colossians perseverance in prayer, with due thanksgiving, as the best means of obtaining God's assistance to enable them to fulfil all the duties of life, ver. 2.— Next he entreated the Colossians to pray for him, that God would grant him an opportunity to preach the true doctrine of the gospel freely, for which he was in bonds, ver. 3.—and courage to preach it in that bold manner, which became him whom Christ had made his apostle to the Gentiles, ver. 4.— Then he counselled the Colossian brethren to beware of provoking the heathens by any imprudent display of their zeal, but rather by conducting themselves wisely, to avoid persecution, if possible, ver. 5.—And in particular, when conversing with unbelievers, to make their discourse mild and courteous; but at the same time to season it with the salt of wisdom and truth, that they might be able to answer every person properly, who inquired into the grounds of their faith, ver. 6.—

there is no respect of persons.

tions and in his chastisements, *shall receive* punishment *for every act of injustice* and cruelty *he hath committed. For* at the judgment *there is no regard had to the station of persons.*

—In this and the preceding verse, the apostle gave great consolation to slaves under the hardships of their lot.

And after telling them, that he had sent Tychicus and Onesimus to give them an account of his affairs, ver. 7, 8, 9.—he presented the salutations of the brethren by name, who were with him, ver. 10,—14.—and desired them in his name to salute the brethren in Laodicea, ver. 15.—Moreover, to convince the Colossians that his doctrine and precepts were everywhere the same with those contained in this letter, he ordered them, after they had perused it, to take care to have it read in the church of the Laodiceans; and to read in their own church the epistle which was to come to them from Laodicea, supposed to be the epistle to the Ephesians; a copy of which it seems was to be sent by the Ephesians to Laodicea, for the benefit of all the churches in that neighbourhood, ver. 16.—Next he desired them to encourage Archippus in the work of the ministry, ver. 17.—Then wrote the salutation with his own hand: And concluded the whole, with giving them his apostolical benediction, ver. 18.

OLD TRANSLATION.

CHAP. IV. 1 Masters give unto *your* servants that which is just and equal, knowing that ye also have a Master in heaven.

2 Continue in prayer, and watch in the same with thanksgiving;

3 Withal, praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds:

4 That I may make it manifest, as I ought to speak.

GREEK TEXT.

1 Οἱ κυριοι, το δικαιον και την ισοτητα τοις δουλοις παρεχεσθε, ειδοτες ὁτι και ὑμεις εχετε Κυριον εν ουρανοις.

2 Τῃ προσευχῃ προσκαρτερειτε, γρηγορουντες εν αυτῃ εν ευχαριστιᾳ·

3 Προσευχομενοι ἁμα και περι ἡμων, ἱνα ὁ Θεος ανοιξῃ ἡμιν θυραν του λογου, λαλησαι το μυστηριον του Χριστου, δι' ὁ και δεδεμαι·

4 Ἱνα φανερωσω αυτο, ὡς δει με λαλησαι.

Ver. 1. *Masters, afford to your servants what is just and what is equal.* As in the original το δικαιον is distinguished from την ισοτητα, rendered by the Syriac translator, *equitatem*, I think the apostle's meaning in the first clause is, That masters should consider it as strict justice, to give their slaves fit maintenance through their whole life, for the service of their whole life; and in the second clause, That they should consider it as equity, to distinguish the most faithful among them by particular rewards.

Ver. 2.—1. *Continue in prayer.* This direction being given here, and Eph. vi. 18. immediately after the apostle's exhortation to relative duties, it was intended to teach us, that they who live in one family should often join in social prayer for God's assistance, to enable them to perform their duties to each other.

2. *With thanksgiving.* This direction implies, that the recollection of the blessings which we have received from God, will support us under all the hardships of our lot, and animate us to do our duty.

Ver. 3.—1. *Pray at the same time also for us.* See 1 Thess. v. 25. note. This passage affords instruction, both to ministers and to their people: To ministers, not to despise an assistance, which even an inspired apostle thought useful to him: And to the people, to be careful to assist their ministers with an help, which in the end will greatly redound to their own benefit.

2. *Would open to us a door of the word.* We have the same phrase, Acts xiv. 27. *And that he had opened the door of faith to the Gentiles.* —1 Cor. xvi. 9. *For a great door and effectual is opened to me.*—

NEW TRANSLATION.

CHAP. IV. 1 Masters, *afford to* YOUR servants (το δικαιον και την ισοτητα) *what IS* just, and *what IS* equal,[1] knowing that ye also have a Master in *the heavens.* (Eph. vi. 9.)

2 Continue in prayer,[1] *watching thereunto* with thanksgiving.[2]

3 *Pray at the same time* also for us,[1] that God would open *to* us a door[2] of *the word,* to speak the mystery of Christ, for which I am *even* in bonds;

4 That I may make it manifest,[1] as *it becomes me* to speak. (Eph. vi. 19, 20.)

COMMENTARY.

CHAP. IV. 1 *Masters, afford to your bond-servants what* food and clothing, and medicine, *is just, and* bestow *adequate rewards* on those who distinguish themselves by their fidelity; *knowing that,* although your bond-servants cannot sue you before earthly judges, *ye also have a Master in the heavens,* who will call you to an account for your behaviour towards them,

2 To persons in all the different relations of life, my advice is, *Be much employed in prayer* to God, for assistance to enable you mutually to perform your duties to each other; *watching proper opportunities for prayer, and joining therewith thanksgiving* for the blessings ye have already received.

3 *Pray at the same time for us* who write this letter, *that God would afford us a fit opportunity of preaching the word, that we may publish the mystery of Christ,* (chap. ii. 2.) concerning the salvation of mankind through faith; *for* preaching *which, I* Paul *am even in bonds;*

4 *That I may make this great secret known to all,* by declaring it plainly, earnestly, and boldly, even *as it becomes me to speak* it, who am the apostle of the Gentiles.

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2 Cor. ii. 12. *And a door was opened to me by the Lord.* From these examples it appears, that *a door* is an opportunity of doing any thing; consequently, that *a door of the word,* is an opportunity of preaching the word successfully. See 1 Cor. xvi. 9. note.

Ver. 4. *That I may make it manifest.* Φανερωσω. As the apostle is speaking of his making known *a mystery,* or thing hitherto kept secret, the expression, *make it manifest,* is used with great propriety.

5 Walk in wisdom toward them that are without, redeeming the time.

6 Let your speech *be* alway with grace, seasoned with salt, that ye may know how ye ought to answer every man.

7 All my state shall Tychicus declare unto you, *who is* a beloved brother, and a faithful minister, and fellow-servant in the Lord:

8 Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts:

9 With Onesimus, a faithful and beloved brother, who is *one* of you. They shall make known unto you all things which *are done* here.

5 Εν σοφια περιπατειτε προς τους εξω, τον καιρον εξαγοραζομενοι.

6 Ο λογος υμων παντοτε εν χαριτι, αλατι ηρτυμενος, ειδεναι πως δει υμας ενι εκαστω αποκρινεσθαι.

7 Τα κατ' εμε παντα γνωρισει υμιν Τυχικος ο αγαπητος αδελφος, και πιστος διακονος, και συνδουλος εν Κυριω·

8 Ον επεμψα προς υμας εις αυτο τουτο, ινα γνω τα περι υμων, και παρακαλεση τας καρδιας υμων·

9 Συν Ονησιμω τω πιστω και αγαπητω αδελφω, ος εστιν εξ υμων· παντα υμιν γνωρισουσι τα ωδε.

Ver. 5. *Wisdom towards them who are without.* Because an excess of zeal might have led some of the Colossians to shew their faith, and to condemn the vices of their heathen neighbours, unnecessarily, the apostle enjoined them to behave with prudence towards them, that, avoiding persecution, they might prolong their lives. At the same time, they were to do nothing to encourage the heathens in their vices, or to prejudice them against the gospel.

Ver. 6.—1. *Let your speech be always with grace.* For the meaning of χαρις, *grace*, see Col. iii. 16. note 4.

2. *Seasoned with salt.* Salt, on account of its use in preserving men's food, and rendering it palatable, was anciently made the emblem of wisdom and virtue. In allusion to this, the apostle ordered the Colossians to *season their speech with salt*, that is, with *wisdom* and *virtue*, that it might be preserved from the *rottenness* condemned Eph. iv. 29.—Perhaps, also, because the Greeks greatly admired those elegant and witty turns in conversation, for which the Athenians were celebrated, and which from them took the name of *Attic salt*, the apostle meant to insinuate to the Colossians, that the *salt* which he recommended, would render their conversation more pleasant and more profitable to the hearers, than if it were replete with those elegancies of which the Greeks were so fond.

5 Walk in wisdom[1] toward them *who* are without, *gaining time.* (See Eph. v. 15, 16. notes.)

6 Let your speech BE *always* with grace,[1] seasoned with salt, *knowing* how ye ought to answer every *one.* (See 1 Pet. iii. 15.)

7 *All things*[1] *concerning me, Tychicus, a beloved brother, and faithful* minister, and fellow-servant in the Lord, *will make known* to you;

8 Whom I have sent *to* you for *this very* purpose, that he *may* know your *affairs,* and comfort your hearts.

9 With Onesimus,[1] a faithful and beloved brother, who is *from* you.[2] They *will* make known *to* you all things which ARE DONE here.

5 *Behave with prudence towards them who are out of the church,* thereby avoiding persecution, and *gaining time* to spread the gospel, among persons disposed to listen to it.

6 *Let your speech* to unbelievers *at all times be courteous,* and *seasoned with* the *salt* of piety and virtue, *knowing how to* make a proper *answer* to *every one* who desires an account of your faith.

7 *All things concerning me, Tychicus, a* Christian *brother beloved* by all who know him, *and a faithful minister, and* my *fellow-servant in* the work of *the Lord* in this place, *will make known to you* with fidelity;

8 *Whom I have sent to you for this very purpose, that he may know your affairs, and* at the same time *comfort your hearts,* by giving you an account of my constancy in preaching, and my affection for you.

9 *With* him I have sent *Onesimus,* now *a faithful and beloved Christian, who is from your city. These* messengers *will make known to you all things which have happened* to me *here.*

Ver. 7. *All things concerning me.* The apostle meant that Tychicus would relate to them his constancy in preaching the true gospel of Christ; his sufferings on that account, called a combat, chap. ii. 1.; the opposition given him by the Judaizing teachers; and his success among the Gentiles at Rome, and particularly among Cæsar's domestics.

Ver. 9.—1. *With Onesimus.* See an account of Onesimus in the Preface to Philemon. The apostle does not say of Onesimus as of Tychicus, that he had sent him to comfort the hearts of the Colossians. Onesimus was but lately converted; and therefore his testimony concerning the apostle's doctrine, was of less value. But he could assist Tychicus in relating the things which had been done by the apostle at Rome, mentioned ver. 7. note.

2. *Who is from you;* that is, *from your city:* So I understand the phrase ἐξ ὑμῶν, because the common translation, *who is one of you,* leads the reader to think Onesimus was a member of the church

10 Aristarchus my fellow-prisoner saluteth you, and Marcus sister's son to Barnabas, (touching whom ye received commandment; if he come unto you, receive him)

11 And Jesus which is called Justus, who are of the circumcision. These only *are my* fellow-workers unto the kingdom of God, which have been a comfort unto me.

10 Ασπαζεται υμας Αρισταρχος ὁ συναιχμαλωτος μου, και Μαρκος ὁ ανεψιος Βαρναβα, περι ου ελαβετε εντολας· εαν ελθη προς υμας, δεξασθε αυτον·

11 Και Ιησους ὁ λεγομενος Ιουστος, οι οντες εκ περιτομης· ουτοι μονοι συνεργοι εις την βασιλειαν του Θεου, οιτινες εγενηθησαν μοι παρηγορια.

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at Colosse, before he left his master: Whereas it is certain, that he was converted after that period, by the apostle at Rome.

Ver. 10.—1. *Aristarchus my fellow-prisoner saluteth you.* This excellent person was a Jew, ver. 11. though born in Thessalonica, Acts xx. 4. He, with his countryman Caius, was hurried into the theatre at Ephesus by Demetrius and the craftsmen, Acts xix. 29. Also he was one of those who accompanied Paul from Greece, when he carried the collections for the saints to Jerusalem, Acts xx. 4. being appointed to that service by the church at Thessalonica, agreeably to the apostle's direction, 1 Cor. xvi. 3. Aristarchus, therefore, was a person of great note, and highly respected by the church of the Thessalonians, of which he was a member. And his whole conduct shewed that he merited the good opinion they entertained of him. For when Paul was imprisoned in Judea, that good man abode with him, and ministered to him all the time of his imprisonment, both at Jerusalem and Cæsarea, attended him at his trials, and comforted him with his company and conversation. And when it was determined to send Paul into Italy, he went along with him, Acts xxvii. 2. and remained with him during his confinement there, and zealously assisted him in preaching the gospel, as the apostle informs us in ver. 11. of this chapter, till at length becoming obnoxious to the magistrates, he was imprisoned, ver. 10.

2. *Mark, Barnabas's sister's son.* Ὁ ανεψιος Βαρναβα. This, in the Syriac version, is translated, *Filius avunculi Barnabæ, The son of Barnabas's uncle.* In like manner Beza, *Marcus consobrinus Barnabæ, Mark, Barnabas's cousin.* Paul was now reconciled to Mark. See 2 Tim. iv. 11. note 2.

3. *Concerning whom ye got orders.* Ελαβετε. These orders I suppose the apostle had sent verbally to the Colossians, by some of the brethren who happened to be going to their city.—The word εντολας, in this passage, hath the signification of the Latin word *mandata;* as it hath likewise, Acts xvii. 15. *And receiving,* εντολην προς τον Σιλαν, *a commandment to Silas and Timothy to come to him*

10 Aristarchus[1] my fellow-prisoner saluteth you, and *Mark*,[2] *Barnabas's sister's son; concerning whom ye got orders;*[3] If he come *to* you, receive him;

11 And Jesus, *who* is called Justus.[1] *They* are of the circumcision. These *alone* ARE *labourers with* ME[2] *in* the kingdom of God, *who* have been a *consolation to* me.

10 *Aristarchus*, who, for his zeal in preaching the gospel, is *a prisoner like me, wisheth you health: as doth Mark, Barnabas's sister's son; concerning whom ye got orders; If he come to you, receive him* as a faithful minister of Christ.

11 *And Jesus, who is sirnamed Justus*, saluteth you. *They are of the Jewish nation*, converts to Christ; *and the only persons of that denomination who have sincerely laboured with me in the gospel, and who have been a consolation to me.* These faithful ministers of Christ, of the Jewish nation, acknowledge you as their brethren, though ye be uncircumcised Gentiles.

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with all speed, they departed. See 2 Tim. iv. 11. Philem. ver. 24. notes.—Pierce saith, "Civility teacheth us to esteem the reasonable desires of friends, as carrying in them the force of commands, though they pretend not to use any authority. Hence the same manner of speech is familiar in the modern languages."—Yet I am of opinion, that the orders here mentioned were given with apostolical authority.

Ver. 11.—1. *And Jesus who is called Justus. Justus* being a Latin sirname, we may suppose it was given to this person by the Roman brethren on account of his known integrity, and that it was adopted by the Greeks, when they had occasion to mention him. For the Greeks had now adopted many Latin words: such as σουδαριον, John xx. 7.—Πραιτωριον, Philip. i. 13.—Κυστωδια, Matt. xxvii. 65.

2. *Those alone are labourers—who have been a consolation to me.* From Philip. i. 14, 15. it appears, that at this time many preached the gospel at Rome, some from strife, and others from good-will. Wherefore, the apostle having, in this passage, mentioned the names of all the Jews who sincerely preached Christ in Rome at that time, we are certain the apostle Peter was not there then; otherwise his name would have been in the list of those labourers who had been a consolation to Paul. For we cannot suppose that Peter was one of those who preached the gospel from strife, to add affliction to Paul's bonds.—Yet the Papists would have us believe, that Peter presided over the church at Rome twenty-five years successively.—Of the Gentile teachers, Paul had with him in Rome, at this time, as his assistants, Timothy, who joined him in writing this letter to the Colossians, and Epaphras, and Luke, and Demas, who all sent salutations to the Colossians. See ver. 12. 14.

12 Epaphras, who is *one* of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God.

13 For I bear him record, that he hath a great zeal for you, and them *that are* in Laodicea, and them in Hierapolis.

14 Luke the beloved physician, and Demas greet you.

15 Salute the brethren which are in Laodicea, and

12 Ασπαζεται υμας Επαφρας ο εξ υμων δουλος Χριστου, παντοτε αγωνιζομενος υπερ υμων εν ταις προσευχαις, ινα στητε τελειοι και πεπληρωμενοι εν παντι θεληματι του Θεου.

13 Μαρτυρω γαρ αυτω οτι εχει ζηλον πολυν υπερ υμων, και των εν Λαοδικειᾳ, και των εν Ἱεραπολει.

14 Ασπαζεται υμας Λουκας ο ιατρος ο αγαπητος, και Δημας.

15 Ασπασασθε τους εν Λαοδικειᾳ αδελφους, και Νυμφαν,

Ver. 12.—1. *Epaphras who came from you, a servant of Christ, saluteth you.* The apostle did not mention Epaphras's imprisonment to the church of the Colossians, lest it might have afflicted them too generally. But he informed Philemon of it, ver. 23. that he might communicate it to the pastors and principal brethren, to whom it was proper to account for Epaphras's delaying to return. And with respect to the rest, that they might not attribute his absence to any thing wrong, the apostle in this and the following verse, gave Epaphras a very large character for fidelity and diligence in the work of the gospel; and assured the Colossians that they were the subject of Epaphras's earnest prayers, and that he entertained the warmest affection for them, and for the brethren in Laodicea, and in Hierapolis. See following note.

2. *Fervently striving for you by prayers, that ye may stand perfect and completed.* The word αγωνιζομενος properly denotes, *combating in the games.* Here it signifies the greatest fervency of desire and affection in prayer. For the meaning of πεπληρωμενοι, *completed,* see Col. ii. 10. note 1.

Ver. 13. *Them in Laodicea.* See Col. ii. 1. note 3. *And them in Hierapolis.* *Hierapolis* was a considerable city in the greater Phrygia, situated on the Meander, not far from Laodicea and Colosse. It was named *Hierapolis,* that is, *the holy city,* from the multitude of its temples. But it is not known what particular deity was its tutelary god. Its coins bear the images of Apollo, of the Ephesian Diana, of Æsculapius, and of Hygeia. The two last mentioned idols were worshipped in Hierapolis on account of the medicinal springs with which it abounded.—There was likewise a

12 Epaphras, who *CAME from* you,[1] a servant of Christ, saluteth you; *at all times fervently striving*[2] *for you by prayers*, that ye may stand perfect and *completed* in *the whole* will of God.

13 For I bear him *witness*, that he *hath much affection* for you, and *them in* Laodicea, and them in Hierapolis.[1]

14 Luke, the beloved physician,[1] and Demas, *salute* you. (See 2 Tim. iv. 10. note 1.)

15 Salute the *brethren in* Laodicea, and Nymphas, and the

12 *Epaphras, who came from you, a servant of Christ, wishes you health; at all times fervently striving for you, by prayers, that ye may continue perfect and completed in* the knowledge and practice of *the whole will of God;* and especially in the knowledge of salvation through faith, without circumcision.

13 His remaining with me so long, must not be imputed to want of affection for you: *For I bear him witness, that he hath much warmth of love for you, and for the brethren in Laodicea, and the brethren in Hierapolis.*

14 *Luke the physician, greatly beloved* of me, *presents his good wishes to you, as doth Demas* likewise.

15 *Present my wishes of health to all the brethren in Laodicea, and* particularly to *Nymphas, and* to that

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Mephitis, or opening in the earth here, from which a pestilential vapour issued, which killed any animal which happened to breathe in it.

Ver. 14. *Luke, the beloved physician.* Luke was deservedly beloved of the apostle Paul. He was not only an intelligent and sincere disciple of Christ, but the apostle's affectionate and faithful friend, as appears from his attending him in several of his journies through the Lesser Asia and Greece. He likewise accompanied him when he carried the collections to the saints in Judea, where, during the apostle's two years imprisonment at Jerusalem and Cæsarea, he abode, and no doubt was present at his trials before Felix and Festus, and heard the speeches which he hath recorded in his history of the Acts. And when the apostle was sent a prisoner to Italy, Luke accompanied him in the voyage, and remained with him in Rome till he was released. Last of all, this excellent person was with the apostle during his second imprisonment in the same city; on which occasion, when his other assistants deserted him through fear, Luke abode with him, and ministered to him, 2 Tim. iv. 11. note.

Nymphas, and the church which *is* in his house.

16 And when this epistle is read amongst you, cause that it be read also in the church of the Laodiceans; and that ye likewise read *the epistle* from Laodicea.

17 And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.

και την κατ' οικον αυτης εκκλησιαν.

16 Και ὁταν αναγνωσθη παρ' ὑμιν ἡ επιστολη, ποιησατε ἱνα και εν τῃ Λαοδικεων εκκλησια αναγνωσθῃ· και την εκ Λαοδικειας ἱνα και ὑμεις αναγνωτε.

17 Και ειπατε Αρχιππῳ· Βλεπε την διακονιαν ἡν παρελαβες εν Κυριῳ, ἱνα αυτην πληροις.

Ver. 15. *And Nymphas, and the church in his house.* It seems Nymphas had a numerous family of slaves and others, who having embraced the gospel, formed a church, or society for religious worship, among themselves. See Rom. xvi. 5. note 1.

Ver. 16.—1. *Cause that it be read also in the church of the Laodiceans.* The members of the church at Laodicea having, before their conversion, entertained the same principles and followed the same practices with the Colossians, and the danger to both churches, from the attempts of the false teachers, being nearly the same, it was proper that the same spiritual remedies should be applied to both. And therefore the apostle ordered this letter, which was designed for the instruction of the Colossians, to be read in the church of the Laodiceans also. And no doubt it was read there, agreeably to the apostle's injunction; by which means, in that church, as well as in the church at Colosse, the false teachers and their idolatrous practices were for a while repressed.

2. *That ye also read the one from Laodicea.* Mill in his proleg. No. 75,—79. gives it as his opinion, that this is the epistle which in the Canon is incribed to the Ephesians; and that its original inscription was, *To the Laodiceans.* But his opinion is not well founded. See Pref. to the Eph. sect. 2. Others think the epistle which was to come to the Colossians from Laodicea, was one which the apostle wrote to the Laodiceans, but which is now lost. However, as the ancients mention no such letter, nor, indeed, any letter written by St Paul which is not still remaining, (See Ess. ii. p. 69.) I agree with those who think the apostle sent the Ephesians word by Tychicus, who carried their letter, to send a copy of it to the Laodiceans, with an order to them to communicate it to the Colossians.

Ver. 17.—1. *And say to Archippus, take heed to the ministry.* This is generally supposed to be the Archippus mentioned Philem. ver.

church [1] (κατ', 232.) in his house.

16 And when this epistle *hath been read* (παρ' ὑμιν, 271.) *to* you, cause that it be read also in the church of the Laodiceans.[1] And that ye *also* read (την εκ) *the one from* Laodicea.[2]

17 And say to Archippus, Take heed to the ministry [1] which thou hast received in the Lord, that thou *mayest* fulfil it.[2]

part of *the church* at Laodicea which consists *of his domestics.*

16 That the brethren in your neighbourhood may also have the benefit of my instructions, *when this epistle hath been* publicly *read to you* by your Elders, *cause that it be read also in the church of the Laodiceans*, by sending them a copy of it. *And* I desire of you the Elders, *that ye also read* publicly *the letter* which I have ordered to be sent you *from Laodicea.*

17 *And say to Archippus* in my name, *take heed to the ministry which thou hast received in the church of Christ, that thou mayest fulfil it* properly. All the pastors of your church ought to exert their utmost endeavours in opposing the false teachers.

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2. where he is called, *Paul's fellow-labourer and fellow-soldier.* What station Archippus held in the church of the Colossians, whether that of Bishop, or Deacon, or Evangelist, is not known. But it is commonly supposed, that whatever his station was, he had failed in the duties of it, and that the apostle ordered the Colossians to rebuke him publicly for his negligence. But others, with more charity, and I think with more truth, are of opinion, that the apostle in this direction meant, that the Colossians should encourage Archippus to diligence, because the false teachers at Colosse were very active in spreading their errors. And it must be acknowledged, that their opinion derives probability from the respectful manner in which Archippus is addressed in the epistle to Philemon, which was written about this time, and sent with the epistle to the Colossians. For if one and the same person is meant in both epistles, it is hardly to be thought that the apostle would have given him the respectful appellations of *fellow-labourer*, and *fellow-soldier*, if he had been so remarkably negligent, as to merit a public rebuke from the church of the Colossians.

2. *That thou mayest fulfil it.* Ἱνα αυτην πληροις. Bengelius translates this, *That thou mayest fill it up;* and from this expression he infers, that Archippus being old and infirm, was about to finish his course; and received this encouragement from the apostle to strengthen him.

18 The salutation by the hand of me Paul. Remember my bonds. Grace *be* with you. Amen.

18 Ὁ ἀσπασμος τῃ ἐμῃ χειρι Παυλε. Μνημονευετε με των δεσμων. Ἡ χαρις μεθ' ὑμων. Ἀμην.

Ver. 18. *Remember my bonds.* For the manner of the apostle's confinement at Rome, see Eph. vi. 20. note.—His having suffered now an almost four years imprisonment for the gospel, and, in the course of that time, innumerable hardships and dangers, it was such a demonstration of his firm persuasion of its truth, as could not fail to confirm the Colossians, and all the Gentiles, in the belief of it.

18 The salutation *of Paul, with mine own hand.* Remember my bonds.[1] Grace BE with you. Amen. (See Eph. vi. 24. note 2.)

18 *My salutation I Paul write with my own hand,* to assure you that this epistle is really mine. 2 Thess. iii. 17. *Remember my bonds. May gracious dispositions,* together with the favour of God and good men, *remain with you all. Amen.*

This is the reason that, notwithstanding he had mentioned his bonds twice before in this letter, he brings it in a third time here, at the conclusion.

END OF VOLUME THIRD.

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